

JUDGES OF THE MADRAS HIGH COURT.

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,
PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY MR. G. A. NATESAN.

Vol. XIV.

JULY, 1913.

No. 7.

COUNT CAVOUR

BY

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LOOKING back over the half-century that has elapsed since the common dream of Mazzini and Cavour—a United Italy—became a fact, one can see how in the working of that modern miracle the genius of each had its share. In a previous article we have spoken of Mazzini's idealism, which kindled the flames of patriotism in Young Italy till they leapt up and consumed Austria's Italian Empire. Mazzini was a prophet. He believed in God and was uncompromising in his following of the call of Duty, whatever the consequences. To quote George Meredith's fine description of the Chief in *Utopia*, his novel dealing with the rise of Italy, "He grasped ends beyond obstacles; he was nourished by sovereign principles; he despised material, present interests; he was less supple

Candler. The idealised conception of stern truths played about his head certainly for those who knew and who loved it. Such a man, perceiving a devout end to be reached, might prove less scrupulous in his course, possibly, and less remorseful, than revolutionary generals." To rouse the torpid patriotism of a crushed and dispirited people, to make of country a passion only less

effective than religion, and to render modern Italy, devitalised by cynicism and corruption, capable of such sacrifice as gives life, this was Mazzini's work.

We do not retract one whit of the above praise, nor of what we wrote in the December number of this Review, when we freely admit that, with the kindling of patriotic fires in Young Italy, Mazzini's real work for his country was done. The fires, once alight, needed fuel that he could not supply, and in his attempt to supply it he more than once well-nigh quenched the flames. He was a prophet, but when a nation is in exile there is needed not only the trumpet call of the prophet to arise and return; there must be the Captain who will lead the people on their long march home, the master-Builder who will raise once more the fallen walls of their ancient and dishonored cities, the Law-giver who will make a people of that which was no people. This was Cavour's work and it is one of the tragedies of the rise of Italy that Mazzini, her Prophet, did not recognize his limitations, could not welcome Cavour with that word, most difficult of all for an ardent prophetic soul, "He must increase, I must decrease." Cavour's latest biographer has cynically said, "The wise Moses never displayed greater wisdom than when he died in Moab: had he lived to enter Canaan and to conduct the ordinary business of Government, men might have doubted whether he had, indeed, once seen God face to face."

Never were two men between whom mutual understanding was more difficult than Mazzini and Cavour. One historian of the period has pictured the two men, both raised to pedestals in the Italian House of Fame, from which Time shall not remove them, yet looking across at one another with mistrust, a "Mazzini still for Cavour and Cavour for Mazzini, the evil genius of his country." The success of the monarchical government of which Cavour was the Prime Minister, only made the Republicanism that was Mazzini's passion seem the less necessary. Small wonder that to Mazzini's heated mind Cavour increasingly became the hated "Materialistic idolater." When Cavour decided to send Piedmontese soldiers to the aid of England and the allies in the Crimea, Mazzini declared that by this act the King of Piedmont and his Government had at last openly announced, "We are with Austria." To Cavour's speech in the Sub-Alpine Chamber on the Bill to punish conspiracy against the life of foreign sovereigns, a speech at a crisis in which Cavour outlined the policy of his entire ministry, Mazzini shrieked: "Between you and us, Sir, an abyss yawns. We represent Italy—you the aged, covetous, faint-hearted ambition of the House of Savoy! We desire above all National Unity—you, territorial aggrandizement. We believe in the initiative of the people of Italy—you fear it, and rely upon diplomacy and the consent of European Governments. We desire that the country when emancipated shall determine its government—you deny national sovereignty and insist on Monarchy. We devote ourselves, body and soul, to a campaign for freeing Italy—you devote yourself to persecuting us. We adore one faith—the National Faith—and one principle—the popular representative principle—you bow the knee to force, to the treaties of 1815, to despotism." Mazzini's invective was never better, and never more misdirected. Never did he more grossly misunderstand, not only

Cavour, but also the whole Italian movement he had done so much to initiate.

Cavour, on the other hand, loathed Mazzini's mad revolutionary schemes, for the complications in which they threatened to involve Europe and for the sectarian feuds which they left behind them. He despised what he wrongly thought was Mazzini's cowardice in planning enterprises in which he blindly exposed others to mortal danger, while himself lying hidden. He never feared Mazzini, though he was always on his guard against him, as well he might be: witness Cavour's humiliation in 1857 when Mazzini engineered an imposing but impracticable plot to seize Genoa. The French Government had repeatedly warned Cavour of Mazzini's presence in Genoa only to be laughingly assured that so long as the Emperor kept down revolution in France, Italians could sleep "on both their ears," without fearing that their slumbers might be disturbed by Mazzini or his adherents!

Never was the English-speaking student of modern Italian history in a position so favourable to judge how far astray Mazzini went in his estimate of Cavour. There were published last year two magnificent volumes by one of the safest guides in the history of the rise of Italy, Mr. William Roscoe Thayer. His "Life and Times of Cavour" with the Countess Cesaresco's monograph (that "precious little volume," he calls it), are a model of dispassionate judgment on Cavour's character and work, while they give a wholly reliable survey of the troubled period of European politics of which Cavour was the outstanding figure.

Kingsley once said, speaking of the influences that had shaped a friend's life, "Man is the creature of circumstances, and we have nought but what we have received." This is true enough, but how much depends on the way in which we receive what circumstances bring to us. Cavour's character and the course of his

life's work were due to the force of circumstances acting on him in early years, and to his control of and reaction upon those formative influences. It was happy for Italy that Cavour came of a noble family. He had a work to do for his country that could hardly have been done, even by him, had he not been born and bred an aristocrat. Some of his most delicate diplomatic work was done in the saloons of Paris. He was Piedmont's representative to the Congress of Paris and, whatever he may think of his suggestion to the most lovely Italian lady in Paris that she should coquet with the Emperor with a view to gaining his sympathies for the Italian cause, it is certain that the visits he paid, the notes he wrote, the propitiatory interviews he arranged, had not a little to do with the complete conquest he made of Napoleon in 1856. Cavour was no enob. To the end he was the most accessible of statesmen, and the common people worshipped their "Papa Camillo"; but had Cavour been open to the charge that even Mazzini's most ardent disciples felt bound to admit against their chief, that "he could not comprehend the feelings of a nobleman," he could never have outmatched the unwieldy Austrian, Count Buol, in the diplomatic duel that forced Austria into war with Italy in 1859; he could never have won the moral support of Lords Palmerston and John Russell and, through them, of the English nation; and he could never have led at his heels the unwilling Louis Napoleon, who, the *parvenu* of European sovereigns, loved nothing more than the tone of true kingship in a monarch or a true aristocracy in a minister.

Camillo Benso de Cavour was born in Turin in August, 1810. The French occupation of the Sardinian kingdom had cost the old Piedmontese nobility dear, and Cavour's family had shouldered their full share of the burden. His grandmother, to meet war contributions, had even sold a silver etoup for holy water that had belonged to her ancestor, St. Francis de Sales. The old courtly

dame was Cavour's favourite among all his nearer relatives, though some of his mother's people at Geneva were dearly loved by him. On going to visit them once, the little six-year old lad was made almost speechless with anger by the wretched quality of the horses furnished by the post-master at Geneva. "I demand that he be dismissed" was all that he could say. His grandfather explained that only the first Syndic had the power to dismiss the man, when Camillo replied, "Very well I wish an audience of the first Syndic". The interview was granted, the Syndic having been privately informed that a very droll little man was being sent to him. After a formal audience, in which the child conducted himself punctiliously, he returned, shouting to his grandfather as he came, "He is going to be dismissed!" Was this not an early discovery of Cavour's well-known genius for firing out the fools from his service?

The boy soon entered the Military Academy at Turin, a school for the sons of nobles and the upper middle class of Piedmont. Even at school he showed a taste for political studies. A Professor, explaining a stiff problem, advised Cavour to become a mathematician, but the embryo statesman replied, "It is no longer the time for mathematics; we must busy ourselves with political economy; the world progresses. I hope some day to see our country governed by a constitution, and who knows but that I may be its Minister." Such expressions of frank preference for constitutional government in Piedmont, the then home of absolutism, marked the boy out; when he received his commission as Sub-Lieutenant of Engineers he was well-known as a young man of dangerous opinions. During his years in the Engineers he read *History and Political Economy* and English, laying the foundation of those economic and political studies that did so much to fit him for his career.

In reactionary Piedmont, so outspoken a Liberal as Cavour could not long remain out of trouble,

He was driven in upon himself. The only friends with whom he could discourse plainly and freely of his political ideals were his German relatives. After his promotion to a Lientenancy of the First Class, suspicion overwhelmed him. He was declared to have shouted "Long live the Republic," and to have hurrahsed for Louis Philipps. Whatever the specific grounds of the charges against him, he has left on record his political convictions of that time: "I am Liberal and very Liberal, deserving a complete change of system—Italians need to be regenerated; their morals, utterly corrupted under the ignoble domination of Spanish and Austrian, have regained a little spirit under the French regime; the ardent youth sigh for a national life; but to break utterly with the past, to be born again into a better state, great efforts are necessary; sacrifices of all kinds must put new vigour into the Italian character." We can hardly be surprised that a sensitive Government had Cavour transferred to a remote fortress, Bard, in the Vale of Aosta, where he was, in effect, under arrest for eight months. The sequestration completed the mental and moral training to which he had been subjecting himself during the years of his service in the Engineers. In those years he won complete mastery of himself, and so became a fit leader of others. Forbidden to proclaim his ideals, he clarified them to himself by hard reading and hard thinking. When he emerged from Bard, having obtained an honourable discharge from the Army, he was the sworn servant of Liberty.

Liberty, however, had further tests for Cavour before she would accept his service. He was more or less in disgrace, and the only career open to him was the care of his father's estates. A period of travel on the Continent was followed by a visit to England. There he began that close study, at first hand, of English political institutions that was the foundation of his own loyalty to the Sub-Alpine Chamber, and that led to some

of the intimacies that won the moral support of England in the last stages of the freeing and the unifying of Italy. The period in England was one of transition. Steam had just been generally adopted in commerce and industries. Railways were being widely planned. Industrial day-dreams were beginning to materialize. The Reform Bill had been carried. Cavour spent his time in England in visiting work-houses and observing the condition of the paupers, in inspecting prisons, docks, Railways, and above all, in studying British politics. So great was the influence on him of all he observed and of the men he met that the remark of one of his biographers is justified, "He had gone forth a Piedmontese: he came back a citizen of the world." All the more note-worthy was the self-restraint that for fourteen years kept him on his father's estates. Those years were to fit him to serve Liberty with her new instruments, industrial experiment, science, commercial enterprise, journalism.

Cavour fell to farming as though to farm had always been his fondest aim. He left nothing to others that he could do himself. He was, therefore, soon master of all the work of his vast lands. These speedily became vaster, for his able management brought to his father and himself a large income. Alone in Piedmont he saw that science and inventive genius were putting at men's disposal new forces which would make Nature yield far greater harvests than without them could be gathered. "Just as he had clearly seen in Liberty the dominant spirit of the new epoch, and in Democracy the method by which that spirit was transforming government, so he saw that Science was creating new material conditions for men and bestowing on them such a mastery over Nature as they had never dreamed of. New methods of production must so transform the producers themselves as to react on the social and political constitutions of the State." Cavour accordingly applied on the farm at Leri the inventions he had

noted in England. He gave up ancient implements and methods of farming, and in spite of the superstitions of his farm-hands he succeeded in bringing his fields to a high state of perfection. He experimented in manures; he used new rice-sifters and threshers and ploughs; he introduced a new nursery for silkworms; and had sugar factories built after the latest plans. He applied agricultural chemistry to the examination of the soil of his fields. He led the way in the promotion of Railway Companies, infant schools, banks, agrarian associations. The point of all this is that, not only was he improving the land and enriching himself, not only was he leading the way in commercial enterprise for others in Piedmont to follow, and to follow quickly; but he was acquiring that practical knowledge of his country and of finance and industry that made his ministry of Commerce, and of Home Affairs, so magnificent a success when at last his varied training for his life's work was complete. The immediate effect of his enterprise was to make him ten times more suspect than before. The ultimate result of it all was to fit him to take any one, or all, of the portfolios in the Cabinet of Piedmont.

This period of Cavour's preparation was marked by a considerable literary output. Much study yielded review articles of first importance on subjects so diverse as the political condition of Ireland, the English Corn Law agitation, and Italian Railways. A new Press Law granted the reform of the censorship, and allowed Cavour to start the paper, *Il Risorgimento*, through which for many years he published his opinions, and which had much to do with that Resurrection of Italy which its name foretold. His journalism completed his training for the political supremacy he was destined to wield. His character was now settled, his self-respect well-founded, his self-reliance complete, his patience perfected. He had learned obedience, having suffered much, and

was soon to begin his work as the leader of the new Italy.

I have dealt at such length with Cavour's training for his work, because there is an easy assumption in these days that national leaders, like poets, are born not made. If Cavour on entering the politics of Piedmont, at once led, it was only in part because he was a born leader. Not the least part of the primacy of Cavour was due to his long and painful apprenticeship, in the Engineers, at Bard, and on the estates at Leri. He led others, because he had himself in chains. He was a supremely successful Minister of Commerce, because he had been a patient farmer. He was a consummate parliamentary debater, in part because he had suffered hardship as a much maligned Editor. Leaders like Cavour can only arise where men are willing through long and patient years to deny themselves, mastering the problems of the country they would save and serve.

Space forbids anything like a full review of the public life and work of Cavour, to which his so prolonged and painful preparation had brought him. Nor is such a summary necessary. Most educated men to-day are familiar with the bare facts of Cavour's life, from the time when he entered the Ministry of Piedmont through the "little back door" of the Ministry of Commerce and Agriculture, a door that he was soon to prove the royal entrance to unprecedented prosperity. The Congress of Paris is one of the landmarks of modern European History. There Cavour patiently waited and watched till the famous Extra Session, when France and England publicly browbeat Naples, and Clarendon, in a magnificent outburst of impassioned oratory that Mazzini himself could not have surpassed, declaimed against the Papal states. Not less conspicuous as an example of Cavour's high opportunism was what Thayer calls his legitimizing of the Revolution. He took the National Society under the wing of the Government of Piedmont, thus gaining the certainty that a large

company of the best among the Italians would support the national policy on which he, the Prime Minister of the chief Italian State, was set. The skill with which Cavour won the grand alliance with Louis Napoleon was consummate. Cavour was single-handed against Malmesbury, the typical conservative English statesman of the period; Buol, the crusty old Austrian minister, who never ceased to regard Piedmont as an impudent child; and Louis Napoleon, impassive inscrutable, elusive. But Napoleon could not evade Cavour, who held him fast to their compact at Plombières, and compelled him to champion Italian freedom in the war that only Cavour, in all Europe, believed he could compel Austria to declare. That war was declared almost to the day Cavour had prophesied. Louis Napoleon withdrew from it at the peace of Villafranca and left Cavour all but desperate, but it was not very long after Cavour's recall to the Premiership that he could claim, "Blessed be the Peace of Villafranca!" The germs it contained bore wonderful fruit. Though at the cost of the cession of Nice and Savoy, Tuscany and the central Italian kingdoms were annexed to Piedmont and the first Italian Parliament was held. Cavour discreetly winked at if he did not openly support, the Garibaldian Expedition of the Thousand to Sicily. When Garibaldi had driven the Austrians out of Sicily and had marched conquering to Naples, Cavour in the name of Italy absorbed the Revolution. In the phrase of one of Cavour's biographers "The waters of the Revolution and the river of Constitutionalism met" when the king of Piedmont, Victor Emmanuel, at the head of the united Italian troops greeted the Dictator Garibaldi after the Battle of Volturno. There was much foaming and eddying after the meeting and Garibaldi's attacks on Cavour in the united Chamber are among the least edifying scenes in the Paladino's career. The Revolution was, nevertheless made one with the cause of Cavour: and the unity of

Italy was soon symbolised in the decision to make Rome, the one city without which there could have been no Italy, the capital.

Cavour had won his last victory. He was worn out and after a short and painful illness he died on June 16, 1861. Never was an Italian more generously and more universally mourned. Europe had lost her greatest statesman, "whose death darkened her prospects and her peace". Even Pope Pius IX exclaimed, "He was a great patriot." The only thought that calmed the national grief was that expressed amidst his tears, by Massimo d'Azeglio, Cavour's old friend and political rival, "If Providence wishes to save Italy, it will save her even without Cavour".

Cavour's deeds are writ large for all the world to read. I want to mention several features in his character and work that have impressed me. The first is his consistency. Probably no public man has had flung at him so often, and so indictively, the charge of inconsistency. No one ever deserved the charge less. His enemies have said of Cavour that he was a "little Piedmontese" presumably because he was not everlastingly advertising before all Europe his ideal of an Italy freed and united. Thayer, whose two great volumes have been freely used in this paper, is an American, and he draws repeated parallels—most interesting and suggestive they are—between American history and politics and Italian. Let us quote the parallel between Abraham Lincoln and Cavour, in reference to the charge of inconsistency made against them both. "Abraham Lincoln who refused to declare, until he could do so safely, that he was bent on the abolition of slavery was abused and misinterpreted by abolitionists although the whole course of his career had proved his abhorrence of slavery". The man who in youth had turned away from a slave auction with unconquerable hate, his face white as a sheet and his teeth set, and who then vowed "By God, if ever I get a chance to hit that thing (slavery),

"I'll hit it hard" was not more consistent in his pursuit of his abolitionist ideal than Cavour was for all his silence, in following the goal of his youth, Italy One. He would have put the Unity of Italy back by many years, if at the Congress of Paris, with the diplomats of Europe hanging on his words, or at Plombières in the privacy of his afternoon drive with Louis Napoleon, he had blandly announced that to have Italy united under a single crown was his dearest desire. It was useless to preach Unity so long as Austria remained on Italian soil. He therefore postponed the cry *ITALIA UNA* till Italy had been freed, but through all his scheming for the fall of Austria and the independence of Italy it was the far-off gleam of Italy's unity that he was following. He who in youth had dreamed that he might some day wake up to find himself the minister of a king of United Italy, laboured through his life's day with flawless consistency to make his dream a fact, Cavour is one of the greatest examples publicists can have of the value of a clear aim, and of consistency in the following of it. He knew what he wanted and relaxed no effort till his end was won.

Cavour had another aim—and it served his supreme end, the unifying of Italy—the aim expressed in his dying words to the brave friar who risked Papal wrath by shriving Cavour, the graceless enemy of the Pope's Temporal Power, "*Friar, friar, a Free Church in a Free State*". In the pursuit of this aim too, Cavour's consistency was absolute and unimpeachable. The Roman Church had fallen on evil times, and the spiritual power was relying on the arm of flesh to save it. As the Church's influence among the states of Europe weakened, her claim to Temporal Power was the more strongly pressed, as Piedmont and through Piedmont, Italy moved on to Freedom, a Freedom administered by Democracy, the voice of the Church in Italy was raised in protest. The Church was "become the stalking horse of the Temporal Power. The Papacy-Church recognised that it

lived if Cavour's Liberalism fell, and fell if it prevailed. "The problem which confronted the Papalists after 1849 in Italy was this: How far could the Church by using its religious weapons preserve the Papacy in its Temporal kingdom? Bound up with this was the need of clinging to every shred of political power which the Pope had acquired in the other Italian States. To concede an inch might cause the surrender of all."

Cavour waged ceaseless war with the Temporal power of Rome throughout all the stages of his struggle with Austria. There was no discharge for him from that war. The long conflict began in 1850 when Bills were framed to abolish ecclesiastical courts and immunities, to lessen the number of holidays, to suppress Mortmain, and to prohibit ecclesiastical corporations from acquiring real property without the consent of the State. It was continued in the first year of Cavour's Promiership, when he defended the Civil Marriage Bill. One great battle-field was the proposal to reform ecclesiastical corporations. Cavour won his last great victory over the Papacy-Church when, a few days before he died, Parliament voted Rome the Capital of United Italy. Cavour's consistent attitude is well illustrated by his great speeches in this crowning debate. He would never discuss the question of the union of Church and State as a theologian. It was not Roman dogma that he was contesting. His attitude was always legal. When the Church, as Church, sought to stay the State in the execution of plain duty, then Cavour bade the Church mind her own business, and that in her own highest interests, for in the last debates on Rome as capital, Cavour, for once, left the purely legal standpoint and made his great appeal to the conscience of the Papacy. Keeping clear apart the secular and religious offices of the Pope, he cried: "Holy Father, accept the terms which emancipated Italy offers you! Accept the terms which

must assure the liberty of the Church. Enhance the lustre of the See where Providence has placed you, augment the influence of the Church, and at the same time carry to completion the great edifice of the regeneration of Italy, assure the peace of that nation which after all, in the midst of so many vicissitudes, has remained most faithful and most attached to the true spirit of Catholicism." The appeal embodies Cavour's conviction that the separation of Church and State would be not only better for the State, leaving it untrammelled; but also better for the Church, which would thereby be freed for its unique, Spiritual mission. Cavour had in him nothing of the majestic—he was no *Bhakta*. He felt, alas! nothing of the need of personal religion. He did not know Mazzini's reliance on prayer. Religion to him was but obedience to Duty and a Higher Law. It has been suggested that he accepted the last offices of the Church much as Socrates, deferring to popular opinion, ordered a cock to be sacrificed in his name to Aesculapius, when he was gone. Nevertheless there is real spiritual insight in Cavour's demand that the Church must be freed from subservience to the State if it is to fulfil its saving ministry upon earth.

What we have said heretofore illustrates Cavour's love of Freedom. He was Freedom's son he confessed, and to her he owed all he had. In the Sub-Alpine Chamber some one accused him of being a conspirator. He replied with zest that for years he had been conspiring, but his conspiring had all been to secure independence for his country: and his fellow-conspirators had been the Press, Parliament, the entire National Society, and later, twenty-six millions of Italians! This spirited self-defence is all of a piece with his dictum, "Better the worst of Chambers than the best of anti-chambers." He never felt himself stronger than when he had Parliament at his back, and he was never more severe in self-justification than when speaking on the floor of the

House, the only arena where he would settle a quarrel. He could afford to dilate on the faults of the measures he was pressing upon the Chamber. The reason of all this was that he trusted Liberty. It is easy to point to duplicity in Cavour's diplomatic relations even with England his best friend. His international dealings were too often double dealings. He would not conceal nor palliate them though we cannot, in justice, forget that he, the most honourable of men in business or private affairs, would have rejoiced exceedingly had the current diplomacy dealt more in truth than in falsehood. Let us remember that in his Italian politics at least, Cavour was a master of intrigue. No one believed more than he in coming to the light that the light might reveal his deeds of what kind they were. He was assured that Reason and Love, allied with Time in the service of Progress, would overcome all adversities. No one ever loved Freedom more or served her with greater loyalty and no one of Freedom's children has been more, abundantly justified than Cavour.

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Rabindranath's Conception of Womanhood

BY

MR. CHUNILAL MUKERJI.



THE Woman of Rabindranath is a new being in literature. She is not only the pride and glory of the hand of God but is being evermore created by the ideal conception of man's heart. Things precious and lovely have gone and will go in all ages to bring her forth. Nobody can say that she is already made but is ever in the making. No picture so powerfully seizes the imagination, nothing so delightfully moves the heart as Rabindranath's ever-growing womanhood. Woman has a future of limitless possibilities and as the ideal of beauty is speeding on in quest of an unattainable goal, Rabindranath's ideal of womanhood shall ever like the blue beautiful girdle of horizon lure us on into the endless region where finitude is shut up and lost in an overwhelming infinity. Poets weave her garment with the golden woof of rhetoric. Artists render her deathless by casting on her new and ever-new glory. The sea yields up its jewels and the mine its treasures to adorn her person. The cool zephyrs bring their offerings of flower-odours. What with graceful coyness and what with the wealth of a beauteous decking she lacks a peer in the wide world. Love's fervent glow beaming on her has made her half-human, half-divine. *Manashi* or creation of the mind she veritably is and beautiful as a phantasy she ever seems. Inextricably blends she into all forms of beauty—her face resembling the matchless glory of the moon or rather the moon itself being imaged in her radiant countenance. Man is ever to his measureless delight finding her counterpart in the noble charms of creation and the infinite longings of his thirsty soul have their divine joy and solace in her and all vain quest the world over

is at an end. It is then that both here and hereafter lie amiably locked together in this sweet idol of human creation.

Rabindranath's woman is the very bond-slave of love. Fond, sweet and tender affection has made a captive of her. Man in this world of sorrow and strife brooks no bondage. He darts like a fiery shaft through the thick of the fray and tasks hard and severe are his own. But woman in this world where poverty, sorrow and weepings abound is the very guardian angel of the domestic hearth and hath chained herself down by love. She is a ransom for service and affection's sake. Hence lie embelmed on her wrists two glittering marks of bondage: two bracelets of gold.

Rabindranath's woman is the proud victress. Cupid once sought the moment to throw his dart at her. All things in Nature were friendly to his purpose. The wind raved wild in the soft bed of budding leaves. The noon-tide glare lay in a swoon in the lap of the forest. The pigeon-couple exchanged frequent kisses and love ravished cooed in the brief intervals. It was at such a moment that *Vijayini* or the victress seated herself on a white marble slab under the thick shade of the *balul* buried to the breast in the water of the tank and caressed fondly her dear pet swan girdling its tender wings with her bared arms and laying its long neck on her own shoulder. Up there on the bank lay shorn of glory her blue garment—the odours of her body still lingering therein like the last glimmering life in a dying person—and the girdle divorced from her waist grovelled below in mute indignation. The breast-veil lay forlorn on hard earth cruelly torn from its double paradise and the golden looking-glass gazed vacant into the sky in sweet recollection of a sweet countenance.

On land, on water and in the sky it seemed a glad music had been rising out of light and shade,

out of forest's calm and leaves' rustle, out of spring's life and motion, gleam and glow. It seemed as though the harp of the universe had been singing loud with its strings of sun-beams smitten on by the *champak*-fingers of the heavenly nymphs. Down were dropping soft and solitary the flowers of *bañl*. The cuckoo was cooing without fatigue or languor and the vain cooings were coming back in Echo's dull imitations. Yonder a feeble stream was murmuring down into a mightier torrent. There on its grass-grown bank the stork gracefully winding its slender neck into its grey pinions was lying lulled to sleep by the gentle sound of waters. Above was voyaging on toward the melting snows of Himalay a fleecy company of swans leaving its distant home of a river-bank. The tired wind wafting the perfumes of many flowers was casting itself helpless into the cool arms of the enamoured tank with the warm breath of a passionate longing.

! Madan (Cupid), the mate of Spring, sat hiding on a throne of flowers underneath the tree of *bañl*. His yellow robe was sweeping down into the dust and lovely chaplets of odorous *malati* were wreathed round his clustering locks. There sat he watching the maiden with gleeful eyes and waiting in breathless expectancy of the fit moment to let fly his flowery arrow at her soft, snowy bosom. The bees buzzed about from bloom to bloom. The deer licked his tender mate fondly. At the touch of Spring all wood teemed with vernal life.

Throwing the edge of the water into gentle ripples and leaving wet foot-prints on the stately flight of steps the sweet woman ascended the bank. The wealth of hair hung loose on her back. Sun-light beamed on her heaving limbs wherein lay imprisoned the rich, glowing life of youth—bound still and motionless by modesty's potent spell. It beamed sparkling and flashing on her brow and lip, thigh and waist, breast and arm, on every lineament of her drenched body. The wind

of heavens kissed her all over and like a menial fanned her dry with its warm wings. Her shadow fell at her feet like a cast-off weed and Nature stood still in speechless wonder.

Cupid smiling pleasant and sweet left the foot of the tree.

Coming bold and free into her presence, he stood as one caught in a sudden bewilderment. For a moment's space his glance fell fastened on her genial features. Then on knees and with bending neck he laid down his flowery weapons as an offering of worship at her feet. The lovely damsel cast a placid look on the disarmed Cupid.

Rabindranath's *Priya* or the wife is unrivalled in literature. The conception 'towers high as heavens. In a direct address to her he cries a hundred shames upon himself that he is oftentimes cheated into losing sight of her being's super height. He says that it is her being's own glory that shines upon his heart and flings itself thence out on the world. The goddess of Grace was nowhere so long as his eye chanced not to light upon her. She it is who hath lent heavenly charm to things under the sun and hath taken him into the very infinity of loveliness. The clear, blue heavens enchant as they remind him of the light of her countenance. Her mirth and music none of them dies but takes a hundred joyous forms of life in the wide universe and it was she who came first with a light in her hand and the world found its way to him next.

Rabindranath's *Patita* or the fallen woman is not wholly fallen. The spark of heavenly fire is not altogether extinguished in her. In a long poem the poet has described how even under temptations of a fresh and powerful nature a fallen woman—a woman who lived by hiring her person—suddenly woke up to the consciousness of woman's peculiar dignity and cast a weird gaze of contempt upon her infamous past. The poem in

question is one unbroken music and touchingly relates in wealthy phrases how the fallen damsel saw within herself a god who lived unsullied despite her damnable prostitution and also how she realised that as woman she was the vessel of holiness and beauty and that the Divine in her had been sent into banishment by the wicked lust of man.

I have taken liberty to present to the non-Bengali reader an idea of Rabindranath's conception of womanhood through the medium of this journal. I am, indeed, painfully conscious of the deficiencies of such an undertaking; for it is not easy to help the non-Bengali reader to get a glimpse of the peerless grace that adorns the style of this gifted poet. But if the reader has been enabled to comprehend the leading idea of each poem, only the bald outline of which has been given above, I shall think my labour amply recompensed. I believe that our conception of womanhood should be raised in the light of this magnificent poet who gloriously transcends the poor limitations of the flesh and views everything with the eye of the spirit. Rabindranath has depicted womanhood in its every phase and aspect through his voluminous works but we have purposely culled out the pieces in which woman stands idealised; for it is, we believe, this idealised conception of womanhood which raises the imaginations of the nation from their commonplace level. May India have such a picture of womanhood ever before its eyes!

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The Influence of Islam on the Civilisation of Europe

BY

MR. A. K. MAHAMAD KALIM.

THAT Islam has left an indelible impression on the civilisation of Europe is a fact beyond all dispute. Islam has furnished Europe with the basis,—a real, solid, substantial basis—upon which she has built her superstructure. The present progress of Europe which has raised her to the highest pinnacle of glory is the distinct outcome of Islamic influences. When the European sky was enveloped in darkness all around, the Aurora of Islam was seen lifting the veil and allowing the light of civilisation to come in and irradiate the horizon. Monsieur Gustave Darondray in his *Historie Sommaire De La Civilisation* very aptly observes that

During several centuries, however, the Arabs filled an important position in the history of civilisation They carried light to the distant parts of Asia and transmitted to Europe valuable knowledge which was used to advantage by the Western races

This is what a European scholar of history of unquestionable authority has to say about the influence of Islam on European civilisation. I would also reproduce an extract from Mr. Stanley Lane Poole in this connection.

"Art, literature and science," he says, "prospered as they then prospered nowhere else in Europe. Students flocked from France, Germany and England to drink from the fountain of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science. Women were encouraged to devote themselves to serious study and the lady doctor was not unknown among the people of Cordova. Mathematics, Astronomy and Botany, History, Philosophy and Jurisprudence were to be mastered in Spain and Spain alone. The practical work of the field, the scientific methods of irrigation, the arts of fortification and shipbuilding, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the mason's trowel were not unknown among the people of Cordova but on the other hand they were brought to perfection by the Spanish Moors.

It would be quite presumptuous on my part to attempt a history of the advent of Islam in

Europe. This much I beg leave to say that the period of the Crusades,—a period which witnessed the inter-mixture of the Arabs and the Europeans,—opened a new vista of light and culture to Europe. The different intellectual activities which have brought about the regeneration of learning in Europe date from the days of these wars.

When Islam was carrying the torch of progress and civilisation for all the world, Europe, as I have already said, was steeped in ignorance, bigotry and superstition. A revolution then occurred in the history of Europe. The Pope began to excite people to recover Jerusalem from the Mussalmans. His efforts were crowned with success, and its inevitable consequence was a period of hard fighting and severe bloodshed. But these wars were, at the same time, to a great extent beneficial because they gave Europe an opportunity of minutely observing the Arabs, their character, their religion, their society and their institutions and thereby learning much from them. In fact Europe owes to Islam much of her present civilisation and progress.

INFLUENCE OF ISLAM ON THE CHURCH

The Pope had so long exercised and maintained a despotic sway over the Roman Catholic Church. He could grant indulgences, issue censures, give dispensations, institute bishops and create Cardinals. Plainly speaking, he could send one to Heaven or condemn another to Hell. Later on the Popes began to misuse the authority vested in them and granted indulgences on the payment of a fixed sum of money. But when the Europeans came in contact with the Arabs, read the Quran, studied the spirit of Islam, and observed the good morals which animated them through the influence of the Quran, they made up their minds to shake off the despotic tyranny of the Pope, and to set at naught his unjust ordinances. The principles of Islam appealed to them forcibly, and made a very favourable impression, but a suc-

cession of ages had hardly left them moral courage enough to exchange Christianity for Islam. Still the lesson they learnt in Arabia was useful in serving as the source of a long-continued struggle for religious freedom. Martin Luther, the Father of Protestantism was a scholar in Italian Universities for some time and these academics,—so far as subsequent historical researches have proved,—then taught Aristotelian and Arabic Philosophy. One other fact worth mentioning about Luther is his visit to Cordova and Toledo, the principal centres of Arabic learning in Spain. It would not, therefore, be unreasonable to conclude that the idea of reform in the Catholic Church was aroused in the breasts of Luther and Calvin, (the great Genevan preacher and the founder of Calvinism) by the study of Islam. The Pope had guided the destiny of Europe for centuries and it was no easy task to set his authority at naught. We can readily conceive that it was a task of superior moral courage, and this moral courage sprang out of Luther or Calvin's conscientious appreciation of the principles underlying Islam.

INFLUENCE OF ISLAM ON EUROPEAN SCIENCE AND LITERATURE

The progress of the Greeks and Romans in science and arts was entirely forgotten in the Middle Ages and Europe then practically knew nothing of them. The downfall of the Greeks and Romans brought about the downfall of learning in Europe and thence it became a sealed book altogether. Mr. H. A. Salmone, C. I. M., (Professor of Arabic, King's College, London) very rightly remarks in a paper on "The Rise and Fall of the Arab Dominion," that

The Arabs were the first to give a new life to learning. They were the first to introduce Greek writers to the notice of the world. They kindled the lamp of learning which illuminated the dark pages of history; and it may be safely assumed that were it not for the Arabs, it would have been long before Europe, the present centre of civilisation and progress, would have been irradiated by the bright light of knowledge.

The first period in the literary or scientific advancement of a nation usually begins with the translation of foreign authors, and the Arabs were not an exception to this rule. They rather assimilated as their own those Greek and Sanskrit writers whose invaluable works would otherwise have been consigned to the cruel hands of oblivion. The philosophy of the Greeks received a further development at their hands. Algebra, chemistry, astronomy and botany owe their origin purely to the Arabs. "The works of Al-Kharizmi," to quote the *Encyclopedia Britannica* (Vol. XVI, Page 596), "served as guides to those learned men in Europe who first turned their attention to Algebra in the sixteenth century." Again, "the Medieval Arabians invented our system of numeration and developed Algebra." (Vol. XVII, Page 882). Chemistry, as we know it to-day, owes its origin to Abu Musa Jafar Kufi and the subsequent labour and research of the Arabs have astonished the entire modern world. Astronomy is much indebted to the Arabs. The names of Masha Allah, Ahmad Bin Mahomed, Mahomed Ibu Musa, Hasan Ibu Husain and others are conspicuously connected with this science. Says the *Encyclopedia Britannica*:—

Arab astronomy transplanted by the Arabs to Spain flourished at Cordova and Toledo. From the latter city the *Toledan Tables* draws up by Arrazel (Abu Isahq Anqashur Razzali) in 1080 took their name, and there also the *Alfonso's Tables* published in 1252 were prepared. (11th Edition, Vol. II, Page 511.)

Abdul Hassan was the real inventor of the modern telescope. Albatani's works were translated into Latin. Hassan Ibu Husain was not only a renowned astrologer but earned, at the same time, a high reputation as a specialist in eye-diseases. His most important work, "Eye-diseases and their treatment," have been translated into almost all the European languages. Farabi and Bu Ali Sena (Avicenna) displayed wonderful genius and aptitude for Philosophy and Ethics. The name of Farabi only shines less brightly than that of

Aristotle in the muster-roll of philosophers which the world has produced.

INDUCTIVE LOGIC.

While speaking of philosophy, I would be wanting in fidelity to my subject if I fail to make mention of Inductive Logic. It is a common notion in Europe that Induction owes its birth to Lord Bacon and it is, perhaps, in consequence of this that Thomson in his *History of English Literature* says in reference to Bacon, "and it is to England that we are to look for the first distinct manifestation of this independent attitude on the part of Philosophy." But Imam Ghazali,—the power of whose genius, the richness of whose intellect and the depth of whose learning have not yet been surpassed—introduced induction in his works on Logic. Now the issue at stake is that either Ghazali borrowed it from Bacon or the latter from the former. Imam Ghazali lived and died about a hundred and fifty years before Bacon and hence it cannot be suspected that he borrowed it from Bacon. But then Bacon might have got it from Ghazali, which is probable for two reasons. In the first place we find a bit of similarity between Bacon's *Novum Organum* and Ghazali's works and secondly, Ghazali's works had then been translated into the Spanish language and Bacon is said to have known Spanish. That Inductive Logic was a child of Ghazali's genius has been proved by subsequent investigation and he and he alone must be given credit for it. It is a matter of common knowledge that Haroun-Al-Raschid sent a clock as a present to Charlemagne, the Emperor of the Franks. It is thus obvious that the Mussalmans were the inventors of clocks. The following table shows the number of books translated from Arabic into different European languages:—

In Philosophy, Ethics and Psychology.	90
„ Mathematics and Astronomy.	70
„ Medicine.	90
„ Chemistry and Physical Sciences.	40

ISLAM TAUGHT EUROPE HOW TO TREAT WOMEN.

A minute observation of the constitution of European society before 1453 A. D. will reveal the fact that the position of the fair sex was pitiable. Women were not counted as possessing any rights whatsoever. They could not inherit any property nor even after marriage were they fit to buy or sell anything which was theirs by right or to enter into a legal contract. In short they were worse than slaves and did only discharge the function of 'child-bearing machines.' In Ancient India, women were under the control of their fathers in their childhood, of their husbands after marriage, of their sons on their husbands' death, and if there were no sons, they were subject to other male relatives, simply because they could not be trusted to lead an independent life, according to the laws of Mann. Even in Greece things did not undergo a change for the better, in spite of her progress in other departments. What is more, there was a statute in Greece by which a father enjoyed the right of putting to death his daughter if she married without his consent and permission. The Holy Scriptures also took no forward step in this direction. It was left for Islam to effect a marked change in the condition and social status of the other sex. The Quran establishes the principle of perfect equality between the two sexes. I need not offer an apology for quoting some passages from the same. It is affirmed there "O ye people, Ye have rights over your wives and they have rights over you" (Suratul Baqar). The Quran also enjoins upon its followers the noble precept of treating their wives and daughters with kindness and affection. "And out of his signs is," the book declares, "that He has created for you, out of yourselves, wives that ye may have comfort with them and He has put between you love and compassion." (Suratur Room). Again, "Treat women with kindness," (Suratur Nisa). It also teaches to keep in mind the dignity and respect of women

in conversation. John Draper, M. D., LL. D. in his monumental work "*The Intellectual Development of Europe*" observes:—"As respects the female sex, the Arab system was far from being oppressive; some have even asserted that the Christian women found in the seraglios a delightful retreat." I can hardly resist the temptation of citing Prof. Salmons once more. He writes:—"Behold the Muslim Prophet, the founder of the great Arab Empire, like the lowliest peasant of the present day in England, seeks comfort and advice from his best friend, his wife." An eminent European missionary, while speaking to me in Calcutta remarked that the present condition of Muslim ladies in India warranted the conclusion that Islam left women to pine in degradation. But, one who has even a superficial knowledge of the Quran will join with me in saying that Islam, on the other hand, paved the way for their amelioration at a period in human history when they were no better than brutes all over the world. "If the Indian Mahomedans had only honestly followed the Quranic injunctions, this lamentable state of affairs would never have happened" (Sir Syed Ahmad Khan, *Tahzibul Akhlaq*, Vol. II).

ISLAM ABOLISHED SLAVERY.

One other point upon which stress must be laid and which has been the butt of much clumsy ridicule is the question of slaves. The anti-slavery campaign which witnessed the abolition of this obnoxious system threw the blame entirely on the Arabs without reflecting that Islam had, if not totally emancipated the slaves, at least introduced such radical changes, as, in the name of humanity, justice and fairness, were likely to make their position tenable. I shall first attempt to delineate a picture of slavery, as it existed in Europe in the Middle Ages. The Greek statutes, I must confess, were not so severe and stringent in this respect. The

noble orations of Demosthenes and the grand philosophy of Aristotle had changed the attitude of the Greeks towards humanity. But this can be said of Greece alone. The Encyclopedia Britannica (Vol. xxv. Page 219) very well describes the pitiable condition of Roman slaves :—

By the original Roman law, the master was clothed with absolute dominion over the slave, extending to the power of life and death The slave could not possess property of any kind; whatever he required was legally his master's. . . . For entering the military service or taking on him any state office, a slave was punished with death. He could not in general be examined as a witness except by torture The penalties of the law for crime were specially severe on slaves.

I have quoted the above in order to show that one of the best periods in the history of Europe is that of Roman civilisation, and even in this civilised state Europe accorded this horrible treatment to slaves. It is no exaggeration to say that up to a comparatively recent period Europe was submerged in abject slavery. I shall now turn to the Quran. Therein is enjoined :

And unto such of your slaves (of either sex) as desire a written instrument allowing them to redeem themselves on paying a certain sum (whereby the master obliges himself to set his slave at liberty on receiving a certain sum of money which the slave undertakes to pay) write one and give them of the riches of God which He hath given you i.e. if you have found them faithful and have reason to believe they will perform their engagement, either by bestowing something on them of your own substance or abating them a part of their ransom. (Suratul Noor.)

Again :

"Either give them a free dismissal or exact a ransom." (Suratul Mohammed)

It was so ordered in view of the fact that the custom prevailing before the advent of Islam was most inhuman, that is, slaves were usually put to death. Mr. Draper says : "A captive or a slave forthwith became the equal and friend of his conqueror." Mr. Richardson while moving the bill for the abolition of slavery in British India before the India Council in 1810 said : "For the emancipation of slaves, it is necessary

that Hindu Shastras should be replaced by the Quran."

SUICIDE AND GLADIATORIAL SHOWS OWE THEIR MITIGATION TO ISLAM.

Every student of European history knows full well that in Rome, when she was at the zenith of her power and glory, gladiatorial shows were held annually and hundreds of innocent human lives were uselessly sacrificed at the altar of transitory Mirth. Then there was the evil practice of fighting duels, peculiar to Europe and it had been carried so far as to be applied to in deciding law-suits as well as private disputes. Generally in an affair of honour, a duel was regarded as the final decision and the final Court of appeal. But Islam could ill-tolerate this barbarity. It has ordered, "Do not commit suicide," and again, "do not put an end to a human life (Sumatul Baqar).

I shall now draw the readers' attention to the spirit of democracy that pervades Islam. While, on the one hand, the Holy Bible enjoins the system of nomination, the Quran, on the other, teaches the principle of election. Before elucidating this point, I shall refer to the Encyclopedia once more (Vol. XXIII) which says,

The most distinctive characteristic of the Roman Catholic Church is its vigorous insistence on the principle of ecclesiastical authority.

The Roman Catholic Church was so constituted that the noble principle of election was utterly disregarded in it; while the Arabs went so far as to apply this principle to successions to thrones, I can find no better authority than the Encyclopedia (Vol. XVI, Page 590), which remarks "Mouwiya thus established the principle of hereditary succession which was opposed to the spirit of Islam." So long as the Mussalmans stuck to this grand and elevating principle, they certainly knew no fall. But their glory began to wane and their power to decrease as soon as they departed from it.

Europe is no less indebted to Islam for her system of administration. Our mode of government had won the appreciation of friends and foes alike. Burke in his Impeachment of Warren Hastings bore testimony to it when he exclaimed :

To name a Mahomedan government is to name a government by law. It is a law enforced by stronger sanctions than any law that can bind a Christian sovereign

He goes on to add :

And no Mahomedan is born who can exercise any arbitrary power consistently with their constitution in so much that the chief magistrate who is the highest executive power among them is the very person who by the constitution of the country is the most fettered by law.

What Burke means is that Islam gave the world the most systematic and the most comprehensive code of laws, for if we look to the Quran, we find that the book deals with all problems of law and justice and is the very essence of Jurisprudence and Equity which were enforced by stronger sanctions than ordinary laws owing to the peculiar character of their being religious dogmas.

"OMNIA MUTANTUR ET NOS MUTAMUR IN ILLIS."

All things change and we change with them. This is a law of nature which has invariably held good. If any future historian were to assert after an examination of the present state of the Mussalmans that Europe owes nothing to them, he would be utterly mistaken. To form an estimate of our Past from our Present and to conclude that Europe could owe nothing of her civilisation to Islam would be a rash and hasty judgment. Take whatever branch of culture you will, it may be ultimately found that she drew its inspiration in it from the so-called "half-civilised followers of Islam." We, Mahomedans, do not grudge Europe the glory of developing the sciences and arts further but the foundation-stone was laid by us. The truth of the maxim, "*Omnia mutantur et nos mutamur in illis*" only serves to illustrate how we have been reduced to this.

"THE EUROPEAN IN INDIA"

BY

MR. K. R. SITARAMAN, B.A.

What gives Britain her hold on India and her millions? Love, compatibility of interest, tastes, religion, tradition, nationality, think you—such as Prussia, for instance, now exercises over Saxony, Bavaria, etc., or Turkey with her Arabs and Egyptians? No! It is due to the Eurasian blood-link, the result of initial inter-marriage? Have these hybrids a two-sided sympathy which acts as a bond 'twixt the two races? No, again. The Eurasian is all for us; he has nothing—or very little—in accord with the sons of the soil; for whenever a racial disturbance occurs, has not the Eurasian always fallen in under the flag? And notably in the crisis of 1857-58 did he not perform yeoman service for Britain? Yes! in spite then of what sundry noodles prate to the contrary, India is held for us solely by the military man, the subject of this chapter, and at whom let us take a glance without further preamble.

It is in this wise, of tasteful and choice sentiment and style, that in the remarkably well-got-up volume before us, the author, a retired official of the Indian Telegraph Department, commences a series of what are probably intended to be merry and piquant sketches of the various classes of Anglo-Indian nationality resilient in this "land of regrets." Among the remarkable, if commonplace, platitudes of the day, none perhaps has a greater hold on the imagination of the philosophic student of human history than the place occupied by modern India in the greatest Empire the world has ever known. The fabled sovereignties of ancient Ind, the glory that was Greece, the glamour that was Rome—all and everything fade into utter insignificance before the spectacle unfolded before our eyes to day of this vast sulky continent, peopled by a congeries of distinct multitudes having nothing in common in colour, speech or belief, yet all owing unquestioning allegiance to one supreme mundane power, in whose hands for good or ill, its destinies have come to be committed by the inscrutable decrees of Providence. To say that the bond by which

* *The European in India.* By H. J. A. Hervey; (Indian Telegraphs, retired) Stanley Paul & Co., London,

England holds India is nothing more or less than the bond of cold steel, sounds as the veriest blasphemy against the triumph of true statesmanship which forms the lasting glory as it is the crowning achievement of the genius of the Anglo-Saxon race. True it is it is pity, and pity it is it is true that there are still "sundry noodles" who "prate" to the above effect, being suddenly out of touch with the pulsations, not merely of higher humanity, but of the impulses of the very race itself to which they claim affinity and kinship.

We are not unaware of the limitations set by nature and individual temperament on the mental outlook of the average Johnny who comes here year after year from the old country in quest of an honest career. But what really does pass the comprehension of a student of human nature is the wonderful spectacle of a whole lifetime spent in an ancient and historic land with devout disregard of all interest in or sympathy with the people of the land. An all-absorbing consciousness of the greatness that has been thrust upon him solely owing to his birth seems to pervade his being to such an extent that there is really neither time nor inclination left to attempt to achieve any worth by individual effort. Not content with passing such a singularly noteworthy life, now and again a member of this class becomes obsessed with a notion of his gifts in the vapouring line, and in common with the greater and lesser notabilities who feel bound to inflict on a patient public, volumes of their "Reminiscences" and "Autobiographies," perpetrates a huge store-house of inane and rapid stuff under some high-sounding title or another. We may say at once that whether it is the diligent seeker after information, or the serious-minded student, or even merely the casual reader who is content to be amused—all of them are equally and impartially doomed to disappointment if they dip into the book before us. The author's meander-

ings into the high-ways and bye-ways of Anglo-Indian life have enabled him to accumulate a mass of material, the worth or use of which it is hard indeed to conceive. Rarely has it fallen to our lot to wade through such a vast Sahara of useless stuff unrelieved anywhere by even tiny oases of real information or enlightenment.

It is not that the scheme of the book is faulty or its design uncommendable. It is the execution that constitutes a veritable cream of inanity from every aspect. Every class of Anglo-Indian, such as the military man, sailor-man, covenanted civilian, uncovenanted civilian, the medico, merchant, planter, missionary and so on—all are pilloried in an impartial and unprofitable style. The fact is that a work of the type essayed by the author requires the all-embracing intellect and facile pen of a Carlyle or Victor Hugo, or at any rate, let us say, of a Steevens or a Chisol. The matter immortalised in the book under review as sketches of Anglo-Indian types is a travesty of the theme and an insult to the subject. We have no inclination to dive further into the book and draw out therefrom specimens of the author's presentations of the subjects he has chosen to portray, for wherever the portraiture is not commonplace, it tends to become a caricature, rather than portraiture.

To those who may be inclined to think that we have been unduly severe in our estimate of the book under review, our only answer is—Read the book itself, and judge. Of every type of the European in India, whether public servant or not, there is not a word said about his work or interests, achievements or worth. Every page teems only with the small talk of social life or the less desirable account of peccadilloes. The one reflection which inevitably overpowers one on closing the book is this: Is it possible, that after all, the Englishmen who hold India are the caricatures presented in this volume? The book is an ample sermon on how true it is that some people can never assimilate what is beyond them under any surroundings.

TRADITIONS AND SOCIAL PROGRESS*

BY

MR. N. C. MEHTA, B.A. (*Contab.*)

It is an accepted maxim of biology that 'acquired characters' are not inherited. But if individuals do not transmit the 'acquired characters' to their off-spring, each preceding generation hands down its achievements and acquisitions to those succeeding it. Though the life of the individual units of society is discontinuous, that of society as a whole appears as a uniform and continuous stream—ever-widening, ever changing. It is a ceaseless march towards the ever expanding realm of ideals.

In the long course of history human activities have centred round the pivot of few elemental passions of the human soul. In every age ambition, love of power, self-interest have been the inspiring sources of conflicts and cataclysms, progress and retrogression. Conceptions, ideas, habits and that vast tangle of impalpable something which we call traditions are handed down from age to age and it is merely a truism to say that to a great extent the present lives in its past. Even in modern times communities are not unknown which after a lapse of a thousand years follow faithfully the life lived by their ancestors. It is here that the conservative nature of man appears emphasized to an exaggerated degree, and society seems almost to be static. The march of social progress is slow and proceeds by small modifications. All change, however, is not progress.

We have recently learnt from biologists that in the animal world, the progress of the species proceeds not by small variations as Darwin supposed, but by what De Vries calls mutations or abrupt sports of nature which are transmitted from generation to generation. This seems to hold true to

some extent also in the case of human society. History furnishes abundant proof of centuries of stagnation through which great portions of the human race have passed sunk in the deepest abysses of ignorance and superstition, and apparently unmoved by that insatiable craving of the human mind for change. Mankind has appeared as a vast ocean unruffled by the passing gusts of passion and desire for change. It has stood immobile, in bondage to its past when the placid surface of peace and quiet is violently disturbed by the advent of some human mutations or geniuses, and the accumulated lumber of ages is swept away in a single storm. It is surprising to what a great extent the work of those master-minds is directed towards the demolition of strongholds that human efforts are unceasingly raising to protect the peace and quietness of mental inertia and keep out the invading forces of original thought. At the same time it must not be forgotten that in the making of society destruction and construction are often but correlative processes going on side by side. The task of geniuses is therefore not merely to destroy the obstructing bonds of useless custom but also to provide a substratum of ideas on which posterity will rear its future fabric. They only sow the seeds, and leave the rearing of the tree in the hands of those who come after them.

In spite of these occasional floods in the history of human thought, carrying away an enormous growth of antiquated ideas and loosening the bonds of stereo-typed traditions, it is interesting to note the extraordinary bullying power of the old to assert itself once more after the intensity of the first wave has passed away. If human nature is at times capable of being raised to the white heat of passion and sweeping away all that obstructs the path of progress, it is still more capable of defending forms and ideas that render its full development impossible. The acquiescence of mankind in

* A paper read before a club of friends in London.

its own subjection is the continuous marvel of history. With what tenacity and steadfastness have the people in the past supported and fought for the very institutions that have been instrumental in annihilating their own individuality? Even the lamps of humanity have not wholly escaped the darkening shadow of contemporary immorality. Plato and Aristotle could not conceive even an ideal society without those 'animated instruments of work,' as Aristotle called slaves, who were born to work for their parasitic masters. They could not think it possible that any more than a mere fraction of the total population can ever acquire or exercise the rights of citizenship.

The explanation lies in the human nature itself. (i) It loves the peace of established institutions and desires to pursue undisturbed the routine of daily life. The general craving for change extends only to a limited sphere of human activities and rarely transgresses the borders of the usual and the habitual. Any radical modification in the ordinary routine excites suspicion and is hateful to it, because all change involves a certain amount of re-adjustment and re-adjustment assumes extra effort. This is precisely what we do not welcome.

The human mind is suspicious of innovations and hostile to new ideas. Though there is no royal road to learning or to the attainment of anything desirable, it always has a liking for the short cut. It fondly believes that by extinguishing a lamp it destroys all sources of illumination and this belief has been responsible for many a most tragic crime of history—ancient and modern. The founder of Christianity was crucified, and Socrates put to death for the very simple reason that their teaching did not accord with the then accepted notions of morality and that their influence seemed to threaten the ignorant peacefulness of the contemporary life. But in resisting enlightenment, humanity is enlightened.

(ii) Our inveterate love of the mechanical routine is another powerful factor in preserving the past and obstructing the influx of new ideas. If we just reflect for a moment on our daily conduct, we shall notice that in by far the greater part of it we act not by deliberation, but by habit. It is a part of our nature to imitate and avoid the difficulties of initiation.

(iii) Our dislike for persistent application of mental energies operates in the same direction. As I said above we all have a liking for short cuts—a tendency not in harmony with the requirements of intellectual enjoyment, which involves long and arduous discipline and cultivation of certain qualities not to be easily or readily acquired. It is therefore that the grosser and sensuous kinds of pleasures in the shape of various luxuries have appealed to man since his appearance on the terrestrial globe. Not infrequently strenuous mental exertion is undergone merely to attain them.

(iv) Again, this non-adaptation and non-utilisation of the powers that we possess have been in a way encouraged in primitive societies by the achievements of our paleolithic forefathers. For once man has obtained such mastery over natural forces as is necessary to satisfy his scanty needs, there no longer exists the inexorable alternative of rapid adjustment to changing environments or extinction in the struggle for existence. So in the primitive stages of society the very victory of the crude stone implements of our ancestors brings in its train a certain amount of after-sluggishness and makes it less sensitive to the changes in the surrounding medium. Once the stimulus of impending danger is removed, the mental and physical energies of man slacken in their vigour.

This slackening of mental alertness is strikingly exemplified in the religious and political history of mankind. Man from the beginning of his existence has been attached to some form or other

of religious faith; indeed, he has found it an integral part of his life. Religion has been considered pre-eminently a subject, the solution of which is not to be sought in reason. I think it was Cowley who said, 'Religion is a field where reason fails and faith begins.' Centuries have rolled on, conditions have altered but ancient religions have stood unchanged. Man has clung tenaciously to, and suffered even martyrdom for the sake of, doctrines, dogmas and customs of a time which has long passed away. What he has tried to defend is not the freedom of conscience, because it can never be interfered with, but his heritages of ancient traditions, which not infrequently has been one of the main obstacles to the rapid development of progress. No other factor has excited a more powerful influence alike for good and evil over the destinies of mankind than religion. On the one hand it has evoked the sublimest sacrifices of which man has ever been capable; it has unlocked the springs of his nobility and added momentum to the march of progress; but on the other hand many a most heinous crime of history has been perpetrated under the name and sanction of religion. As long as it has been regarded merely as an institution subject to the control of a secular government, as in ancient Rome, it has done invaluable work. But whenever vast portions of mankind have been brought under the sway of a theocracy, it has been almost an era of continuous stagnation, and cessation of all philosophic advancement. Indeed, wherever sacerdotalism has been any time in the ascendant, the emancipation of the people from the fetters of authoritarianism has been extremely slow and the lethargy of the populace has lasted longest. Even at the present day a country like Spain has not yet been able to free herself from the influence of the Pontiff who remains outside the authority of the state. Still a considerable proportion of Europe owes allegiance to the Pope and is supposed to regulate its life in accordance with the

rules issued from Rome. The Church of Rome represents a unique organisation where the traditions and superstitions of the past have crystallized most freely and where the efforts of an interested clergy have been most successful. It remains as a monument of conservation, unmoved by the march of time and advance of civilisation. At times the ingenuity and foresight of the clergy have under the guise of interpretation succeeded in altering the spirit, while retaining the letter of the text. But on the whole it has stood as the impregnable stronghold of an organised priesthood carefully trained in other branches of knowledge merely to make use of it in defending the doctrines of the ancient Church against the onslaughts of a half-educated and growingly sceptical generation. Nothing better than this can be adduced as proof to show the force of traditions. Here all the various forces that civilisation is incessantly bringing forward are utilised merely as crops of a decaying theological hierarchy, merely to support the dicta of an age, if not more ignorant, at least certainly far less advanced than ours.

A spirit similar to that of Catholicism in all matters of life—social and religious prevails to a greater extent in the Orient than in the Occident. Here the priesthood far less efficiently organised than that of Rome has exercised a far greater influence over the lives of the people. This state of affairs is euphemistically expressed in the popular opinion that the East is more spiritual than the West. The opinion closely analysed would be found to mean at least as regards the people in general that the East is more sluggish than the West. Spirituality merely means a spirit of easy satisfaction and blind fatalism. Contentment is not desirable if it induces to ill-health and a deadening of all ambition. The agricultural occupation of the great majority of men in countries like India and China has intensified this tendency and it is

only in recent times that the 'unchanging East' seems to be awakening from the slumber of centuries, casting off the trammels of ancient customs and traditions. It is surprising however to see to what extent the enlightened people in the East preserve the ancient forms, while abandoning their inner significance. In order to persuade the general public to new ideas and schemes of social reform they appeal to their ancient scriptures, and endeavour to show that their present state is only a consequence of degeneration and disregard of the sacred injunctions of the past. The whole process of transformation seems to be mainly of interpreting the old, but rarely of replacing it.

The last thirty years or so have witnessed a surprising development in the East. The hold of centuries of customs and habits of life seems to be fast slipping away. The old phariseology is still retained but with a new meaning attached to it. There are signs of the stirring of a new life; the old order is changing; fatalism is giving way to a spirit of robust optimism; an eagerness to improve their material state is spreading. A hitherto inert sea of humanity is agitated by the aggressive commercial competition of the West. There are some who think that the spiritualism and the spirit of idealism that have characterised the East are in danger of being neglected in this race for material progress. To me it appears that spiritualism and idealism are of but little value if the conditions for their proper cultivation are absent as evinced by the poverty of the Eastern peoples. They remain mere words as long as a certain minimum of comfort and leisure is wanting.

In the background of these vast social and political upheavals in the entire civilised world lies the working of subtler forces brought into play by the wonderful discoveries of science in the 19th century. At the end of the 18th century the entire Western World appears as passing through a stage

of transition and entering on a period of rapid material and mental progress. The development of easy transport and quick communication brought the hitherto isolated parts of the world together; it broke down the barriers of ignorance and removed mutual suspicion bred of imperfect knowledge. For the first time in the history of the world civilisation became the common property of all. Henceforward the filtering of the ever increasing knowledge through the masses at large was only a matter of time. Now we do not hesitate so much to declare ourselves in some respects wiser than our ancestors.

Let us now turn to another trait in our character which makes us unduly lenient to our past and imagine the beauties and charms of a golden age which did not exist. How fondly we remember or rather think of the good old days when peace and contentment reigned supreme in every household, when the harassing cares of the struggle for existence did not weigh as heavily as in our own days! Walking through the green meadows of the country we feel far distant from the din and chaos of the modern world and yearn to fly away from this world of worries and enjoy the quiet of some secluded corner on the mountain-side. It is a part of our nature to long for something better than what we possess in the present. But the realisation of that desire lies not in the remote past but in the near future. In unduly eulogizing the achievements of our ancestors and exaggerating the amenities that they possessed we are not aware that we are doing injustice to the youthful aspirations of the rising generation. Poets have sung the glories of 'the Golden Age' in many an enchanting rhyme and have done service to society in so far as they have created a feeling of active discontent for the existing state and given a new impulse to the efforts of the social reformers to ameliorate the present. It is the art of a painter to gather

the graceful figures of the picture in the central position and to keep all that is ugly and distasteful in the background. The wings of poetic fancy and artistic imagination carry only the sweet charms and mellow graces of by-gone times. How easy to envy the life of a country shepherd and endow it with all the plenitude of beauty that imagination can supply; how delightful to imagine him returning home in the grey shadows of twilight, pouring forth the sweet strains of unpremeditated art, and how easy to forget the carking anxieties of ignorance and the misery of unsatisfied wants that hunt his daily life? Humanity is so forgiving to its dead!

Finally we come to the most potent factor in keeping alive forgotten institutions and obsolete traditions. It was adverted to in the above as regarding the tendency in the East of interpreting and adapting the old rather than of altering the letter of the ancient texts. Now this tendency can be said to be almost ubiquitous, because the words of our everyday parlance if examined a little closely will be found to hide in them innumerable little inconsistencies, a mass of unexplained and not rarely, unmeaning implications. They are full of little illusions to a state of things long passed away. The looseness of phraseology is to a great extent responsible for many of the gravest mis-understandings in the present and stands in the way of mutual understanding and removal of mutual suspicion, because it embodies ideals adaptable to and accepted by an entirely different generation from ours. It is not so easy to trace its influence in social affairs and find out the fallacies implicitly assumed in the words used. With the expansion of knowledge common words come to be charged with more intensive and more controversial significance. This is one of the great difficulties in understanding and deriving profit from history. Our words embody our ideals, and though we try to judge the past according to the then prevalent

standards, we have to use a phraseology unaltered to any considerable extent in outward form, but radically different in meaning. Conceptions and ideals are constantly changing; and when we pass a verdict over the doings of past generations based on a tacit assumption of the unchangeableness of our moral values, we cannot but commit a serious error. Vaguest words like duty, chastity, patriotism, independence, liberty, equality are words which have found at times insuperable obstacles in the way of clear thinking and formation of impartial judgment.

Just think for a moment of the meaning of the word 'patriotism'. It is regarded as an estimable and desirable quality in man to be proud of his fatherland and even to sacrifice his life, if need be, to defend its independence. This is a duty resulting primarily from the accident of birth. It is incumbent on a person to side with his country, it matters not whether the interests he is defending or the cause he is fighting for are worthy of it. It is like the duty of a soldier to march at the command of the General and not at the dictates of his own individual reason. This is the ordinary meaning of patriotism. Only now and then a solitary figure arises and bids defiance to the general opinion and possesses the requisite moral courage to endure the opprobrium of his countrymen. There are but few examples in history where a commanding genius like that of Burke has stood passionately for liberty and justice in opposition to the popular prejudice, thereby throwing away chances of his future promotion. The public forgives but slowly crimes such as these. The heroic figure of Burke is not yet forgotten, who defended with all the gifts of his eloquence and sublimity of ideas, the cause of the rebelling Colonies. One hears him not seldom described even now as one who gloried in Britain's humiliation. It almost appears as if to be a 'patriot' means saying farewell to the exercise of one's individual reason and acting accord-

ing to one's own ideas. It seems to signify as if it is every patriot's duty to countenance even the most flagrant violation of justice and humanity on the part of his country and be ready to fight for it, if necessary; while it appears to imply an unshaken belief in the righteousness and honesty of his country, and a spirit of suspicion and watchfulness towards other countries. I am not sure if patriotism as popularly understood is wholly a moral virtue. I do not deny its usefulness for the purpose of realizing the ambitions of a masterful politician or a great soldier. The only point urged here is our implicit belief in the completeness of a moral code handed down from antiquity and the consequent undue glorification of persons possessing those virtues which are not always indisputably good and moral qualities. It is all right to insist on inculcating a spirit of patriotism in the minds of the young only if it is made clear what is implied therein. If on the one hand it is thought necessary for the full development of individuality to exercise one's own mental faculties, it naturally follows that there cannot be and should not be expected a uniform judgment on every possible national crisis; but on the other hand examine the duties demanded by the public opinion and the estimates formed by it with regard to its national idols. Does not even a cursory reading of history show that nations have frequently edified their heroes most when they have fought not for their national independence but for destroying that of weaker and smaller nationalities. It is a praiseworthy sentiment to defend one's national independence; but it is an abomination to try to take away the liberties of other peoples.

In this connexion a few words may be said about the rising tide of imperialism in our own age. It was imperial spirit that undermined the foundations of autonomy in ancient Greece and it was the growth of an unwieldy Empire that brought about the demoralisation of the Romans.

It is the nemesis of slavery that it enslaves both the slave and the master. The hope of the future lies not in autocratic empires but in the extension of an enlightened democracy. The surplus of energies that overflows national boundaries would do far more for real progress if employed in the country itself than when used in deeds of conquest or often in wanton deprivation of other nations' freedom. Progress is a spontaneous growth and it cannot be imposed but only impeded by resort to the force of arms. Unfortunately it is not seldom that under the pretext of civilisation and the preservation of national prestige are exploited the energies of a easily duped democracy for the advantage of a rich aristocracy or an influential plutocracy. National frontiers are represented as marking off one race from another, and denoting differences of culture. The rise of one nation is regarded with suspicion by others. One nation's gain is too often looked upon as another nation's loss. A spirit of jealousy and ill-will is substituted for one of healthy rivalry. The increasing power of Germany is regarded as a menace to the interests of the United Kingdom. Germans are seen as the future aggressors of Englishmen. A fertile imagination fostered by vested interests conjures up horrible visions of impending danger and attributes to an entire people qualities which would be attributed ordinarily to the meanest rascal. It conceives nations other than his own as canps of adventures and unscrupulous lucre-seekers waiting for opportunities to rob and plunder.

It is said we do not like abstractions in practical affairs. But looking at the working of practical life we cannot help noticing the dominant influence of abstractions, generally wrong. Now what is a 'German', what is an Englishman? Surely there is no such exclusive English or German culture, nor is there an English or German race. Nations in modern times are mainly convenient units of administrative efficiency, their frontiers do not represent boundaries of conflicting civilisations. The whole phraseology in use with regard to international affairs is a legacy of the past when the chief occupation of man was hunting and plundering, when one man's food was another man's poison; it connotes conceptions of a code of morality long since discarded, embodying ideals of a barbaric age. It is an impalpable but stupendous barrier in the way of universal peace—a normal state when men are civilised and have learnt to settle their little differences by means other than that of fighting. There are differences and conflicts

of interests greater between the different classes in the country itself than is the case with different nations. There is a far more real diversity of both ideals and interests between Mr. Ben Tillet and his German comrade on the one hand, and Lord Davenport and his Teutonic counterpart in Berlin on the other, than between a 'German' and an 'Englishman'—abstractions which do not exist.

I have dwelt on this point somewhat in detail because of its tremendous importance in practical problems of the present age; also because the influence of traditions is here more indirect and subtle but of extreme importance. Nothing can show better than this the dominating influence of the past over the present.

Now a word or two as to the obvious and fulfilling aspect of traditions. Every nation, every people has its own set of traditions, its own interpretation, its own estimate of its past. From the very beginning of our existence, we have been taught the wonderful deeds of our forefathers, to take pride in them, to try to achieve, if not to excel them. Our youthful minds were enchanted by the simple nursery rhymes relating the adventures of ancient knights. The past was presented to us as hidden in a veil of divine halo. Advance in years does not wholly eradicate the influences of our infancy. When thinking of our achievements in the future we look for inspiration and example to the records of the past. What stronger force can there be to stimulate the activities of an ambitious youth and spur him to the full exercise of his energies than the implanting in his mind of what his ancestors did, of what sterling virtues they possessed? Nothing can more effectively cheer all the best that he is capable of. Ancient history is an invaluable object lesson for the young.

Thus traditions bear both a positive and negative relation to social progress. Progress is the harmonisation of human will and reason; it consists in the full development of individuality. To be living it must be a moral process; material advancement is merely an ally to it. Progress in human beings differs from the so-called progress in the animal world. In the latter it is conceived as a growing adaptation to the environments, while human progress is essentially a process of adjustment of the external medium to our ethical ends or ideals. In one case it depends on obeying, in the other on overcoming and modifying the working of 'natural' forces, in one case it is automatic or natural, in the other it is conscious. The Law

of natural selection is the fundamental factor in the animal world, but it is only subordinate in the case of mankind; selection is here conscious. In both cases however it is a growth and therefore gradual.

Now let us see how the moral progress of humanity is affected by its traditions. With the march of civilisation new conceptions arise, new methods are discovered. Humanity is in a state of ceaseless flux and change. We have seen that the adaptation to new ideas takes place but with extreme slowness, that traditions act as a brake, as it were, in regulating the pace of change. A process of automatic sifting takes place in this way with regard to all proposed modifications in the existing order of things. Though motion is the arch-attribute of all society, man's natural scepticism and distrust of the new are safeguards against excessive speed. 'The new is always scandalous, until people get used to it.'

As was said above, moral progress of society, if it means anything, means the development of 'character' of the individual units of society. By character is meant that complex of moral qualities and responsibilities which we deem as desirable. Social progress can only be seen in its constituent units. It is an advance towards the realization of our ideals. With the lapse of time and march of civilisation our ideals are amplified and recede farther back in the horizon of future possibilities. They can be only realized by the increasing exercise of reason. Reason, as T. H. Green puts it, is the capacity in a man of conceiving the perfection of his nature as an object to be attained by action. And it must be the sole arbiter in deciding what is to be retained or discarded in the ideas, customs, habits of the past. The hope of the future is not in the indiscriminate destruction of the old, but in sifting out its essence and separating it from its worn-out and antiquated trappings. The past should be brought in harmony with the needs of the present. We cannot remain untouched by the experiences of our ancestors nor can we remain unmoved by the thrilling stories of their glorious achievements. Neither is it desirable, if it were possible. But we have constantly to remember that progress is in the future and not in the past; that much that was good in the ancient times is not wholly adaptable to our own age; and that a sentimental love of antiquity and its ways cannot promote progress, but only retard it. There can be nothing in this world of vital importance that cannot face the white light of Reason.

THE LAW OF PSYCHIC PHENOMENA

BY

MR. N. RAMANUJACHARIAR, M.A.

THIS book* is, undoubtedly, a valuable and important contribution to the literature of what is known as New Psychology in America and the Western world. The author is well-known as one of the leaders of New and Advanced Thought in the continent of America. The first edition of this work appeared in 1892; and the fact that it has had thirteen impressions during the short space of twenty-one years is itself a sufficient proof of its merit and popularity. Its scope is sufficiently wide, embracing almost all the various kinds of psychic phenomena known such as those of mesmerism, hypnotism, spiritism, somnambulism and so forth. The procedure is throughout characterised by rational and scientific spirit; and the conclusions are based only on verified facts and strict inductive reasoning. We feel sure that those who are interested in the study of the marvellous science of psychic phenomena will find the book enlightening and suggestive.

It is well-known, that, through the unselfish labours of the London Society for Psychical Research and other independent investigators, the scientific world is now in possession of a vast collection of wonderful facts connected with hypnotism and other allied subjects which have been carefully observed and verified. No scientific thinker can ignore these facts and ascribe them to fraud and delusion as the old scientists used to do. Even Professor James who would be the last person to extend the realm of the supernatural, confesses his belief in the reality of these phenomena and even goes so far to accept that some at

least of such phenomena are incapable of being explained by hitherto known natural laws. It is, therefore, the duty of every intelligent thinker to accept the reality of such of the facts as have been verified and then proceed, in a truly scientific spirit, to discover the laws which govern them and also their metaphysical implications, if possible. There is no doubt that a careful investigation in the field of hypnotism and other connected subjects will revolutionise our conception of the nature and powers of the human mind. The conception of the human mind and its powers furnished by the ordinary books on psychology is necessarily defective and unsatisfactory. The ordinary psychologist studies only the phases of normal human consciousness. He quietly ignores the various classes of psychic phenomena connected with abnormal psychology; and if at all he takes cognizance of them, he makes only a passing reference and quietly dismisses them by declaring them abnormal or unverified. Facts are facts whether normal or abnormal, and the truly scientific thinker must take into account all facts, normal and abnormal, before he is able to satisfactorily explain them. It is therefore necessary to investigate their phenomena and study them carefully before we are able to formulate any theory with regard to the real nature of the human mind and its essential characteristics. It is satisfactory to note that the author of the work before us, has made a sincere attempt to study the facts and formulate a psychological theory of mind, which, he thinks, is able to explain all the various classes of mental facts, and which may therefore be adopted at least provisionally.

The essential feature of the working hypothesis which Dr. Hudson suggests is the conception of the dual character of man's mental organisation. This conception is necessarily forced upon us by a consideration of all the phenomena which have come within our experience. Man has or appears

* "The Law of Psychic Phenomena" by Thomas Jay Hudson : G. P. Putnam's Sons, London. Price 6s.

to have two minds each endowed with distinct attributes and powers, and each capable, under certain conditions, of independent action. The two minds, Dr. Hudson calls, objective and subjective. With regard to their nature and function, they are distinguished as follows: "The objective mind takes cognizance of the objective world. Its media of observation are the five senses. It is his (man's) guide in his struggle with his material environment. Its highest function is that of reasoning. The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of the memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when in a state of somnambulism." Dr. Hudson further believes that the subjective mind is incapable of inductive reasoning, that it is constantly amenable to control by suggestion, and that it is "a separate and distinct entity, possessing independent powers and functions, having a mental organization of its own and being capable of sustaining an existence independently of the body."

The hypothesis is modest enough and it is sufficiently warranted by facts. It is, indeed, a pleasure to go through the several chapters wherein the author tries to demonstrate his hypothesis by actual illustrations from the various fields of psychic research. We have nothing to say against its legitimacy; and surely some such view is suggested by a careful consideration of facts under investigation. Moreover the conception of the dual nature of mind, is more or less recognised by philosophers in all ages. Even during the present century, it is assuming a more definite shape in mental philosophy. In fact, the tendency of recent thought is to dethrone the intellect and subordinate it to intuition, which alone is thought capable of comprehending the essences of things

and the ultimate realities of existence. Among recent thinkers, M. Bergson is a strong advocate of this view. In his *Creative Evolution* he tells us that it is only intuition which enables us to comprehend reality and life by living and actually experiencing it. The intellect is obviously inadequate to the task. Its sole purpose is the interpretation of the material world. He goes even further and tells us that the intellect, by means of its material tendency, is actually leading us astray in the field of metaphysical thought. In fact, as a recent writer has happily put it, to understand the eternal reality, we must discard the 'out-look' and supersede it with the 'in-look' if we would know God and Truth.

There are, of course, good and weighty reasons which may be advanced in favour of the theory of our mental constitution suggested by Dr. Hudson. However there are a few minor points about which we may venture to hold different views. We consider that his view of the dualistic character of the human mind is extreme. There is no necessity for awakening such a sharp distinction between the objective and the subjective minds. We may hold that the duality is only apparent and due to the difference of conditions under which the subjective mind, the real man, works in relation to the external world. The view that the objective mind is but a phase of the subjective and therefore identical with it in essence will suffice to explain all the facts. That the subjective mind is incapable of inductive reasoning may be explained by the fact that there is no necessity for it when the mind works in its own natural sphere. It has recourse to inductive reasoning only when it functions through the brain and the senses in relation to the external world. After all there is no essential difference between the two powers of the human mind. The essence of Induction lies in the suggestion of universal laws, which, many thinkers, consider as the result of the activity of the subjective mind. The

theory of the unity of the mind appears, for these reasons and also on account of its simplicity, far more plausible than the extreme form of the dualistic theory supported by Dr. Hudson. Further his view that the subjective mind is capable of independent existence from the physical body finds no support in any of the psychic phenomena known to us. We consider it as unwarranted by facts and therefore scientifically illegitimate. All the reliable instances of the so-called spirit communications could be naturally explained by the law of suggestion without the help of any such postulate as the existence of disembodied spirits.

It is unnecessary and beside our purpose to enter into a discussion with regard to the metaphysical and theological implications involved in the theory of the human mind formulated by Dr. Hudson. It is going too far to say that it supports this or that particular system of religious philosophy. But we cannot deny that the acceptance of this view will necessarily produce a change in our conception of the Universe and Man and that we shall have to adopt a spiritualistic rather than materialistic view of things.

In conclusion we desire our readers to remember that the psychic phenomena, so much talked of in the West, are nothing when compared with the marvellous feats, both psychical and physical, of the Indian *yogis* and adepts. The methods of the realisation of the subjective mind and its wonderful powers, were reduced to a scientific system by Patanjali, more than twenty centuries ago. Rules have been laid down for the production of the conditions necessary to rouse the activity of the subjective self; and all the several stages of mental concentration at which the higher powers of the soul manifest themselves, have been clearly and carefully described in the *Yogs Sutras* of Patanjali.

But the *Yogis* attached no importance to the attainment of the higher powers of the mind. Their chief aim was, how by means of *Yoga*,

spiritual realisation and the ultimate salvation of the soul may be attained. However there is one analogy between *Yoga* and modern hypnotism. The primary object, in both, is to suspend objective consciousness. So that the subjective consciousness may be roused to activity. But this is done by the *Yogi* at will upon himself, and he is also able, to a certain extent, to bring back his subjective experiences to normal consciousness. Whereas in the case of hypnotic subjects, the condition is brought about by the suggestion of the operator and the subject is unable to bring back his experiences to normal consciousness. Such being the case, there is not the least likelihood that modern hypnotism will ever lead to a direct knowledge of the soul and its powers. So long as the Western investigators are experimenting only upon others, not upon themselves by the methods which the Eastern *Yogis* have followed, so long will they have to grope in the dark or satisfy themselves by mere theorising without any chance of getting at the reality, the human soul or the divine spirit.

THE HIMALAYAS.

BY

"SAYANA SUMITRA."

Ye mighty bulwarks of our native land!

Girded with strength and majesty sublime,
Guardians of India's greatness for all time

And source of many a blessing. For ye stand

Dispensing gifts of body with one hand,

Health, happiness and Nature's boundless store,
While with the other pointing evermore

The way to bliss achieved through self-command,

Ye blest resorts of Maharishis of old!

Whither they turned, loathing world's din and
[strife

What moved them so? Your mission from above—

"Secluded service, selfless, free, not sold,—

To them that come to you this breath of life,

To such as are afar the streams of love."

A PLEA FOR AN IMPROVED PLOUGH

BY MR. R. PALIT

(Late Editor of the "Indian Economist.")

WE know of few countries where the natural advantages of growing crops at a cheap rate are greater than those we have in India. It is through ignorance and poverty of the peasantry, and apathy of the educated and well-to-do class to the profession of agriculture that we cannot grow crops at a rate cheaper than what other countries are doing. The problem that now suggests itself to the attention of the educated class is, how to obtain the largest yield from the soil with the least possible expenditure; this can easily be done if our ryots betake themselves to the best conducted agricultural operations. Conditions due to rain and other causes of weather may not be very favourable, but the ryot can go far enough to ensure success by judiciously modifying agricultural operations according to the varying natural conditions. In this article I would deal with agricultural implements and how best to utilize them to the advantage of the ryot.

Everyone who is interested in the improvement of husbandry in this country, has long ago admitted that the first and chief want of the ryot in our country is a better and more efficient plough, for our implement has over and over again been proved to be a very expensive and inefficient article for the performance of the work desired of it. It is, no doubt, procurable at a very low price, but it must be evident that the cheapness of any implement does not lie in its prime cost, but in the cost of doing work with it. The objects of a plough are, first, to stir and loosen the soil, and, secondly, to invert it, and thus expose it to the ameliorating action of the air; and in every country where agriculture has made much progress the latter is regarded as being as important as, if not more

important than, the former object. Our plough is almost incapable of inverting the soil, and in simply stirring it is very far from being economical. It is, however, a great pity that a little more trouble and expense have not been directed to its preparation. We thus see that ploughing in this country is generally very inferior to that done in Europe. This is principally due to the inferiority of the implement. To be able to improve the plough of this country we must first know its defects and wants, and the best and easiest way to ascertain them is by examining the work done by it. According to the nature of the soil and crop, it is necessary to vary the depth of plough, so it is eventually important that the plough should have some means of varying the depth of the furrows cut and turned by it. Practically speaking the plough of our country raises no furrow, it only makes a sort of scratch or indentation on the ground, the width and depth of which varies respectively according to the width of the plough-share and the force with which it is pressed down into the soil by the plough-man. The earth raised by the plough share is left irregularly on either side of the groove partly filling up the groove next to the last one and partly covering the ground yet to be ploughed. Practically speaking, the portion of the ground between the grooves is left untouched in the first ploughing and acquires several cross-ploughings to break it up completely.

With the modern improved plough the work is very different; it does not make grooves like the primitive plough in this country, but cuts and turns up the furrows of required sizes, leaving the ground underneath perfectly flat. These furrows are left either at a certain angle or turned completely over, thus exposing the lower soil to the fertilizing influence of the atmosphere, and burying all the surface vegetation, so that it decomposes and enriches the soil. By the improved plough not an inch of ground is left unmoved, the

furrow slices are laid uniformly towards the right and a clean cut is made on the left. The part of the plough which thus turns the furrow slices cut by the plough-share and coulter is wanting in the primitive plough of this country and is called the breast plate; it is an iron or steel plate attached to the plough-share having a gradual twist of more than a right angle. The part of the plough which makes the perpendicular cut on the land side has also no existence in the plough of this country, it is a tool resembling a knife plate, made of iron or of steel, set almost perpendicularly to the beam of the plough and is called the coulter. This with the side plate makes the perpendicular side cut. Lastly we come to the part which is also wanting in the Indian plough, but which is of most importance in many cases, viz., the wheel or wheels by which the depth or the width of ploughing is regulated. When the plough has two wheels, one is smaller than the other. The large or furrow wheel is placed on the right hand side running in the furrow on a level with the share, almost touching the perpendicular cut of the land side; consequently, the plough must not only run but also cut furrow, the width of which can never exceed the space between the furrow wheel and the coulter measured along the axle of the former; varying this space by shifting the wheel more to the right or left, the width of the furrow-slice can be regulated. The small or land-wheel runs on the top of the land. As the difference in level between the lowermost parts of the two wheels represents the depth of the ploughing, it can be regulated by raising or lowering this wheel. A plough with two such wheels is suitable for level lands or lands nearly so; for when once set, it will run almost without holding. Ploughs are also made with one or no wheel for ploughing unlevel or sticky soils but they require more skill in the ploughman who has no guide for the width, or in case of no wheel for both width and depth of ploughing.

With modern improved ploughs, furrows from sixteen to fourteen inches wide and from four to fourteen inches deep can be cut. Great discretion is necessary to decide upon, according to the nature of the soil and the crop to be sown, the size of the furrows which gives the best result and at the same time the most economical for work. If the surface soil be extremely poor, the sub-soil rich and manure costly or not easily procurable, deep ploughing is necessary; so when there is much fear of long droughts and irrigation is too costly to pay. Little arithmetic is necessary to understand that the wider the furrows the less the distance to be travelled by the cattle to plough a given area of land; when the cattle are drawing a plough or any other load behind them, the power (energy) given out by them goes partly to overcome the resistance due to the useful work, as in the case of ploughing in cutting and turning the furrow slices; and partly in dragging the plough itself and their weight. The latter portion of the energy mechanically speaking is not doing any useful work and consequently wasted; so if the width of the furrow be fixed less than what it conveniently could be, the ratio of the useful work done to the amount of energy spent in ploughing a given area of land will be less than what it could be, in other words, it means the work will be less economical or more costly. It is easy to calculate from this how wastefully the operation of ploughing is carried on in this country when it is said that the average width of the indentation or groove made by the country-plough is about 3 to 4 inches, and the same cattle with an improved plough can cut and turn a furrow six inches wide by five inches in depth. These considerations must be borne in mind by anyone trying to make a really good plough; and we venture to hope that the Government will take up this plough question seriously, and endeavour, with the agricultural, engineering and general knowledge at their disposal, to work out some really durable form which can be placed before the ryot as the best for him at the present time, and at a price he can be persuaded to give. When this is done much of the abuse attaching to agricultural operations in this country will become a thing of the past.

Indian Coolies in the Federated Malay States

IT is a strange irony of fate that under a Government which spent millions of sterling in emancipating its colonial slaves, there should exist at the present day in some parts of its dominions a state of things which almost borders on the personal slavery of the ancient days. It has always seemed to us, and it is the lesson taught by history that where the British flag flies there every one is vouchsafed protection of property and person, freedom of movement and freedom of action. But the tales to hand from some of the planting estates in Federated Malay States show how there at least British citizenship means an empty thing, how thousands of British Indian immigrants working in those estates are oppressed and suppressed in various ways by their superiors, how in fact they are treated as no better than the pradial slaves of ancient Rome.

We have received a series of letters from some of the South Indian immigrants working in various estates in F. M. S. reciting mournful tales of their sufferings, and crying for a redress of some kind. The experience of the Tamil cooly from the recruiting field up to his arrival in the estate and ever afterwards in the estate is one continuous chain of oppression and ill-treatment on the one hand and helpless suffering on the other. The following is what one of our correspondents in a Kuala Lumpur estate says, and will, though written in bad Grammar, be more telling in its effect than anything from our own pen. "The Indian coolies have been recruited from their homes," says our correspondent, "with tender and sweet promises by the recruiters. Some of them, minors from rich families or females separated from their legal husbands were removed from their villages with promises of heavenly enjoyments in the

estates of F. M. S. drawing an average wage of Rs. 35 a month per head of males and half of the above sum for females and so forth. When they arrived at Negapatam Depot, they were begun to be maltreated with every kind of hatred and caning at every turn by sub-officers. * * The coolies were treated like animals in every respect all along their way to steamer on board the vessel, in quarantine depots and until they were handed over in charge of respective estates. The food given to coolies in depots and board the vessels were such which brought cholera immediately. The Doctor or the officer in charge took no notice whatever. * * * The rice was cooked unwashed, sandstones were not removed from rice as they had to cook for 2 to 3 thousand people at a time, if not more. To relieve these difficulties, why not put more steamers to carry about 1000 coolies at a trip? This would be quite suffice i. e., each trip makes more than ten thousand rupees. * * * Further, out of 3000 to 3500 deck passengers so thickly stocked, so filthily fed..... There may 2 or 3 deaths happen in a long journey of 4 or 5 days, by bad food, sea sickness to weak constitution and a few be attacked of diseases also. When these coolies went into the estates, they were quite new to the climate, water, food and house. They were regarded by Europeans, Malays and Chinese with utmost contempt and hatred, and they were called by a peculiar name "Kling," "Buss," means dirty things, a name specially adopted for them by all classes of people."

After arriving in the estate, the coolies are even in a worse plight than on board the steamer. Their dwellings, built of "corrugated roof within a few feet over their heads and scorching their body all the day long" are anything but comfortable. The same correspondent continues; "As the Managers of estates did regard the rubber trees more than the life and health of coolies, the trees near wells and houses were not cut off, and

thus allowing the leaves of trees falling into wells of estates made the water unwholesome, and houses being clothed by shadowy trees made more sickly." Besides, in some of the estates *e.g.*, Rantan, Panjang, the provisions sold to the coolies by the Managers were "rotten and good-for-nothing."

All our correspondents are unanimous in complaining about the low wages given to the Indian coolies in particular. Formerly the daily wages amounted to 60 cents., but now they have been reduced to 40. And one of our correspondents has something interesting to say as to the way the reduction was brought about by a certain Engineer of the Federated Malay States Railway. "Evidently that, an Engineer went into the cooly gangs as a spy and enquired what was their monthly expenses per cooly to which some of the coolies who had just passed the time on dry fish and dhol said it took them about 3 to 4 dollars a month per cooly for expenses, and the balance of their wages had been their net saving. The said Engineer carefully noting this in his pocket book and informed this to the General Manager, suggesting this to be the best plan to show profit to their higher authorities, and to get proper diplomatic name and increase to their salaries by reducing the wages of all the coolies throughout." Whatever explanation might be offered for the present low level of wages, there is no gainsaying the fact that it is the promise of high wages and the hope of returning home after a few years with a 'couple of coins' in their pockets that makes the home-loving Tamil coolies tear themselves away from all those that are near and dear to them, and go to places thousands of miles away to find work in an uncongenial place and climate. It would seem a pity therefore that the authorities should have deemed it proper to effect such a great reduction in their wages, especially at a time when the prices of food stuffs

and other necessities of life have notoriously risen all over the world.

When the helpless cooly sometimes grumbled about his low wages and questioned as to the reason, why, the Managers of estates have a summary way, of dealing with him. This is what one of our correspondents says: "Some of the coolies in estates were bold enough to query the Manager as to the shortage of their wages, they were brought to the Police Station and locked them up for a day on a charge of attempting to bolt away from estates, and was sent to jail for a couple of weeks to frighten the other coolies." Another correspondent has it, "when on payment at some estates, should any cooly happen to grumble or query as to the shortage or littleness of his wages, he was thrashed and kicked. At times, such coolies gave notice to the Manager to quit their services from such estates, and the result was such notices were not entertained for 3 or 4 months, and consequently they went to the nearest town where there is an I. I. officer, and here too they were driven back to the estate to work again. Because there is friendship between the Manager and the I. I. officer. When such coolies went to the estate, they were tied up to trees in front of other coolies, and were lashed at their backs. Thus all other coolies were kept under fright."

"By such oppressive measures," our correspondent continues, "the bachelor officers of the estates had opened an opportunity for hunting women among coolies. In some estates, the Kanganies, heads of coolies, were asked to supply the officers with the necessary women from his gang when ordered. Such are the encouragement of immorality among coolies" There is yet another way in which the chastity of women is violated, and immorality encouraged. "If a wife and husband happened to give notice to quit the estate—should the woman was beautiful and either the Manager or the Assistant had an eye

upon her—the Manager accepted the notice of the husband and refused the other. At the end of the month, the husband was paid and sent out. He ran to the I. I. officer and had no effect. He wanders about shedding tears.”

These incidents recall the days of medieval slavery when man was regarded as chattel to be used or ill-used as the whims of the owner dictated.

It is interesting to see how out of the nominal wages paid to the cooly only a small portion really gets into his pocket. We are told that on the payment day the “paying gentlemen” appropriate to themselves a dollar or 50 cents. from the wages of each cooly. Then there are the Kanganies who knock out money in different ways.” The Kanganies, conductors and some of the chief coolies as a rule used to conduct a kind of lottery among a certain number of them at the rate of say 4 dollars for 10 months. At the expiry of the said period, if the subscriber was an illiterate, such Kanganies never paid him a cent. The result was that they never got the money back. Almost all the coolies lost their money in this way. . . . Moreover, the Kanganies as a rule used to collect by force as a saving whatever remains in the hands of his coolies on the pay day, e. g., a couple of dollars each. In some cases Kanganies and conductors for some estates as a rule gave feast to coolies and collected money from them to make gold-bangles for themselves.

Owing to these exactions, the poor coolies are not able to save anything, and this fact, coupled with the heavy expenses of the voyage estimated by one of the correspondents at 30 dollars per head, explains why the Tamil coolies do not now-a-days return home so easily.

The following shows how the sick men are looked after. “When there were sick people in their lines, they were put in some kind of Attap sheds specially made for patients and were treated for a few days. If these patients got no better,

they were burnt down with the shed. Such sheds were built on rafts on top of water; this peculiar arrangement slightly reduced the cooly population and left no patients in hospitals.”

In order to prevent the coolies from leaving their estates owing to oppression and low wages, the Managers of several estates in Salangan have formed themselves into federations with the object of controlling the movement of the cooly from one estate to another. The rules of the Federated Associations will speak for themselves. They are:—Members of the associations undertake—

- 1 To give discharge tickets to all coolies they pay off.
 - 2 To demand discharge tickets before engaging coolies whom they may reasonably suspect to have been previously employed by any member of the Federated Associations.
 - 3 On the production of a discharge ticket by a cooly, or on learning that any cooly in their employ was previously employed by any other member of one of the Federated Associations and has not in the meantime been to the coast, to communicate with the previous employer.
 4. To refuse employment to any cooly if desired to by such previous employer unless after a reference in terms of rule 5.
 5. To refer any dispute through the Honorary Secretary of his Association to the Committee constituted for the purpose of deciding such disputes, and to accept the decision of such committee as final.
- The discharge ticket referred to above is reported to be to the following effect:—
- “Bearer Raman Kangany and his 72 coolies were working on this estate and they were paid off the estate. Superintendents in this district are specially requested not to employ them.”

From the above, it will be easily seen how helpless the cooly is made to be. He is tied to the estate in which he is first employed and however much he might be ill-treated and oppressed, he has no hope of leaving it and seeking employment elsewhere.



INDIAN COOLIES IN THE FEDERATED MALAY STATES.

GOLD STANDARD IN INDIA

BY

MR. C. GOPAL MENON.

IN the latter part of last year a special correspondent of the *Times* drew attention to the management of Indian finances to the detriment of the interests of Indian tax-payers. It was pointed out that about fifty millions of Indian money had been lent out to British traders instead of being kept in India for the benefit of India's Trade and Commerce. The India Office was charged with not carrying out the recommendations of the Fowler Committee, by not throwing open the Indian mints to the unrestricted coinage of gold on terms equal to those governing the Australian Mints. They were also accused of abusing their powers in regard to the handling of the rupee circulation and in accumulating large cash balances in London.

The London bankers are greatly concerned about the rapid absorption of gold by India, which, in their opinion is bound to affect the other gold using countries and is likely to increase from twenty-five millions sterling in 1912 to thirty millions in 1913, which means nearly 40 per cent. of the total production of gold is likely to be absorbed by India. It is contended that with this inflow of gold into India, there has been no outflow of gold and that the anticipations of the Fowler Committee have not been fulfilled.

The Chamberlain Commission has, therefore, been the outcome of the agitation of the critics of the Indian Currency System on the one hand and that of the uproar raised by the London bankers on the other hand. After a lapse of fifteen years it is but necessary that a Commission should be summoned to discuss the economic soundness of the Gold Standard Policy inaugurated twenty years ago. At the time the mints were closed to the coinage of silver and attempts were made to put

India on a Gold Standard basis those who really had its success at heart suggested that provision should be made for the free circulation of gold. Both Sir James Mackay, K.C.I.E., (now Lord Inchenap) and Sir David Barbour were of opinion that if a Gold Standard be introduced, provision should be made for free circulation of gold currency.

When the question of the introduction of a gold standard was first brought to the notice of the Government of India by Lord Sandhurst's Commission in 1866, it was pointed out in their report that a gold currency should be introduced to suit the requirements of the increasing trade in India.

The problem of the free introduction of a Gold Currency into India is not a new one, but has been under discussion for nearly half a century and although it was decided to put it into practical operation in 1899, no provision was made for its free circulation. Now that the economic soundness and the ultimate success of the gold standard introduced has been proved beyond doubt with the improvement in the financial position of the Government of India on account of the continued net surplus in the revenues for the past 14 years amounting to £ 29,433,000 the question of the free circulation of a gold currency should receive the earnest and serious attention of the Commission.

The net import of gold into India over this period deserves notice. For twenty years previous to the closing of the Mints the net imports of gold were about 500,000 ounces per annum, but from 1893 to 1897, owing to famine conditions in India exports very nearly equalled the imports and the imports of gold were reduced to practically nil. From 1897 the increase in the material prosperity of India became visible in the balance of trade turning in favour of India. From that year forwards the total imports of gold into

question has more or less been put upon the shelf. The question is now one of practical moment, and is bound up entirely with the establishment of a Mint in India. The inherent and hereditary tendency of the people of India to hoard gold has been put forward as an objection to the free circulation of gold in India. It is my humble opinion that whether a mint is established in India or gold coins of the value of rupees ten or of any smaller value is introduced in India for the convenience of trade or not, gold will continue to be annually absorbed by the country, over and above, and quite apart from the balance of trade in favour of India to be paid for in gold. This supply of gold is the index and effect of the growing prosperity of the country and it is impossible to arrest this progressive change. The question for consideration then is whether the gold bullion and gold pieces already in store in India would not be brought to the mints for conversion into coins in the same manner as people did in the old days of the open silver mint. There is no doubt that if a mint is established, the gold supplies of India will be coined. Of course, it may be for the purpose of coinage or for export. Coins, in every country, are not always used for circulation, some are hoarded, some used as ornaments, some melted by the goldsmith. Even in England and other countries coined money, in some cases, goes into the goldsmith's melting crucibles.

It has been proposed that India should have a separate and distinct gold coin of her own, but it seems to me the better plan will be to issue an Indian Sovereign and half-sovereign of the same value as the present sovereigns now current in India. These Indian Sovereigns should also be legal tender in England, so that India and England may have the same coinage freely interchangeable. Already the Australian Sovereign is freely in circulation in India. Why then should not Indian Sovereign circulate equally freely in Australia and England?

The Five Elements of the Indian Cosmology

BY

MR. P. JAGANNADHASWAMI, B.A., L.T.

MODERN Science teaches us that irrespective of all differences between one element and another, matter is all one whose variations in different proportions under different conditions of heat, pressure and such like forces appear as irreducible elements of the chemist. These final elementary substances with which creation is made to start, are more than eighty in number though further investigation into unexplored realms of nature might probably add some more to the list. To take a parallel from the lore of Indian thought, the student of modern science might find it very strange to read of the five elements in the *darśanā*, the treasure-houses of the best Aryan intellect. These five elements are the *pañcabhūtas* of the Indian philosophy. All schools of Indian thought are agreed in giving the same list of the five *bhūtas*, though they differ in the explanation of their origin. The *śaishthika* account largely differs from the *Sāṅkhya* one, not to speak of the manifold differences amongst the Puranic and the Smṛitic accounts of Cosmology. There is agreement on one point namely that the five *bhūtas* are considered to be elementary substances, the categories of all matter. The *bhūtas* are earth, water, light, air and *ākāśa*. Some writers venture to say that earth, water and air stand as representative of the three states of Matter; Light is said to stand for energy and *ākāśa* for ether. All symbolic representation is destined to be ambiguous; and the danger is doubled when even for scientific purposes such an expression is employed.

There is therefore a problem to explain, when the five *bhūtas* which having been reputed as the basic doctrine of all Hindu thinking, Vedic or Darsanic, Upanishadic or Puranic, do not appear to have been arrived at after any scientific

analysis of matter and its manifestations. What should then be the origin of these five elements? How could they have been formulated? These questions I shall attempt to answer from a philosophical stand-point. I shall try to explain them as having been based upon epistemological considerations.

Researches into Aryan glories have disclosed to us where the genius of the Aryan intellect lay. Scholars that have studied the past literature of the people of this country have not differed in their verdict on the special characteristics of the Aryan mind. The absence of historical records freed from any taint of mythological imagination is so conspicuously brought to the notice of us all that even *Rajatarangini* the reputed history of the kings of the North should be called history more out of courtesy. Treatises on science are the *tantras* that were composed obviously for the propitiation of a god or a goddess. Scientific methods of analysis described here and there in books of medicine or in manuals for preparing salts and acids, are bound in ritualistic shackles. Explanations offered for such facts of nature as the 'sudden' appearance of worms and insects are either poetic or 'metaphysic' in the words of Coleridge. These are all the different expressions of the intellectual activity of the people of the country. Lack of historical records, absence of biographies and memoirs, stagnation in the progress of natural sciences are the consequences of the same point of view.

But despair need not haunt the patriot. These defects are so richly compensated in the unparalleled disquisitions or problems which deal with the material of mental or spiritual phenomena. Metaphysical and logical problems have been so ably expounded that they could command the respect of such great thinkers as Kant, Hegel and Professor James. The method of investigation adopted in the exposition of all these problems of enquiry is introspection or a *priori*

reasoning which was all in all during the Scholastic Age of the West. This tendency permeated itself into all the walks of intellection so extensively that all the famous doctrines of Orientalism find a satisfactory interpretation from this point of view. Even theories formulated to explain geological and biological facts are mythological in their conception and purely *a priori* and deductive in their exposition. The same central principle of interpretation will be applied in this paper to the present problem of *panchabhutas*, the five elements of Indian Cosmology. They will be interpreted in terms of metaphysical and epistemological elements but not in terms of physical categories.

A student of the Upanishads will find, even on a superficial reading, that through them all even in the earliest ones, pervades the spirit of Idealism. The same attitude finds expression, though in a very prominent way, in the *Samhita* portion of the Vedas. The Cosmology of Idealistic philosophy is a little hard to grasp and yet is the point of view that satisfies the heart and the intellect. Idealism preaches that the world exists so far as it is known to me and that which I do not know has no existence for me. The scope of the cosmos as known to me depends directly upon the experience I acquire through my 'conduct' with reference to physical and psychical environment. The methods of investigation that I adopt in controlling my surroundings and the lines of interpretation on which I centralise these seemingly detached facts of information determine my conduct and behaviour, through them the quantity and quality of my experience. For the Aryan intellect introspection is the principle of interpretation. Introspection and Idealism should therefore explain all the important doctrines of the Aryan thought, and they do certainly explain the doctrine of the *panchabhutas*.

The five elements, earth, water, light, air, and

akasa are the five kinds of physical stimuli required to irritate the five *indriyas* or the five senses; they are the five kinds of matter that are objects of perception by the five senses. They are again the five substrata for the five kinds of qualities that are sensed by the five senses. Earth is the stimulus to the sense of smell and earth alone is perceivable by smell; earth is the substratum for smells. Water is the stimulus to the sense of taste, for the watery particles form the efficient cause of the perception of taste; water is the substratum of tastes. Light is the stimulus for visual sensations, for without light nothing can be seen; light is the substratum of colours. Air is not only the stimulus to tangibility but is the substratum of all sensations of tangibility. *Akasa* is likewise the stimulus to and the substratum of sound. The five senses, the five elements, and the five qualities are thus closely related to one another. Inasmuch as the world is made up of that which is cognised by the mind, the five physical stimuli which are the five kinds of objects of perception are become the five orders of being. To the introspection of the enquirer only five senses appeared and corresponding to the five senses are the five *bhutas* formed. Were another sense organ noticed, another order of being might have been created. So long as introspection served as the only method of enquiry, the sixth sense for muscular sensations or separate pain centres in the cutaneous organ could not be noticed and hence five orders of being satisfied the enquirer. This doctrine of the five *bhutas* composing the external reality is based on the idealistic point of view arrived at by the method of introspective analysis.

In reply to all those that do not wish to contribute their approval to my explanation of this problem and that feel sorry to make the five *bhutas* metaphysical instead of physical, I have to raise the following points for consideration and for coherent explanation according to one princi-

ple of interpretation. The *panchabhutas* are not the creation of later-day systems of thinking as the *darśanic* or *tantric*. They are mentioned even in the Samhitā portion of the Vedas wherein are a multitude of facts which disclose to the reader the low state of intellectual civilisation prevalent in those times. The few natural sciences of astronomy, mathematics, and medicine had their primitive beginnings that could be deciphered only in view of the later day developments. The Tantric sciences of chemistry, metallurgy and all *caliyatma* systems of learning that shone so brilliantly in the six *darśanas* should be traced to the rituals of nature-worship. Such are the portions of literature in which are mentioned the *panchabhutas*. Should it be said that the *bhutas* are the results of physical analysis showing the attitude of questioning nature, shall we not explain all the facts in a systematic whole? Secondly these *bhutas*, earth, water, light, air, and *akasa*, when understood as expounded in the Sankhya and the Vasubeshika where a more scientific and accurate treatment than in the Vedic texts is expected, do not at all correspond to the present modern analysis of matter. Unless exoticicism and sentimentalism are thrown in to mislead matters so as to suit our pet fads, physical basis cannot be accorded to these categories of matter. *Akasa* is neither sky nor ether as popularly translated. Earth, water and air do not appear as if they stand for the three states of matter; the order in the enumeration of these does not suggest it. Moreover facts do not agree with such an explanation. For example ghee is not a liquid but is earth which contains a few particles of water! Gold is light though it contains particles of earth! Unless these and like doctrines are consistently explained, we cannot satisfactorily believe that the doctrine of the *bhutas* is based on physical analysis. Light is of three varieties, hot, cold and neither-hot-nor-cold. Does light stand for energy? *Akasa* is the organ of hearing; is it ether? Such considerations stand in the way of regarding the *bhutas* as physical and chemical elements. Metaphysical is their import!

STRANGE WAYS AND PURSUITS OF BIRDS AND ANIMALS

BY

MR. T. R. PARATHIASARATHY, B.A.

I.—ANIMALS THAT FALL IN LOVE WITH WOMEN.

THE passionate regard which pet animals and birds sometimes acquire for their owners is a striking illustration of what scientists have termed the higher sense of dumb creatures. Instances of dogs who, through grief caused by the death of their owners, have committed suicide by refusing food and drink, and even by placing themselves on railway lines, and in front of vehicles to be run over, have been fairly common of late years.

The unique case, however, of a rabbit refusing food because its mistress had gone, came under the notice of the writer recently. The animal had been presented to the lady by a friend, and became so attached to its new owner that it followed her about like a dog when out of the cage, and refused to be fed by another person. The lady had to leave her home to be present at a wedding some distance away and because of the inconvenience of having such a companion in lodgings decided to leave her pet behind. But the latter was inconsolable. Not even the most tempting morsels could induce it to eat or leave the cage. Naturally the servants thought hunger would soon break down the obstinacy. But they were mistaken, and in the end the lady was obliged to return to save the life of the animal, which no sooner saw its beloved mistress than it made a movement as though it would leap into her arms.

The case calls to mind that of a parrot belonging to a Brahmin family who became greatly attached to the young mistress of the house. The latter, a beautiful girl of eighteen, unfortunately died from pneumonia, and the parrot became as

grief-stricken as the other members of the family. In fact the sad event would seem to have broken Runga's heart, for she never attempted to talk afterwards, and refused all her food. An attempt was made to force down its throat, but the experiment was a failure, and four days after the death of its mistress, the bird was found dead at the bottom of the cage.

It is said that whereas dogs attach themselves to persons the cat sticks itself to places. Although cats may be said to be more domesticated than dogs, it will usually be found that they are more ready to console themselves with a new mistress than grieve over the loss of an old one. Of course, there are exceptions to the rule, and one of these proves that the affections of "Bee-Bee" are not always of a fickle nature.

A certain Mahomedan lady belonging to an high-class family in Northern India had a very pretty Persian cat given to her by a distant cousin of hers. Being under a necessity to go with her husband to see the latter's sister who was sick at her father's house, the lady was obliged to leave her pet behind in the care of a lady companion who took all care and interest. Naturally one would have thought that the latter would not have taken much notice of the absence of its real owner under the circumstances. But a week after the lady had gone abroad it was noticed that her pet seemed ill. It refused its food and an expert being called in he declared that there was nothing whatever the matter with the cat, except that it was pining for its mistress. The only thing which could save its life was her return and as this was impossible the lady in whose charge the animal had been left was obliged to endure the agonising experience of watching it slowly die of starvation, because its mistress was not there to feed it.

II.—ANIMALS AS BURGLARS.

A considerable excitement was created at one of the pearl-merchants' houses in this city. The

merchant was surprised to find that after the bargain with his purchasers was over three valuable pearls were mysteriously missing from his bunch. The gentlemen who came to buy were naturally perturbed, and as they in no instance objected to a search being made, a general rigorous search was thereupon ordered. It soon became evident that they were all entirely innocent. Finally a dog was discovered asleep on a couch close by where the merchant had taken his seat, and one of the visitors suggested that possibly the dog had swallowed the pearls in a fit of canine abstraction and eventually obtained the merchant's permission to have the little animal searched, on the understanding that no harm was to be done to him.

"I would rather lose a hundred pearls," the merchant is reported to have said, "than that any harm should come to my beautiful little Jimmy." The dog was thereupon carried to a clever veterinary and the pearls were recovered uninjured. Could he have spoken the dog would probably have explained, that while resting upon his master's lap, he found the pearls slipping to near his mouth, which appearing good enough to eat, he promptly swallowed.

Through Jimmy's wickedness scores of men and women were suspected of theft and the culprit certainly deserved something more severe than the gentle scolding he received from his affectionate master.

The following is an instance in which no person fortunately was wrongfully accused. A certain English Missionary was travelling abroad a few months ago, when he was obliged to put up at a hotel in the mofussil. A good bed-room was assigned to him and he was made as comfortable as he could reasonably expect. The only valuable which he happened to be carrying about with him at the time was a diamond pin valued at about £20 and that he laid on the dressing table previous to retiring. The following morning it was

nowhere to be found and though he searched for half-an-hour the pin failed to show up. Mr. L. determined to say nothing about his loss, but to do a little bit of Sherlock-Holmes-business on his own account. He quietly made the acquaintance of all the attendants in the hotel, but the mystery still remained unfathomed. The following night as he lay in bed thinking of his curious loss, the rats began to scamper so energetically that he wondered whether it was possible that they could have had anything to do with his loss.

The idea grew, until at last he rose, cut a piece of the candle and tied the end of a reel of cotton to the wax.

Then he whittled a lead pencil until it was no thicker than a skewer, stuck it between a couple of gaping boards in the floor, slipped the reel of cotton upon it and put the piece of candle in the middle of the room. His idea was that if the rats carried off the wax to their quarters, he might by following up the thread, learn whether they had his pin or not. Then Mr. L. went to bed and slept with his usual soundness, and when he awoke he found that the candle had disappeared, and the cotton was followed through the flooring of two rooms, when at last the rats' nest was found, and among the numerous articles hidden there was the pin which had so mysteriously disappeared!

III.—BIRDS AS RECGARS.

A lively cockatoo, kept in a barber's shop, in one of the cities of West England it appears was pleading on behalf of the 'lather boy' at Xmas time by reminding customers not to forget the contribution box. Once the lucky boy found nearly £2 chiefly in coppers within the receptacle, for few leave without dropping in a copper. Before the bird was taught its catchy-phrase, not one third of the amount fell to the lad's share. Just as a parrot knows that by repeating the lesson his reward takes the shape of a piece of sugar so this Cockatoo seemed to understand that each

customer should patronise the box, those making for the door without recognition being notified in shriller tones than usual to "Remember the boy's Christmas box."

In one of the places of pilgrimage in South India, a parrot takes charge of a collecting-box for the temple-charities fund. Visitors are reminded of the temple-charities and it is said the box is well noticed through the bird's loquacity.

The sight of a dog with caste-marks upon his forehead, carrying his master's begging bowl is very common in this presidency.

But an ingenious Mohamedan beggar nearly blind and a cripple found his parrot more useful than the usual dog. The bird presided over a box fixed on a tripod stand, fearing neither dog nor mischievous street-boy. Both knew what it was to meddle with "Chupra," one experience of her razor-sharp beak being sufficient to ensure future good behaviour.

"Pity the blind!" She cried, in doleful tones; and though she would grab severely at the fingers of a tampering person, to the donor of a coin she remained quietly on the perch, rewarding him with a solemn "Salaam."

The mendicant's wife was responsible for the bird's education. Morning and night the woman guided her husband to and from his pitch, throughout the day feeling sure that "Chupra" was a sufficient protection. The man regularly took 4 to 6 as, a day, the bird of course, being the chief attraction, its quaint ways enforcing attention.

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Current Events

BY RAJDUARI.

INTERNECINE HOSTILITIES IN THE BALKANS.

UNQUESTIONABLY the outstanding feature of European politics during the last four weeks has been the internecine hostilities among the new militant powers which have sprung up since the end of the recent Turkish-Balkan war. Bulgaria blew its loudest trumpet blast calling all Europe to behold its triumph over the hereditary foe. It boasted of its military miracles, and proudly wore the feather of victory in its cap. Intoxicated with its unexpected win over the wulike Ottoman, the veteran with hundreds of battle scars on his visage during the last five hundred years, it began to swagger inordinately and stalk on his new stage with all the boast of a Napoleon! Europe calmly viewed this new acting of the Tsar Ferdinand in his role of the Great deliverer of the Balkan population from the oppression and atrocity of the ferocious Turk. She tolerated all this theatric display in view of the good work it had accomplished. Tsar Ferdinand attached to himself the greatest military importance and swaggered in the best style of the swashbuckler. In his arrogance he defied the Serb and the Greek and even repudiated the solemn treaty concluded *ante bellum* for the division of the spoils of the war. He wanted to have almost the whole of the Balkan territory for himself. Indeed he boastfully claimed its hegemony and sniffed most contemptuously at the two states which had been not a little instrumental in the emancipation of Macedonia. But the stalwart Serb and the hot-headed Hellenes could not tolerate such a swagger, and certainly could not allow the Bulgar to absorb the lion part of the conquest for himself. The game on the face of it was to possess himself of the Balkan oyster and

leave the shell merely to the Serb and the Greek as if they were of no account and altogether negligible in the new role he had assumed. Of course, it was overmuch for those two to bear. Many were the friendly warnings at first against this policy of aggrandisement. The cry of "Hands off" was raised but the infatuated Tsar did not care to listen to it even for a moment. Sheer sense of self-respect and the keen instinct of self-preservation prompted Serbia and Greece no longer to allow him to have everything his own way. The Balkan cake must be fairly divided. So they joined hands in view of self-defence and self-preservation to wage open war after a final warning. The result has been that the god of the battles has completely forsaken the Bulgar. He has been punished for his arrogance, insolence, and daylight piracy. Exhausted though Serbia and Greece were by their bold warfare against the Ottoman, harassed in many a way, and embarrassed by the want of the sinews of war, they went forward, with the greatest *élan*, to meet their new foe and late friend! The god of the battles threw off his allegiance to the Bulgar and transferred it with justice to the Serb and the Greek. The cause of righteousness has triumphed. Tsar Ferdinand has been made to realise that might is not right, but the might resistless of righteousness has at last triumphed. Of course, Rumania which had been benevolently neutral throughout the late belligerency, embraced the golden opportunity to seek compensation for its neutrality. Its army was fresh and full of vigour. It was ready for a rush and a dash with its next-door neighbour who had all the while counted on the support of the White Tsar who had despoiled it, without conscience, of Bessarabia awarded to it by the Berlin Treaty. Rumania got its opportunity to dash both the little Tsar and the great Tsar, and happily it has successfully played all its cards. The trump one is still in reserve and it will know how to use it at the

right psychological hour. But Rumania's attitude and action have been a Godsend to Serbia and Greece. And this new trinity of the Balkans has boldly confronted the whilom lord who had in vain imagined that the dominions of the Ottoman were at his feet! As retributive justice decreed, he finds himself to-day, as we write, at the mercy of that new trinity. Appeal *Misirlia Cordiani* to his great patron has failed. Tsar Ferdinand, hemmed in on all sides by the opposing forces of Serbia, Greece and Bulgaria, finds himself in an extremely tight place, a place so tight that his Queen, seeing that all will be lost, has made a piteous appeal to "*Carmen Sylvia*," she of Rumania, to save them from the awful situation. Never was a ruler so hopelessly placed in a corner as Tsar Ferdinand. He sowed the wind and is now reaping the whirlwind. Whether the whirlwind will be allayed by the assistance of the Great Powers, they of the European Concert, remains to be seen. As we write, the hour seems most critical for the Bulgar. He has bitterly realised the moral of the time-worn adage of the elip between the cup and the lip. The nations whom he defied and treated with arrogance have him now in their grip. The lion has been bearded, literally, in his own den, for the three Allies have so distributed themselves that they can concentrate their forces in a trice on Sofia from which they are only 20 miles distant! The situation is tragic in all its thrilling incidents. We shall see in a week what is the outcome of that tragedy. Never, perhaps, in recent European history has a victor been so soon brought to bay by the very humble men whom he scoffed and jeered and laughed to scorn as chaff before his own wind

THE POWERS.

Meanwhile the Powers are calmly viewing the situation waiting for that inevitable hour when they must intervene and once for all settle the destiny of the Near East. By a strange irony of fate, the Eastern question which has loomed

before Europe for over a century is solving itself. The historian will have to narrate the events now occurring before our very eyes as a most thrilling chapter of the annals of Eastern Europe at the opening of the twentieth century. The Turk is as good as driven out bag and baggage from the Bosphorus. The old Balkans are entirely disintegrated and a new Balkan is rearing its head, full of portents and anxieties for the Western powers as to the so-called "balance." Unexpectedly a new warlike nation has risen on the stepping stone of its dead-self and come to the front unaided. It has by its own unassisted valour in the field, with but miserable resources, shewn of what iron stuff it is made, and what long-suppressed patriotism could achieve when forced to at a critical hour. The Ottoman may try, in the present scramble for territory, to regain Adrianople at the least. But it is to be feared that the attempt is hopeless and will alienate whatever little sympathy that remains for him with Christendom. So it is to be hoped that Turkey will remain within the limit prescribed by the London Treaty unless she is conscious of the strength of the giant refreshed to win back all she lately lost without Europe being dismayed at the new turn of events. But that is a most unlikely occurrence though one to stagger humanity if it were to be an accomplished fact. Albania is destined to be autonomous under some ruler who will rigidly sustain the neutrality of interests which the great Powers are intent upon preserving. That Servia will be allowed a fair access to the sea goes without saying, while Greece becomes the dominant power at Salonika and the surrounding districts and Rumania, of course, will realise the dream of years, the dream it has dreamed since the Treaty of Berlin. Russia may look askance at this powerful monarchy which is certain to keep her in check but she cannot exercise any influence in this respect. Italy may not like that the Hellenic influence in the *Ægean* should predominate but it is inevitable and she

must acquiesce, seeing that she is now the undisputed master of Tripoli which overlooks the *Ægean*. Austria may groan but the groan will be impotent. Germany, of course, can only rejoice that Rumania, governed by a Hohenzollern is to emerge a greater Power from the strife than before and an ally of great strength in certain eventualities against the Northern Colossus. Verily, the map of Europe in the near East is changing and further changes are certain to follow when the aged ruler of Austria Hungary has passed away. Europe may have Peace for a time but it will be like the slumbering of the army in the field of battle. But events in the womb of time need not be forecast.

THE ANGLO-FRENCH ENTENTE.

It is a matter of rejoicing that the recent friendly visit of a most enthusiastic and demonstrative character by the President of the great French Republic has distinctly forged a fresh link of cordiality between the Gaul and the Briton. No former President has evoked on his visit to London such a genuine spirit of friendliness among the English and the French alike. It was more than a personal visit. It was a visit of diplomacy too in high affairs of Europe. The *entente cordiale* has received a fresh impetus of a more lasting character. In Mon. Poincaré France has had the best President suited for the hour. There is every chance that through France, England will have better relations with Russia, though the conduct and attitude of that Power in the matter of helpless Persia is a sore point with the British nation. The recent Jubilee of the German Emperor has, it is gratifying to notice, also brought the Anglo-Saxon and the Teuton nearer each other in friendliness which, it is to be hoped, will be maintained. There has decidedly been a marked improvement in German manners since what it was twelve months ago. The Navy fever is subsiding and we hope to see both will shake it off completely for their own good and lasting friend.

ship. More than politics the economics of Germany must prompt her to seek that friendship.

AFFAIRS IN ENGLAND.

The King has toured through some of the most important industrial centres and both the King and Queen are winning greater and greater popularity at the hands of the democracy.

Ulster is still on the war path. Whether it be bluff or all seriousness, there can be no doubt that the eventual passing of the Home Rule as the law of the land is certain to teach it a lesson. Of course, the Lords have rejected the Bill for the second time. But the Liberals will not dissolve Parliament, which has yet two more years of constitutional existence, till they have put the Bill on the Statute Book. That will be the triumph of Liberalism, and we at least should be rejoiced when Home Rule for Ireland is an accomplished fact.

The two Royal Commissions are dragging their slow length along. What miracles of reform they will produce and dazzle us with, remains to be seen. The Currency Commission is at work. Its constituent elements inspire no confidence. It seems that eventually they will register the foregone conclusion of the Secretary of State touching the establishment of a Central State Bank with its head office, in all probability, in London. The Public Service Commission is labouring at pleasing both the close monopolists and Indians. It is a task beyond their humdrum capacity and it may be a problem whether Indians at least will go backward or forward. In all probability concessions will be given with one hand to be neutralised by dark and devious ways by the other hand. We shall see.

THE MIDDLE EAST.

The condition of Persia is most deplorable. It is drifting from bad to worse; and in all well-informed quarters the idea is fast gaining ground that eventually, when left to its own fate, there will be a protectorate of Russia in the North, while the South will be left to the tender mercy of any

adventurous Power, since Sir Edward Grey seems to be absolutely apathetic to Persia's fate in spite of the serious British interests involved. All that has been said about the imbecility and worse of that Foreign Minister so far as Persia is concerned is, we see now, also the opinion of many a non-political, non-partisan and independent journal like the *Economist*. In the issue of 28 June of that journal there is a most well-informed and thoughtful article headed the "Persian Chaos" which we commend to every student of Eastern politics. He will get a clear notion of the existing situation and what may be the destiny of Persia in the near future. Its text is the recent *Persian Blue Book*, a dolorous reading which makes one's heart sick as one tries to realise the tangled skein of the story as spun out by the adroit official who has edited the papers. But we shall just quote one or two sentences. The position of the Persians is desperate. But what is the Foreign Office about? Says our contemporary: "We have never concealed our opinion that the British Foreign Office has in many respects shown culpable weakness in dealing with the Persian question; and this weakness must be held in no small degree responsible for the present pitiful tragedy. The avowed object of the Anglo-Russian Convention, namely, to maintain the integrity of Persia and establish the authority of the Persian Government has been honoured more in the breach than in the observance. The decay of Persia is in itself a blot upon our foreign policy, but from the purely British point of view, there is more than that at stake. The first immediate necessity for Persia is the restoration of law and order, and for this object the chief requisite is (as it has been all long) the strong united support, both moral and financial, of the Persian Government by Russia and Great Britain, according to the spirit of the Convention. Persia needs a strong man firmly supported. The likelihood must be faced that in adopting any

strong policy for the regeneration of Persia Sir Edward Grey will be met with the powerful opposition of St. Petersburg. But Government has interests in the Middle East of which she cannot afford to be oblivious." There is much to be understood between the lines of the extract quoted. If Persia is dying it is, we are convinced, entirely owing to the culpable pusillanimity of the British Foreign Minister. A full-dress debate of the type once threatened on Lord Cromer's administration of Egypt is imperative to make Sir Edward Grey shake off the grip of the Russian Bear and go forward like the true Britisher to preserve the ancient Kingdom of Persia.

THE FAR EAST.

Affairs in China are again embarrassed. The Republic is threatened with another *coup de etat* which is being contemplated by the Governor-General of Southern China of which Canton is the capital. That viceroy has never fully recognised the Presidentship of Yuan Shih Kai and no doubt the many masterful ways in which the First President of the Chinese Republic is driving the Southerners has incited them. They are now in open revolt for the mastery of China. One need not be surprised that the Southerners, who are most popular in China, gain the ascendancy. But whoever is predominant, it is a matter of regret that China cannot be fully quiescent for some months. The internecine strife may go on for two or three years, success being alternately achieved by the two antagonistic factions. Trade meanwhile is paralysed and the international world of commerce greatly disadvantaged. Taking advantage of this position of China it is said that Russia and Japan, each in its own way, is fomenting fresh troubles and making impossible demands, while outwardly declaring amity and good will. The worst enemies of China are Japan and Russia who in their hearts wish the country to be crushed.

AN ANGLO INDIAN'S NOTEBOOK.

BY "VATES."

THE TOWN-PLANNERS.

"WELL what do you think of it?" asked Lord Rosebery of his followers on one occasion, speaking (I think) of a contribution by Mr. Balfour to the Tariff Reform controversy. I am inclined to ask my readers the same question about the grotesque report that has been put forth by the Delhi Town-Planners. Have you ever read anything more inflated and forced? Have our rulers, like the town-planners, cast prosaic facts to the winds, and are they really contemplating the running up of vast buildings and the laying out of a new capital regardless of expense for the benefit of an official population which, as one paper puts it, could easily be accommodated in a single Calcutta hotel? Mad as the exercise of irresponsible power tends to make men, it is surely inconceivable that so wicked a waste of public money can be contemplated by the Indian Government, or tolerated by its masters at the India Office. Whether the Government was or was not well-advised from a political or a business point of view in withdrawing to Delhi is a matter as to which opinions may legitimately differ, but surely there is nothing to be said for the wanton throwing away of the money of a poor country like India in gross extravagance of this kind. The Government of India seems to have made up what it would doubtless call its mind to set up its pinchbeck capital on the site of the graveyard of so many dynasties, and the India Office seems to have resolved to leave everything to the Government of India. Doubtless these two authorities can commit the country to this shameful and wasteful policy if they choose, but they cannot do so with impunity. Sooner or later the men who are

responsible for this gigantic wrong will repent it in sackcloth and ashes, if they are not already beginning to do so.

FOOLS RUSHING IN

What the Government of India is capable of under the present regime, was startlingly manifested the other day, when it made its egregious onslaught upon three lecturers under the Calcutta University. Readers of the *Indian Review* have doubtless acquainted themselves with the circumstances of this extraordinary attempt to penalise all agitation, political or otherwise, and how wofully, not to say ludicrously, it has missed fire. What Government that was in touch with affairs would have exposed itself to so much ridicule and the prospect of such abject failure as now confront the Supreme Government in this matter? They have not even succeeded in browbeating the University, and so far from putting down the three lecturers they have only succeeded in elevating them to a position not unlike that occupied by the seven Bishops on the occasion of their historic disagreement with James II. As for the "atmosphere of pure study", which the Government of India professed to be so anxious to secure that has vanished utterly. Public meetings have been held and are to be held, culminating in a grand indignation meeting at the Town Hall on the 21st. Meanwhile the legality of the Government's action is to be tested in the law courts and the Government will be lucky if it is not cast in heavy damages!

The abortive attempt to penalise the *AMRITA BAZAR PATRIKA* for contempt is another case in which the Government (Bengal this time) has allowed its zeal for asserting its authority to outrun its discretion, and the result has been as it was bound to be, utter failure and discredit. When will Governments learn that the only way in which to deal with cases in which it is held up to reprobation is to govern so well and wisely as to "silence envious tongues"?

LORD SYDENHAM.

I do not consider that Lord Sydenham, the ex-Governor of Bombay, is adding to his reputation as an authority upon Indian affairs, by the speeches he is making in England. During his incumbency of the Bombay Governorship it seemed to many shrewd observers that he was eminently enlightened and sympathetic. How is it, then, that the moment his back is turned upon India he discards all these traditions and comes out as a frank reactionary, who is prepared to maintain that the I. C. S. knows much better than the people themselves what is good for them and considers that the authorities in India will be thoroughly justified in ignoring all protests against their policy whatever it may be, and in carrying out whatever measures they please? That is the gist of most of his recent speeches. On the top of this we have a Bombay paper declaring that as a matter of fact Lord Sydenham's career as Governor of the Western Presidency was not so very successful after all! Are we to be allowed to keep none of our illusions?

SIMLA FRIVOLITIES.

The old, old question—should the Government of India retire to Simla during the hot months?—is once more being agitated by the Calcutta press. Although on the surface it appears to be only one aspect of the perennial feud between Simla and Calcutta—aggravated by the removal of the capital to Delhi—it raises a much wider question, viz.—should any Government migrate in a body to the hills during the hot weather and rains, as all the Governments do? And the answer—the only possible answer, surely is "no". What businessman could possibly conduct his business from Simla, Darjeeling or Ooty? And the business of Government is or is understood to be much more difficult and complicated than any more commercial pursuit. The contention that the officials are able to work

better because they are in a cooler climate is so palpably absurd as to hardly deserve notice, but it may be pointed out that in the first place any increased power of work which may be conferred upon them by residence in a hill station is more than offset by their remoteness from the conditions under which the people of India live and suffer; and secondly, that, as is notorious, the withdrawal of the Governments to the hills attracts to the hill stations a crew of frivolous and dissipated men and women whose utter irresponsibility has a strong tendency to spoil the workers' power of work, and whose moral character brings the whole system into disrepute. All this has been pointed out again and again, and there is really no answer to it. The various Governments, led by the Government of India, emulate each other in the brazen disregard for expense and public opinion with which they elaborate and perpetuate their enjoyable and indefensible waste of the greater part of the year. And they will continue to do so unless a miracle happens, and India receives a Viceroy strong enough and honest enough to stop it. In the meantime, as one looks on at the revels of the various hill capitals it is difficult not to recall the words of the prophecy of the founder of Christianity as to the Day of Judgment: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark and knew not until the flood came and took them all away." When the day of crisis arrives in India I venture to predict that it will come upon the hill captains and grass widows and the Governments which have descended to their level, like the crack of doom.

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THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Vishavriksha. (or *The Poison Tree* by Mrs. T. K. Krishna Menon.) Price Re. One, The Barata Vilasam Press, Trichur.

"Vishavriksha" is a Malayalam rendering of Mrs. Knight's translation of a novel written by Mr. Bankim Chandra Chatterji, the great Bengali novelist. The story is exquisitely woven and is full of practical instruction. The chief interest of the plot centres in the character of Sumukhi, the loving and obedient wife of Nagen-dra, the rich landlord of Govindapuram. Her pure tenderness, her noble dignity, her strong personality, her persecution of her unworthy husband, her magnanimity towards him, her sympathy with her rival, her admirable resignation, her wanderings, her apparent death, her recovery and happy return to the embrace of her self-convicted husband—all these are beautifully described in the story, set off to advantage by the incidents of the life of poor Kundanandini—formerly the ward and latterly the rival, of Sumukhi—an unfortunate woman whose tragic end sends a thrill into the heart of the reader. Kamala, with her graceful sympathies, Hiramba with her inimitable wickedness and Devandra Bribu, the love smitten Zemindar with his seductive arts are characters who play an important part in the development of the plot.

Mrs. Krishna Menon has executed her work so successfully that one can scarcely regard it as a translation. The story told in her words has a double charm about it. Her diction is simple and elegant, and she has been happy in sustaining the pathos of the story throughout by appropriate expressions. On the whole, "Vishavriksha" is a real achievement, and we congratulate the fair writer on the success of her literary pursuits.

The Ayurvedic System of Medicine. By Dr. Sumant, B. Mehta, of the Victoria University, Manchester. Printed by T. P. Thacker at the Praja Bhandu Printing Works, Ahmedabad.

Though only a pamphlet, it is full of information which needs to be studied and worked out by those interested in the advancement of the Ayurvedic system. It will certainly awaken many who are slumbering in dull apathy to all that is Indian in this branch of science, but who would unquestioningly submit themselves to alien systems of treatment of whose history they may know nothing. The brochure gives a comprehensive survey of the Ayurvedic system, the exposition of which by the author shows how ancient and how self-sufficient the system had been in times gone by and how with certain adaptations the system could once again be made popular in this country. Mr. S. B. Mehta has rendered patriotic service to his community and country by publishing this brochure as a result of his research. **"Theosophy and the Theosophical Society"** by Annie Besant. Theosophical Publishing House, Adyar.

This volume contains four lectures delivered at the 37th Annual Convention of the Theosophical Society held at Adyar during the closing week of December last year by Mrs. Annie Besant. The lectures give the aims and objects of the Theosophical Society and of the non-sectarian character of the Universal religion which it has been seeking to propagate, to put an end to the conflict of religions.

The four Noble Truths:—Theosophical Publishing House, Adyar.)

This is a neatly got up pamphlet containing a short sketch of the life of Buddha and the quintessence of his teaching, how he first found that there was ill, how he laid bare the source of that ill, how he proclaimed that there was a bearing of that ill, to be compassed by the drying up of its source and how he declared the means whereby all ill might be brought to an utter end.

The Works of Madhvachariar.—Tatparya Chandrika. T. R. Krishnachariar, Madhwa Vilas Book Depot, Kumbakonam.

Mailhva, the famous exponent of the Dwaita philosophy was a great dialectician and in his time did much propagandist work. As in the case of the other great religious reformers of the South he had also had to write numerous works criticising rival faiths and establishing the doctrines of his own School. There are numerous works both erudite and scholarly from his pen. These have been published by Mr. T. Krishnachariar, Madhwa Vilas, Kumbakonam who has spared neither money nor time in making available to the members of his community all the standard works of their great Guru.

Tatparya Chandrika is one of the many rare and valuable philosophical works of special interest to Madwas. It is a commentary of the *Tatvaprasasila*, which itself is a well-known commentary of the Madhwa School on *Sutra Bhashya*. Thus, the Chandrika deals with philosophical problems covered by the Vedanta Sutras of Sri Badarayana. Tatparya Chandrika is a work written in refutation of Bhamati, the commentary on the *Bhashya* of Sri Sankaracharya. Vyasasamaja, the author of the work has brought to bear on his undertaking, critical skill and scholarship for which he was justly known among his contemporaries and the works ought, therefore, to prove of special interest to the followers of Madhvacharya.

Prolegomena to a Religious Philosophy.

By Professor T. L. Pausani, M. A., 'New Press, Lahore.'

This is an address delivered at the World Congress of Religions at Berlin in August 1910, by a distinguished member of the order of the New Dispensation, a section of the Brahmo Samaj. The address is the message of the Brahmo Samaj to seekers after Truth and points out how the new movement is admirably suited to modern needs,

The Victorian Age in Literature. By G. K. Chesterton (*Home University Library of Modern Knowledge—Williams and Norgate, London. Cloth 1/- net, Leather 2/6 net.*)

The volume before us deals with the very vast but immensely interesting subject of the Victorian Age in Literature and is from the pen of Mr. G. K. Chesterton, whose very name is a sufficient guarantee for interest in presentation and originality in treatment. As if to warn the readers of the sudden surprises of Mr. Chesterton's opinions and views so perverse to all current criticisms of life and letters, the editors add a note explaining that this book is not put forward as an authoritative history of Victorian Literature, but is a free and personal statement of views and impressions about the significance of Victorian Literature made by Mr. Chesterton at their express invitation.

Perhaps this note is necessary, for only too many volumes are written on the text book lines, being crammed with dates and figures and nothing else. But happily the volume before us is quite different. It is an amazingly comprehensive volume. It deals in a masterly way with all the mighty movements that have taken place in literature during the time when the good Victoria was on the throne. It covers a period of over three score years which have been some of the most productive decades in the literary history of England. The "mighty Victorians" march past us in a glorious procession. First come those that strove towards the Victorian compromise: next those that actually worked it out; and lastly those that contributed towards the break-up.

The Victorian novelists occupy an important place in the history of the Victorian literature. For what the drama has been to the Elizabethans, the novel is to the Victorians. Even poetry takes a second rank when its development during the course of the 19th century is compared with the development of the novel. The novel has come

to be the main literary vehicle, the chief instrument of interpreting the human heart. Its scope has increased with the industrial, commercial and imperial expansion. Even the poets could not help being carried away by the spirit of the time. Tennyson, Mrs. Browning and R. Browning have written novels, but in verse. As Mr. Chesterton himself put it:

"He (Browning) concentrated on the special souls of men seeking God in a series of private interviews. Hence Browning great as he is, is rather one of the Victorian novelists than wholly of the Victorian poets."

Hence one full chapter is devoted to the Victorian novelists and the list is a pretty long one, beginning with the Brontës and George Eliot, Dickens and Thackeray and closing with Thomas Hardy and George Meredith. "The key of this new form of art, which we call fiction," says Mr. Chesterton, "is sympathy."

Next we pass on to the Victorian poets. "They were huge giants, the strongest of them walked on one leg a little shorter than the other.... He was at once a giant and a dwarf. When he has been sweeping the sky in circles infinitely great, he suddenly shrivels into something indescribably small. There is a moment when Carlyle turns suddenly from a high creative mystic to a common Calvinist. There are moments when George Eliot turns from a prophetess into a governess. There are also moments when Ruskin turns into a governess, without even the excuse of sex. But in all these cases the alteration comes as a thing quite abrupt and unreasonable. We do not feel this acute angle anywhere in Homer or in Virgil, or in Chaucer or in Shakespeare or in Dryden. Such things as they knew they knew.—But we do most frequently feel, with the Victorians, that the very vastness of the number of things they know," illustrates the abrupt abyss of the things they do not know. This kind of "old provincialism,"

then, is the besetting sin of the Victorian poets. Tennyson, for instance, "tried to have the Universal balance of all the ideas at which the great Roman (Virgil) had aimed; but he had not got hold of all the ideas to balance. Hence his work was not a balance of truths, like the Universe. It was a balance of whims like the British Constitution." Browning is "the Englishman taking himself wilfully, following his nose like a bull-dog, going by his own likes and dislikes." Tennyson was first and last a lyric poet, being at his best when shortest: he could not keep "priggishness" out of long poems. Much of what Mr. Chesterton has to say of Browning is quite sensible and appreciative of the great poet. The two charges that are brought against the poet, of contempt for form and perverse pride in obscurity, he repudiates with disdain. "Almost every poem of Browning," he says, "especially the shortest and most successful ones, was moulded in some special style, generally grotesque, but invariably deliberate. In most cases whenever he wrote a new song he wrote a new kind of song. The new lyric is not only of a different metre, but of a different shape." The various metres and manners do suit the various poems in which they are employed. Browning then was not "chaotic." The author of "Aurora Leigh," "the Sea-eagle of English feather," as Swinburne called her is next taken up, whose merit lay in the strength of the phrase and powerful concentration. Swinburne and Rossetti, Edward Fitzgerald and Dr. Morris bring up the rear.

The fourth and the last chapter of the book deals with the break-up of the Victorian compromise, Robert Louis Stevenson and Rudyard Kipling finding their place here. The closing passage of the book runs as follows:—"Of what will now be the future of so separate and almost secretive an adventure of the English, the present writer will not permit himself, even for an instant to prophesy. The Victorian Age made one or two

mistakes but they were mistakes that were really useful; that is, mistakes that were really mistaken. They thought that commerce outside a country must extend peace: it has certainly often extended war. They thought that commerce inside a country must certainly promote prosperity; it has largely promoted poverty. But for them these were experiments; for us they ought to be lessons. If we continue the capitalist use of the populace—if we continue the capitalist use of external arms, it will lie heavy on the living. The dishonour will not be on the dead."

The *Victorian Age in Literature* is an extraordinarily vivid, stimulating and freshly written book each page of which is as suggestive as it is interesting. It is a brilliant review, as the editors themselves remark, of the Victorian compromise, its grand products, especially in fiction and poetry and its ultimate breakdown. A careful study of the book will be more than amply rewarded.

The Vedas made easy or a Literal English Translation of the Four Vedas: By Durga Prasad, Editor, "Harbinger," Lahore.

An eminent Sanskrit scholar of Lahore is bringing out a literal English translation of the Vedas with the Sanskrit text, explanatory notes and summary of each hymn. The first volume of the series (Chapter I of the Rig Veda) discloses that the translation is true to the original and that the author has successfully endeavoured to bring home to the lay mind the true import of the Vedic texts by means of scholarly notes. Great pains have been taken to smoothen the path of the student for an easy understanding of the inner meaning of the Vedas and one having even an elementary knowledge of Sanskrit can use the book with advantage. The *Mantranaक्रमिका* or concordance and the index to hymns at the end of the volume add to its usefulness.

"Mahomedi" doubled and a new paper called the *Moslem Itihaisi* was started with a circulation of over 3,000 copies. An English weekly called the *Comrade* was also started purely in Mahomedan interests. The *Herald*, the first daily newspaper in English published in Eastern Bengal, appeared towards the end of the year. There was an increase in the cleavage between the Indian papers in Calcutta such as the *Bengalee* and *Amrita Bazar Patrika* and the English papers such as the "Statesman" and "Englishman." The *Hikabadi*, as in the previous year, was the most widely read paper, either English or vernacular, and had a circulation of 30,000 copies. Next came the *Sulabh Samachar* with a circulation of 25,000, the *Rasumati* with 20,000, the *Statesman* with 18,000 and the *Englishman* and *Bengalee* with 15,000 each. The largest circulation enjoyed by any paper in Eastern Bengal was that of the *Biscabarta*, a paper started during the year, with a circulation of 12,000 copies, of which 11,000 were taken by Government.

WANTED AN INDIAN NEWSPAPER PRESS FUND.

The Newspaper Press is one of those Western institutions that have been transplanted into India. But we are still without its necessary adjunct, a Newspaper Press Fund. There is such a fund in the United Kingdom, the 50th anniversary of which was but recently celebrated in London under the Presidency of Prince Arthur of Connaught. In the words of the Prince "the Newspaper Press Fund is the only institution of its kind which exists solely to relieve in every form of distress, literary workers on the Newspaper Press, their widows, orphans, and other dependent relatives." In England they are now going to provide for even the humbler members of the newspaper staffs who are not in the limelight. The Prince rightly described the life of a journalist as most trying and one of constant stress and strain and 'even the strongest are not

immune from breakdown.' If the conditions are so trying in prosperous England they are ten times so in poor India. A well-conceived scheme of a Newspaper Press Fund is therefore doubly necessary in our country. The salaries of journalists are small in England and smaller in India. A journalist well-nigh advanced in years may have a sudden physical breakdown; or he may lose his sight; or some such physical accident incapacitating him for further work may overtake him. Unable to save anything out of their small stipends, and without the support of a bonus or a pension, what are the journalists to do and how are they to provide against unforeseen contingencies? A fund subscribed to partly by the journalists, partly by the Proprietors and partly by the outside public is therefore urgently called for in the interests of men wedded to the journalistic profession. The value of brain work is perhaps not adequately understood. Even the best genius is shattered or clouded by the absence of the necessary minimum of life's comfort. We have often heard a few men responsible for Press management say that they cared more for the compositors than for the writers, because, a single advertisement could command scores of applications from the latter. These bad 'finance ministers' of the Press do not know however that in India at least it is difficult to secure even good subs. for newspaper work. Be that as it may the fact is however undeniable that some sort of provision requires to be made on co-operative principles in the interest of such men as have made journalism their lifework. A journalist in the grip of a money-lender is not perhaps an uncommon sight in Bombay and Calcutta. A second class or third class intellect, placed in favourable environment sheds greater light than even a genius, placed in uncongenial atmosphere. And who knows the prospering of mediocre intellects and the blushing unseen of geniuses in modern India may be due to the freaks of economic conditions.—*Indu Prakash*.

THE LATE MR. LUKE.

It is with great sorrow that we have to record the death of the well-known journalist, Mr. James Luke, of Calcutta. He was practically Indian in thought and sentiment. He was long connected with the *Indian Daily News*, and even after quitting the profession for a more lucrative one, he acted several times as the editor of that paper. He was a regular contributor to the *Indian Engineering* till the death of its founder Mr. Pat. Doyle with whom he was always intimate. His pseudonym "Max" in that excellent journal *Capital* became almost a household word among educated Indians. Mr. Luke was 72 years of age at death and was leading a retired life. In him the country has lost a thoughtful, independent and level-headed journalist.

SWADESHI BANKING.

BY

THE HON. M. DE P. WEDD.

IMMENSE accumulations of unemployed capital exist in this rich division of the British Empire; but these accumulations are not at present all used in the best way, that is, in a way profitable both to (a) the owners of the capital, and (b) the community at large. How to remedy this defect is a problem well worth the attention of every patriotic Indian.

No doubt much gold and silver are hoarded in India, in one form or other. Even so, the hoarding habit is by no means peculiar to India. The hoarding of money was quite common in England up to the middle of the last century. In some parts of France the practice still continues, partly because of the French banking system, and partly because of a general distrust in the powers that be. In Germany a lot of hoarding still goes on; whilst in South Eastern Europe, in consequence of the Balkan War, everybody who can, has recently been hoarding money. Scarcely,

hardheaded America, even, is not above the habit: and whenever there is a financial crisis in the United States,—and such things are not uncommon,—there is generally a disappearance of metallic money in different parts of the country. At the present moment with no financial crisis in sight, the democratic Government of the peace-loving Yankee hoards over £250,000,000 in gold—more, it is believed, than either militant Russia or ailing Germany.

If, then, some of India's old world Princes, with the customs and traditions of centuries behind them or a few millions of our hard-working Indian peasants living perhaps scores of miles from a railway, and even further from a good bank, are in hoarding an unnecessarily large amount of ready cash, they are in very good company. Still, let it be freely admitted, they do err. In Great Britain communications have been very greatly improved and the general level of knowledge and understanding considerably raised, in the last fifty years. So, too, in the same period, immense strides have been made in the business of banking in England. The habit of hoarding has in consequence practically died out in Great Britain. Here it is that India must profit by the experience of the United Kingdom. Government in India is now thoroughly reliable and stable. Communications are yearly being improved and extended, whilst education is spreading in all directions. Let India then hurry on with her banking development. This advance is now most important and should receive the closest attention.

The chief business of a modern bank is:—

- (1) To take charge of the public's spare cash.
- (2) To lend to those who are actively engaged in commerce and nation-building, such capital as they require; and
- (3) To transfer cash from one person to another,—from one city to another,—and from one

country to another as economically as possible and with the minimum risk.

This is business of a kind which the peoples of India can carry on successfully and with a maximum of advantage and profit to all concerned. The first thing to do is to persuade every Indian who hoards cash in his own house, to deposit it with some good shroff or bank who will give him a fair rate of interest for his money. In this way the owner of the cash will be relieved of anxiety and will receive a regular income from his hoard. The shroffs and banks who accumulate these deposits will be able to lend the money to all who can produce good security. In this way, India's growing trade and industries will be fructified with ample supplies of cheap capital that will, in its turn, enable those industries and trades to deal with the public in and out of India in good products at an economical cost.

Already splendid progress has been achieved. I give below a list of some *Swadeshi* banks that are doing good work for India. Many of these banks are controlled by purely Indian brains, whilst some are conducted by a combination of Indian and English (or more probably, Scotch) partners.

(Here follows a list of 46 names.)

The combined resources of all these banks,—from capital, reserves and deposits, must be very great. And more banks are coming into existence in India every year. Such developments can only have the happiest results; for whilst the necessity for hoarding will grow less year by year, India's resources in the way of cheap capital will become year by year correspondingly greater.

One word of warning is, perhaps, here advisable. With the raising of India's currency system to the level of that of Great Britain and of all the other leading nations in the world, (i.e., Open, Free Gold Mints and a full-value gold currency), and with the reformation of the India Office's

present erratic methods of managing India's finances both of which developments are now well in sight, a suggestion has been put forward from London—the home of the Empire's bankers,—that a new Indian State Bank should now be created that would absorb (or amalgamate) these Presidency Banks, manage India's gold reserves and Paper Currency, and afford to the Indian people greater facilities than they at present enjoy by means of the new Bank's combined and enlarged capital. This proposed State Bank, it is suggested, should have a branch (or its headquarters) in London. In connection with this proposal, it is only necessary to point out two things. Firstly, the Presidency Banks are very well able to manage their own business without State guidance, or assistance from outside; and secondly, the Government of India are also very well able to manage their Gold Reserves, their Paper Currency and their Paper Currency Reserve without assistance from London, or anywhere else. (Indeed, the only serious irregularities that have occurred with these Reserves, have been perpetrated by the India Office, presumably under the advice of interested London bankers). All which being so, an Indian State Bank with a possibility of the strings being pulled from London, is not wanted in India's interests; nor is it in the least likely to find favour with any section of well informed banking or financial opinion in this country.

What India now wants, is not more Banks with head quarters in London, but more Indian Banks, created in India; by Indians, and bringing into use some of that Indian money which is at present lying hidden away in the country in unproductive hoards. Such Swadeshi Banks would accustom the public to the use of the best forms of metallic and paper-money, and would, at the same time, be able to afford to Indian trade those supplies of cheap capital without which India's advance must of necessity be considerably handicapped.

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Diary of the Month, June—July, 1913.

June 21. The programme of the various Scientific Departments under the Government of India for 1913-14, which is to be carried out on an elaborate scale has been published to-day.

June 22. The Minister for the Colonies in Portugal is proposing gradual reductions in the State grants for religion in Portuguese India, until they are completely abolished. The saving thus effected will go directly into the Lisbon Treasury.

June 23. H. E. the Viceroy gave a farewell dinner to Sir Guy Fleetwood Wilson to night.

June 24. General Botha to-day announced to the Assembly the Governor-General's assent to the Immigration Bill. It is officially stated that the Bill comes into operation on the 1st August.

June 25. Mr. Montagu, replying to Sir J. D. Rees in the House of Commons, said the Bill to amend the Indian Companies Act would not be proceeded with in the Legislative Council till the winter.

The India Office is arranging to send fifty replicas of the portrait of the King in his Coronation Robes and Crown to India, for the High Courts and other public buildings.

June 26. The Annual Birthday Durbar of the Chiefs and Sirdars of the Deccan was held this evening at the Council Hall, Poona.

June 27. Sir Guy Fleetwood Wilson arrived in Bombay this afternoon *en route* to England. A farewell dinner was given to-night by a gathering of the leading citizens of Bombay.

The Hon'ble Sir William Meyer, I.C.S., the new Finance Member, arrived in Bombay to-day.

June 28. A terrible Railway disaster occurred to-day on the E. I. Railway. A passenger train which left Condal for Sainthia had its engine and some vehicles into the river Salke owing to the bridge being washed away by heavy flood in the river.

June 29. It is officially stated that H. R. H. the Duke of Connaught has accepted the Governor-Generalship of Canada for another year.

June 30. At the Calcutta High Court to-day a Special Bench, consisting of the Chief Justice, Mr. Justice Stephen and Mr. Justice Mookerjee, delivered judgment in what is known as the *Amrita Bazaar Patrika* contempt case.

This is a rule issued on the application of the Advocate-General on behalf of the Legal Remembrancer of Bengal, calling on Babu Motilal Ghose, as Editor and Manager, and Tarik Kanti Biswas, as Printer, respectively, of the *Amrita Bazaar Patrika*, to show cause why they should not be committed for contempt for publishing a series of articles on the Barisal Conspiracy case pending before the Additional Magistrate of Barisal.

The application against Babu Motilal Ghose had been withdrawn by the Advocate-General during the hearing of the rule and it was dismissed with costs. As regards the application against the printer, two points were mainly considered by their Lordships, namely, whether the High Court had power to take cognisance of a contempt proceeding in its original jurisdiction arising out of a matter pending in a Criminal Court in Barisal, and whether the publication of the article constitutes contempt. Their Lordships found both issues in favour of the respondent, and dismissed the application with costs.

June 30. The King and Queen received at Buckingham Palace to-day the Rajah of Narsingpur and his brother.

July 1. A message to the *Times* from Peking states that China recently proposed to Great Britain that the chests of opium which have accumulated in Chinese ports should be re-shipped to India, or to non-Chinese ports in the Far East, China paying the freight. Great Britain has now declined to accede to the request.

July 2. Sir Thomas Raleigh has resigned from the Council of India on grounds of health.

July 3. The Government of India have issued all the reports of the Delhi Town-planning experts.

These include (1) the final Report on town-planning of the new Imperial Capital, (2) the Sanitary Report on the northern and southern sites, (3) a special Report on the possibility of building the Imperial Capital on the north site, and (4) a Report on the choice of a site for the new Imperial Capital.

July 4. At the Harrow Speech Day Luncheon the Master of Trinity mentioned that he had received a letter from the Viceroy, who wrote:—"I hope I may be able to serve my time".

The Council of the Bombay Presidency Association has sent telegrams to H. E. the Viceroy and to the Secretary of State protesting against the Indian Immigration Act passed by the South African Legislature.

July 5. A meeting of the Senate of Calcutta University was held this evening to consider the letter of the Government of India regarding the appointment of University Lecturers, and also the letters of three lecturers who had been disqualified for taking part in politics.

July 6. The members of the All India Medical Mission to Turkey were given an "at home" this evening at the Anjuman-i-Islam. Speeches were made on the good work they had done for the Turks.

July 7. The Government of Bengal have addressed a letter to the Registrar, Calcutta University regarding the recognition of High Schools for the purpose of presenting candidates for the Matriculation Examination of the Universities.

July 8. In reply to Sir John Rees, with reference to the grievances of the junior members of the Punjab Commission, Mr. Montagu said that a scale of minimum salaries, graduated according to length of service, had been sanctioned for three years, with retrospective effect, from the 1st October, 1912. "As a temporary measure of

relief, pending the Report of the Royal Commission."

July 9. Lord Amythill to-night presided at a dinner of welcome, given by the Northbrook Society to Lord Sydenham. Lord Amythill described Lord Sydenham's Governorship as one of almost unexampled achievement, in spite of the difficulties encountered.

July 10. The Bombay Government have passed a Resolution on Mr. Gould's recommendations, laying down a definite programme for moral instruction in schools.

In the House of Commons to-day, Mr. Harcourt informed Mr. Morrell that he was aware of the complaints of Indians against the South African Immigration Law, and he hoped to lay the papers on the table shortly.

July 11. The Inspector-General of Police has issued to his subordinates a circular regarding the use of the word "Swadeshi."

July 12. A resolution has been issued in the *Gazette of India* publishing details of a grant of one scholarship annually, tenable in the United Kingdom, or, with special sanction, in foreign countries, to a domiciled European or Anglo-Indian girl or woman. The value of the scholarship will be £200 a year, and will be granted for (1) educational or medical training, (2) domestic science, (3) training as a teacher in modern European languages, (4) training as a music mistress, (5) training as an Art teacher and (6) training in Kindergarten methods.

July 13. It has been decided to publish an interim report of the Indian Currency Commission covering the publication of all the evidence and documents submitted up to the adjournment of the commission on the 6th August.

July 14. At the annual meeting of the Muslim League H. H. the Aga Khan in the course of his speech said that the ideal of self-Government under the Crown adopted by the Central League, must commend itself to all thoughtful men, if it

meant many decades of effort towards self-improvement, social reform, diffusion of education and complete amity between the communities; but if it meant hasty and impulse then the day which witnessed the formulation of that ideal would be very unfortunate in the country's annals. They should proceed step by step. The development must be social, material, and moral, besides political and the motive force must be religious.

July 15. The sculptor, Sydney Marsh, has completed a bronze statue of Lord Kitchener mounted on his charger, for erection in Calcutta. The statue, which, with its pedestal, stands 26ft., high, was cast from guns sent from India.

In reply to a series of questions put by Mr. King in the House of Commons to-day, in connection with the architecture of the new Delhi and the employment of Indian craftsmen, Mr. Montagu replied that the Delhi Committee and Architects would be in possession of the recent report on Modern Indian Architecture and would doubtless carefully consider the utilisation of the services of Indian craftsmen. Lord Orre did not think it necessary to issue instructions in the matter, which had already engaged the sympathetic attention of the Government of India, and with regard to Mr. King's questions generally, Lord Orre had pointed out that detailed control of the building of the new Delhi had been entrusted to the Government of India.

July 16. At a meeting of the Bengal Presidency Muslim League a Resolution was adopted, protesting against the proposal of the Bombay Government to grant a monopoly of the pilgrim traffic to the Hedjaz to a particular Shipping Company, and also the proposal to insist on intending pilgrims purchasing return tickets.

Sir Frederick Fryer, presiding at the Annual Dinner of the Burma Society, announced an increase in the annual grant from the Secretary of State by £100, on the understanding

that the Society, while free to make its own arrangements regarding guardianship and educational advice, still remained under the general supervision and control of the Secretary for Indian Students.

July 17. Mr. G. F. Shirras, of the Indian Educational Service, has been offered the Minto Chair of Economics at the Calcutta University.

At the sitting of the Public Services Commission to-day Lord Islington intimates that the Commission would be pleased if the authorities at Cambridge and Oxford would submit suggestions for scheme for probationers.

July 18. Before the Public Service Commission to-day, Mr. Neill, Censor of the Indian School at University College, submitted a report by an inmate (*sic*, a Committee?) of the College, stating that they would be prepared to devise an Honours Course in Indian studies, suitable for probationers in the Indian Civil Service, between the ages of eighteen and twenty, such course leading up to the Honours Degree.

July 19. The Calcutta University Senate decided to establish a Professorship of Comparative Philology.

July 20. The Raja of Saurur (Madras) was installed to-day on the *gadi* by the Political Agent.

July 21. The Government of Bengal have submitted a scheme for the creation of the Dacca University along with draft Bill which afford a legal basis for the first residential University in India.

July 22. In reply to Sir John Rees' question whether provision for two mails to India weekly was being considered, Mr. Montagu replied that the suggestion was not before the Government of India. It was impossible to say whether it was one that could advantageously be brought to the notice of the Postmaster-General.

July 23. The Government of India have this year sanctioned the award of ten State Technical Scholarships to ten students for a course of training in Europe in Technical subjects.

TOPICS FROM PERIODICALS.

Asoka—The Humanitarian Ruler of India.

Mrs. Arthur Bell has in the April issue of *East and West* traced with remarkable depth of insight the evolution of the Great Buddhist Emperor as a humanitarian ruler.

There was a period of darkness in Asoka's life before the glorious dawn came—a growing sense of crimes done and a heroic resolve to rise on the stepping stone of his dead self to higher things.

In a space of four or five years, Asoka succeeded in reversing his previous policy and “transforming a military and aggressive empire into a peaceful land, governed in full accordance with the benevolent *Dharma* or Buddhist Law of Piety.”

The yearnings of his soul after the Divine were recorded in his sermons in stones—which contained a great mass of his negative legislation—for bidding many things which would mar the soul and corrupt the heart of man.

The mission that the Buddhist Constantine laid on his censors to improve the condition of the weak and the suffering is thus described:—

His Censors were instructed to prevent wrongful imprisonment or chastisement to remove hindrances out of the way of those with large families, to minister to the infirmities of age, to allow the relatives of condemned men access to them, and when justice prevented the commutation of sentence of death, to do all that was possible to secure for those doomed, salvation in the next world.

If proof were wanted to demonstrate how an Indian Emperor 300 years before the advent of Jesus realised and sought to spread the gospel of humanitarianism, one has to turn to the edicts on True Charity and Toleration as also in the minor Rock edicts, which are beautiful gems of thought clothed in incisive language.

What is the enduring worth of Asoka's edicts may be gathered from the extracts below:—

It is in the *Edicts on True Charity and Toleration* dealing with fundamental principles rather than unim-

portant minutiae of practice, that the well-named Priyadarain best displayed what may be called his grasp of ethical truth; the former being a kind of anticipation of the teaching of the Sermon on the Mount, the latter of the amplification of that teaching in certain of the Epistles of the New Testament.

Students of religion have tried to make spiritual capital out of Asoka's edicts but the verdict of the writer on the religious learnings of the humane Emperor is expressed in the following estimate of Asoka:—

It has been claimed that the constant references in the Edicts of Asoka to the next world imply his belief in a personal God, but there is absolutely no foundation for this conclusion, his teaching being in strict accordance with that of his master, the Sakya sage, of which one of the most distinctive features is its insistence on the fact that it is by his own exertions that man must work out his salvation, not with the aid or strength from above.

It is with a sigh of the deepest melancholy that one contemplates the decay of the great empire founded by the benevolent patron of Buddhism but who can assert that Asoka's work is no more and has left no legacy behind?

It seemed indeed as if a new era of peace and goodwill, not only for men and women, but for all things that have breath, was about to begin in the East. Yet, in spite of the brilliant distinctness with which the figure of Priyadarain stands out, and the wide influence for good he undoubtedly exercised, the beautiful fabric of a kingdom, with its roots deep in the hearts of the governed, founded not in force but on truth and justice, melted away after his death as if it had been some magic castle of the Grail only to be seen by the pure in heart. That Asoka had sons and daughters, can be historically proved, but what became of them, and which of the former succeeded him, has never been ascertained, but out of the great silence that fell on the land he had ruled so long and so well when his inspiring presence was removed, his voice still echoes across the ages in words as piercing as ever, proving how false is the assertion that the dreams of the humanitarian can never be realised.

Caste in India.

Dr. Vincent A. Smith, in the June number of *East and West* discusses the origin and growth in India of that most important and dominant institution which colours the ethics of Hinduism and gives it an intensely social rather than religious character. As Sir Lefel Griffin remarked, caste is a vital principle of Hinduism and deserves careful and critical study:—

What do we mean by saying that more than 200 million people are divided into 3,000 castes, more or less? Why is such a phenomenon peculiar to the Indian Empire? How and when did the institution come into being? How does it work in practice; does the good outweigh the evil, or the evil the good? What are the future prospects of the institution.

Such are some of the questions suggested by the subject of discourse.

One might well start by asking for a definition of this Portuguese term 'casto,' which marks India out from the rest of the globe. "Caste may be generally described as the theory and practice of hereditary social distinctions carried to the extremest limits and confirmed by the sanctions of religion."

But this is a rough working definition given by Sir Charles Gough.

A fuller and more comprehensive definition is offered by the writer:—

Caste at the present day may be expressed as follows:—

A Caste is a group of families bound together, and separated from all other groups by special rules of its own concerning ceremonial purity, especially in the matters of diet and marriage. Admission to such a group can be obtained only by birth, and no family or individual can ordinarily pass from one group to another. Expulsion from a caste means total loss of all social position, but does not confer the privilege of entry to another group unless the persons expelled are strong enough to form a new caste of their own. Expulsion is the extreme penalty for serious breach of the rules regulating ceremonial purity, which form the bond of the caste and are enforced by the public opinion of the members. The families composing a caste may or may not have traditions of descent from a common ancestor, and, as a matter of fact, may or may not be of one stock. The individuals may or may not be restricted to the pursuit of a particular occupation, or of several occupations. A caste is composed of Hindus only, that is to say, persons who follow the Hindu mode of life, and more particularly revere and respect the deity of kine.

The popular mistake consists in translating the word 'Varna' by caste; it should be rendered by 'class,' 'germs' or some such word. Each Varna comprised many distinct castes or species of human kind. The theory of the Varna was elaborated for the exaltation of the Brahmin. Foreigners like the Chinese and Persians would be classed as Kshatriyas.

It would be interesting to trace the beginnings of caste. It is certain that castes are not mentioned in the early Vedic Literature. If the *Purusha Sukta* of the *Rig Veda* speaks of the mythical origin of caste, it is a later interpolation. In Magasthenes' time, the four castes were probably in existence but they were not known to the Grecian historian. Professor Rhys Davids holds that in Buddha's time (500 B.C.) caste was 'in the making' in the Gangetic Valley. Of castes in the modern sense, there were certainly none in Buddha's time.

Caste is a unifying factor in India from the sociological standpoint. It makes the whole Hindu world kin:

"The phenomenon of caste, with its intimately associated dogmas of (1) the high value of ceremonial purity, (2) the respect due to Brahmins and (3) the reverence for kine, is the feature which marks off India from the rest of the world, and makes India, from the sociological point of view, an unity. India is rightly described as "the land of the Brahmins." The Brahmanical institution of caste, with its associated philosophy and dogmas, binds together all the various Hindu races, tribes and sects, as forming parts of a vast population separated by that institution from all the peoples of the earth."

Let us seek for analogies, either complete or partial to the Hindu caste system:—

Partial analogies to the Hindu caste system are numerous and obvious in ancient Egypt, Rome, Greece, the South Sea Islands, modern England and elsewhere, but such analogies do not help us much. M. Benart has made the most of them in his attempt to prove that Indian caste is merely a development of Aryan institutions such as the *gentes*, and *gens connubii* of Rome, the *phratry* of Greece, and so on. But, as a matter of fact, no movement of the population in Greece or Rome took place in the least, like what we see in India, where it has existed for much longer than two thousand years, and may continue to exist there as long as the future. I do not believe in the probability of the extinction of the caste system. The modern modifications of it are merely superficial. The primary origin of the

caste institution in India seems to me to be due to the fact that the most intellectual class of the Indians, who became known as Brahmins, were endowed with a keen sense of the importance of ceremonial purity. In that respect they resembled the Jews, and it may be observed in passing, that the Jewish people afford an excellent example of a true caste on a large scale, with many sub-castes. Why any given people should pay exceptional regard to ceremonial purity, we cannot say. It is impossible to explain the variations of human nature.

In conclusion, the writer considers the reasons why the caste system has attained rigidity in India and how it fought its way into Southern Dravidian India.

The peculiar geographical isolation of India is the chief reason why the caste institution has developed in that land, a form so much more rigid and elaborate than exists elsewhere. Notwithstanding the innumerable invasions and immigrations through the north-western passes, and in a lesser degree from the north-east, the encircling seas and mountains kept ancient India apart from the rest of the world to an exceptional degree, and provided the opportunity for the development of a special, isolated type of civilization. Inside India, the condition of life produced a multitude of independent States, and, again, inside each State, scores of more or less autonomous tribes and thousands of village communities, the existence of which favoured the creation of isolated social groups among a population devoted to reverence for ceremonial purity in imitation of the Brahman ideal. The Hindu reverence for custom also has played a large part in the evolution of the caste system.

The Dravidian South possessed so absolutely independent and well-developed civilization of its own, originating in remote prehistoric antiquity, which knew nothing of castes or other Brahmanical institutions. That ancient civilization gave way with extreme slowness and the utmost reluctance to the intrusion of the Brahman notions, but ultimately it yielded so completely that now caste rules are far more strictly observed in Travancora than they are in Madhura.

Social Evils of Crises.

Professor Rukhkrishna of the Gurukul University discusses in the latest issue of the *Wealth of India* the various causes that bring about industrial crises and gives some remarkable instances of them. He sums up the social evils arising from commercial crises thus:—

The numerous evils immediate and ultimate inherent in crises must have been clearly seen in the descriptive definitions and in the manifold causes given above. A few more important social ills still remain to be deduced from the actual operation of crises. We cannot do better than close this summary by briefly mentioning them here.

(1) Crises promote rather than diminish inequalities in the distribution of wealth, for in the extremity of the man of ordinary means lies the opportunity of men of very large wealth.

(2) Anything which increases the uncertainty of business tends to break down habits of thrift. Crises teach to many persons the fatal secret that they can live without work, because during crises they have lived upon the charity of others.

(3) Uncertain business conditions favour the growth of the captain of industry.

(4) A diseased social organism like that of India would severely suffer from the evil of a crises though a sound organism like that of England may not be greatly injured.

(5) A marked increase in certain kinds of crime occurs during a crises.

(6) Women and children are more employed on account of the decline of wages and factory acts are avoided.

(7) Unemployment, the father of all discontent and crime and misplacement of labour is increased.

(8) Strikes, lockouts and industrial disputes become the order of the day.

(9) All sorts of industrial experiments such as co-operation, productive and distributive, profit-sharing, sliding scale etc., suffer distress.

(10) Lastly, economic questions are dragged into the mire of party faction and hasty legislation.

How is Wealth to be Valued.

Mr. John A. Hobson undertakes a scientific analysis of the valuation of Wealth and weighs carefully the relative advantages of quantitative and qualitative analysis, in the quarterly *Hibbert Journal* for April of this year.

How science approaches its analysis of sub₂ problems and to what use it puts quantitative and qualitative analysis in its estimate is seen from the following extract:—

A scientific analysis treats all differences as differences of degree. So-called differences of quality or kind it either ignores or seeks to reduce them to and express them in differences of quantity. This endeavour to reduce qualitative to quantitative difference is the great stumbling-block in all organic sciences, but particularly in the departments of psychology and sociology. The difficulty is best illustrated in the recent extension of quantitative analysis into economics by the method of marginal preferences.

Of what avail quantitative analysis is in considering the problem of expending incomes may be gathered from:

The whole process of expenditure of income appears to be replete with instances of the capacity of the human mind to measure and apply a quantitative comparison to things which seem to be different in kind. It might seem as if my desire to help the starving population of India in a famine and my desire to attend a Queen's Hall concert this evening were feelings, not merely of different intensity, but of such widely different nature that they could not be accurately measured against each other. And yet this miracle is said to be actually performed when I decide upon due consideration to divide the 7s. 6d. in my purse so as to give 5s. to the Famine Fund and to buy a 2s. 6d. ticket for the concert, instead of the more expensive ticket I should have bought had I not been lured to the Famine meeting. I might have given the whole 7s. 6d. to the Famine Fund, and missed the concert. *Why did I not? I must have performed the very delicate spiritual operation of reducing my humanitarian feeling to common terms with my love of music, and to have struck a balance which can only mean that I consider the additional satisfaction I would have got from giving another 2s. 6d. to the Famine Fund to be a little less than the satisfaction I would get from the concert.*

The question may be raised how far a political problem essentially quantitative can be solved by the application of a quantitative process? To this is given the answer:

It is, of course, to be admitted at once that the sciences of statistics will feed a statesman's mind with a variety of ordered and measured facts. But will this mind, working either scientifically or artistically, consciously or subconsciously, go through a distinctively

mechanical process of balancing and measuring and register a quantitative judgment? A scientific setting of the process must indeed be present at. But then a scientific setting of any process whatsoever sets it thus in purely quantitative form. The real issue is how far this scientific setting is competent to interpret and explain the facts, and to deliver a judgment which shall be authoritative for the conduct of an individual or a society.

The difficulty of reducing artistic processes to a quantitative standard or equation is explained with remarkable force thus:

Follow the mind of the painter as he plics his art. Each of his operations, too, involves considerations of quantity and measurement, scope and focus, adjustment, co-ordination, balance, the application of definite blends of colours; optics, anatomy, and other sciences feed his mind with exact knowledge. A delicate adjustment of quantities in line and colour is involved in every part of his artistic operations. But does the operation consist of these quantitative arrangements, and can it be understood or "appreciated" by analysing them? Evidently not. Why not? Because in such an analysis or explanation the essentially qualitative or creative action of the artist, which gives unity and artistic value to the whole operation, escapes notice. Solence kills in order to dissect. So in the case of every other art, a poem involves certain ordered arrangements of sound which may be expressed in quantitative terms of rhythm and prosody. But any attempt to "resolve" it into these forms loses its spirit, its unity, its value as poem. Students of the drama have sometimes explained or interpreted a tragedy of Sophocles or Shakespeare in terms of the gradation of intensity of the various emotions involved; the length of pauses or suspensions; the balancing, relief, and interlacing of the plots or episodes; the relative strength or height of the climaxes and subclimaxes; the growing rapidity of movement towards the catastrophe. But can it be pretended that this "mechanics" of the drama can furnish a standard of appreciation, or supply laws according to which a "good" drama may be constructed or appreciated? No. An artistic operation is essentially organic, creative, and qualitative. None of these characters can really be reduced to quantity. Science by quantitative analysis can only account for the skeleton, not for the life that informs it.

Let us now inquire how far the doctrine will fail of value and of application when the element of novelty such as a national change in income is introduced.

But I am not the same this year as last, my environment is not the same, my resources are not the same, and the plan of life I make will not be the same. This awkward factor of novelty, involved in organic nature, enters into every creative art, being indeed of the very essence alike of art and of creation, and impairs to an incalculable extent the quantitative calculus and its marginal interpretation. An addition of £100 to my income this year cannot be laid out by calculation so as to increase each sort of expenditure to an extent which will secure marginal equivalence of utility.

What then is the verdict of science on this vexed problem?

The final victory of science thus seems to depend upon the adoption of a cyclical view of the history of the universe. But, for all present practical purposes of social processes, science is so far removed from this perfection that the economist and the sociologist are continually compelled to allow for unpredictable changes of such frequency and of such determinate importance that their claim to direct "the general will" and to mould the conscious policy of a society must be very modestly expressed.

The statistician who may look forward to basing his theories on the doctrine of averages is confronted with the following difficulty.

It will occur to statisticians that the information to be got from averages of income may be justified by sheer discrimination. If, in addition to learning that the average income of all families has risen 10 per cent., we discovered the different percentages which had been added to rent, interest, profits, and wages, or better still, the ratio of increase for the different income levels, we should surely then, by this extended use of averages, get nearer towards a quantitative estimate of the increase of welfare that had been achieved.

With regard to the utility of statecraft and financial policy, the author has the following message:

If, treating expenditure more widely as an act of public policy, we consider it as an operation of the general will of the community, a true act of political economy, the problem remains essentially the same. When looked at through scientific spectacles, it is a purely quantitative and mechanically ordered act, because the scientific method by its very *modus operandi* ignores the qualitative factors. So the nation is supposed to balance this gain against another, and to lay out its resources so as to get the largest aggregate of some common homogeneous stuff called "welfare" in such a way that the last £100 spent on education is equivalent in its yield of this "welfare" to the last £100 spent on the latest super-Dread-nought or the last line of electric trams in London. In truth, the common will no more functions in this fashion than the personal will of the Chancellor. In each case statecraft is an art, and the financial policy is an artistic or creative work in which quantities are used but do not direct or dominate.

The Future of Islam.

The *Comrade* in concluding an excellent article on "The Future of Islam" says:—

"The task before the Moslem is great, his defects are enormous, his limitations weigh him down like chains of iron. But we refuse to despair. The real need is to sow the seed of regeneration from within. A new personality has got to be created, ample, strong and virile, confident of its power and resourceful enough to bend circumstances to its will. The task will claim the united, faithful, disciplined devotion of every Mussalman for many a weary year. The drudgery of preparation is never an inspiring effort. But it is the unflinching test of the purpose and will of a people bent on high achievement. The Bulgarian went patiently and silently through the grind for 27 years with a view to gain territorial expansion for his race. Will not the Mussalman bear the stress and burden of effort for the sake of a much higher ideal? We trust he will. Our duty shall always be to keep the ideal before him and try to point out the ways by which the ideal can be brought nearer to fruition. A Mussalman cannot be cribbed, cabled and confined within the narrow limits of race, colour or geography. His instrument is neither politics, nor finance, nor racial pride, but a set of spiritual and social ideals, and his stage is the whole world. He cannot be suppressed if only because his physical environment is so various and subject to diverse influences. But even the diversity of environment has not weakened his sense of spiritual and social unity. This is the paradox which may well confound a non-Moslem, but which exists all the same and renders the future of Islam dependent on the united will and energy of the whole Islamic world. The strength of such an effort, it is needless to observe, cannot be permanently affected by different political conditions."

The Domiciled Community.

Mr. W. H. Arden Wood, Principal of La Martiniere College, Calcutta, has a striking article in the current number of the *Calcutta Review*, in the course of which he says:—

It is not easy to determine accurately the numerical strength of the domiciled community. Its numbers have been variously estimated, and sometimes greatly exaggerated. The census returns for 1911 give, under the heading "European and allied Races," the number of the British subjects, but do not distinguish between those who are temporarily resident in India, and those who are domiciled in India. In 1911 the number of British subjects was 185,434. Of this number 875 belonged to the British Army in India to the Indian Army. The difference between these two figures, 107,559, gives the number of civilian Europeans. The Census Report of 1901 states that two fifths of the civilian Europeans were born in the country. If this proportion holds good for the European population of 1911, the number of Europeans belonging by birth to the domiciled community would be approximately 43,000. The number of Anglo-Indians and other persons of mixed European and Asiatic descent in 1911 was 100,451 and the number of Armenians 1,705.

Taking into consideration the British subjects not born in the country who came out to occupy subordinate positions in commerce or trade, *most of whom are eventually merged in the domiciled community*, and the British soldiers who have taken their discharge in India, it is probable that we shall not be far wrong if we estimate the total strength of the domiciled community as being, in round numbers, 150,000. Comparing the figures thus obtained with the figures similarly obtained from the Census Report of 1901, it appears that there has been an increase in the numbers of both of the two main constituent elements of the domiciled community: the

pure European and the Anglo-Indian; but it is admitted that these figures, owing to difficulties of enumeration, are unreliable. It is, however, certain that the total strength of the community has materially increased, probably by not less than 200,000.

The welfare of this community, numerically so insignificant among the peoples of India, is, or should be, a matter of profound concern to every Englishman. The vast majority of the domiciled community are of British descent, and their interests are entirely bound up with British rule. Many of them are the descendants of men who were the pioneers of British trading and political enterprise in India. Others are descended from the soldiers that have formed for more than a century the British garrison in India, and from the British soldiers and European mercenaries of still earlier times. Many whether of pure European or of mixed descent, are the descendants of persons who have come out from time to time to occupy subordinate positions in industry, trade, or in Government service, and have settled in the country, and the community is still being added to in this way. It is indisputable that a serious decline in the efficiency and material welfare of the domiciled community that would bring into existence a well-marked class of "mean whites" and largely increase the number of degraded and poverty-stricken Anglo-Indians, would be a damaging blow to British prestige, and that to permit this to happen, if it is in any way avoidable would be a political blunder.

There seems to be little doubt that the general condition of the domiciled community is less satisfactory than it used to be. Two years ago a number of representative Europeans in all parts of India—merchants, railway officers, Government officials, clergymen, and others in a position, to give a useful opinion—were consulted in this matter, as well as some leading members of the domiciled community itself.

The difficulties in the way of effecting a substantial improvement in the condition of the domiciled community are economical, social, and educational. The economical difficulty is fundamental, and may be thus stated. The minimum living wage for a member of the domiciled community must be a wage that will enable him to retain European habits and modes of life, and he is, therefore, excluded from all forms of employment that are not ordinarily paid at a rate that will permit of this. He is practically excluded from manual labour except that of a highly specialised kind, requiring a considerable degree of education and intelligence. In the forms of employment that are largely a matter of routine, such as ordinary office work, he has a successful rival in the Indian, who for the minimum living wage of the European will be able to offer superior educational qualifications and at least as high a degree of general intelligence. If the member of the domiciled community is to command a wage which is special he must have special qualifications, either of education and general ability, which enable him to compete with the better class of the educated Indians, or he must have those physical or moral qualifications that are less commonly found in Europeans. The situation of a member of the domiciled community in regard to remunerative employment is, in fact, abnormal; for if he is not qualified for employment of the particular kinds that are open to him, there is nothing left. He cannot become a day labourer, or fall back on one or other of the numerous menial form of employment that would be open to him in Europe; he becomes a loafer, or a pauper.

The social difficulties in the way of an improvement in the condition of the domiciled community apply more particularly to the cases in which members of the community, whether pure European or Anglo-Indian, find themselves in competition with the imported European. It is felt by the better classes of the domiciled community that there is a prejudice against them that is

unfair, which tends to restrict them to the less remunerative forms of employment, and which handicaps the efforts of the ambitious and capable man. The field is less open than it is in England. This prejudice certainly exists—if it is a prejudice—and it operates with especial hardness against the Anglo-Indian. How far is it justified? In so far as it is a mere colour prejudice, it is certainly unfair, for it is admittedly bad science to assume that the complexion of an individual is a sure index of the degrees in which other racial characteristics have been transmitted. Nevertheless, it is unfortunately true that the experience of generations has seemed to justify the belief that a certain instability and want of 'grit,' and a false self-respect are characteristics of the community. But even so it is unfair to assume without trial that those defects will be found in a particular individual because of his colour; and those who know the community best know how frequently the assumption is unjust. Moreover, there are other circumstances that have an effect upon popular estimates of the standard character of the community. The domiciled community receives recruits from the pure Indian population, either Indians who find it to their advantage for whatever reason, to call themselves Anglo-Indians, or Indians who have been brought up from childhood in missionary institutions. It is not surprising that the domiciled community should resent these 'unasked, unsought' additions to their community, and too frequently do it little good. Again, the community suffers a steady loss of those most capable of raising it in popular estimation: those whose success in life enables them to take their place in another social world. There is something pathetic in the sensitiveness of this community about its good name, a sensitiveness which has made it anxious to drop the name Eurasian because of the rennotation it has now acquired, although at the time Sir George Trevelyan wrote his 'Cawnpore,' he was able to speak of half-castes, or as they would fain be called Eurasians.

The Late Mr. Stead.

Mr. E. S. Hole, a very intimate friend of the late Mr. W. T. Stead, pays a fitting and eloquent tribute to his memory in the *April* issue of the *Australian Review of Reviews*.

"William Thomas Stead believed in God. Therein lay the cause of his strange lack of harmony with the generality of mankind, and his equally strange charm for all who knew him as a man and not as a set of disconcerting ideas behind cold printers' ink. He had no conscious bias, and judged each individual merits. Hence, strictly speaking, he belonged to no party, but contained within himself a tinge of every school and owed adherence to none. By virtue of this very freedom of his intellect he was naturally nearer to the Liberals, properly so-called, than to the conservatives, although his veneration for the truly and intrinsically venerable gave him a sound conservatism in many important respects, while his insistence upon the predominance of right over expediency rendered him a thorn in the side of any opportunist or recalcitrant Liberal legislators. Consequently, he was ever at variance with one party without attempting to conciliate the other. With him it was not the avoidance of Scylla and Charybdis, but the deliberate and direct collision with both. His reference of every question to its elementary first principles, quite apart from the exigencies of creed or party, gave his attitude that element of the unexpected which almost invariably proved to be founded on pure logic. He owed a responsibility to none but God. To the superficial observer he was a mass of contradictions. He was an Imperialist who hated militarism. He fought for universal peace and two keels to one. He was "a democrat who flouted the democracy. He was a lover of pomp and ceremony who always dressed shabbily."

Another important trait in Mr. Stead's character is very vividly brought out by the writer:

"The very width of W. T. Stead's tolerance caused his troubles with the creeds. He abandoned his "Civic Church" idea because the Non-conformists objected to the inclusion of the Roman Catholics. He expurgated the "Kreutzer Sonata," and defended La Milo. He quarrelled with the Roman Catholics in his defence of the Mormons. He attacked the Mormons for holding idiotic tenets and defended them from their adversaries. He was more jealous of his pen than of his life, and yet "wrote up" undertakings with a commercial basis. And in every single instance there was a sweet reasonableness which reconciled each with the other if men were not in too great a hurry to consider. Only his profound but child-like faith in the approbation and guidance of his "Senior Partner," and his rectilinear following of his reading of his "sign-posts," can explain the phenomenal and seemingly super-human strength behind his isolated personality. To say that his life-work was the product of an exaggerated self-importance and an inflated ego is to betray a complete ignorance of the true nature of the pure and unselfish being, who, when not absorbed by some abstract conversational problem or concrete social evil was one of the most unassuming of all men. Instead of having any self-importance he was oblivious of himself, and no one ever paid any attention to the quietly and shabbily dressed, drooping man who sat in tramcar, bus or tube, hustled and jostled by his hurrying fellow mortals. To him a taxi was an extravaganza, and nothing less than an international pilgrimage would justify a new suit."

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QUESTIONS OF IMPORTANCE.

Separation of Judicial and Executive

MOSLEM LEAGUE'S ACTION.

The following representation has been made by Mr. Syed Wazir Hasan, Honorary Secretary, All-India Muslim League, to the Secretary to the Government of India in the Home Department:—

I have the honour to forward to you for submission to the Government of India copy of the following resolution relating to the separation of Executive and Judicial functions passed at the last Sessions of the All-India Muslim League held at Lucknow on the 22nd and 23rd March, 1913.

"That the All-India Muslim League in view of the persistent and unanimous demand on the part of all the sections of the people of India for the separation of the Executive and Judicial functions, is of opinion that the Government should be pleased to take early steps to bring into effect the desired reform."

The separation of the Judicial and Executive functions is a question which has engaged the attention, not only of Indian publicists but of distinguished Englishmen jealous of the good name of British justice, for decades past. Even in the early stages of the British occupation when rough and ready methods of justice were more suited to the disturbed condition of the country it was felt that the combination of the Executive and Judicial in the same person was likely to give rise to frequent miscarriage of justice, and a reform of the procedure was advocated. The matter has been more than once brought to the notice of the Government of India and the Secretary of State, and in 1899 a memorial was presented to the latter signed by such distinguished men as Lord Hobhouse, Sir Richard Couch, Sir Richard Garth, Sir John Phear, Sir William Markby and others equally distinguished.

The question was brought to the front when Sir Harvey Adamson unequivocally condemned the present system in his memorable speech delivered in the Viceregal Legislative Council on the 28th March 1908. "The inevitable result of the present system is that criminal trials affecting the general peace of the district, are not always conducted in that atmosphere of cool impartiality which should pervade a Court of Justice . . . for it is not enough that the administration of justice should be fair; it can never be the bedrock of our rule unless it is also above suspicion." In consideration of these drawbacks of the existing system Sir Harvey announced on behalf of the Government of India that it was their future policy "to advance cautiously and tentatively towards the separation of Judicial and Executive functions in those parts of India where the local conditions were favourable."

More than five years have passed since this definite and solemn pledge was given to the people, but as yet there are no signs of its being redeemed, although it has been stated more than once by responsible officials that the matter was continuously under the consideration of Government. The unanimity of Indian opinion on this question has been unmistakably demonstrated by the recent discussion in the Imperial Council which followed the resolution of the Hon. Mr. Surendranath Banerjea and in which all the Indian non-official members voted in its favour without a single exception. The attitude taken up by the Government of India although not positively unsympathetic, has caused a good deal of disappointment in all sections of the Indian people who were sure that Mr. Banerjea's extremely cautious and tentative proposals would meet with the Government's approval.

The League therefore, in view of the extreme urgency of a substantial reform in this direction, earnestly hopes that the Government would lay all financial considerations aside and devote its immediate attention to the fulfilment of these solemn pledges given five years ago, thereby restoring the confidence of the people of India in the impartiality of British justice on which depends the good name and prestige of British rule.

Philippine Independence.

MR. TAFT'S VIEWS.

Professor William H. Taft, speaking at the first annual dinner of the Philippine Society, held on 11th June in the Plaza Hotel, declared that the Philippine Islands are not ready for absolute freedom because they are not capable of self-government and that, as the guardian of the Islands, the United States Government should continue its progressive policy of instructing the inhabitants in government methods.

Professor Taft's speech was made after Senor Manuel Quezon, delegate to Congress from the Philippine Islands, had made a plea for the absolute freedom of the Islands in order that the good feeling and sympathy between his country and the United States might be continued. The one-time President was greeted with cheers and a standing tribute.

"It is an ungracious part," began Professor Taft, "to have to inform a people that they are not now in a condition to enjoy what they are aspiring to. There is no similarity between the situation between the United States and Cuba and that of the Philippines. We kept our pledge with Cuba because we had made it. The Spanish war was caused by a desire to relieve oppression in Cuba. On the other hand, circumstances—war—led us to the Philippines, and the guardianship of the islands was forced on us. At the time we took possession there the people demonstrated that they were not fit to govern themselves, although they asked for freedom at that time. What if we had given it to them then? They asked for freedom then because they aspired to freedom. They ask for it now on the same grounds. They are not more fit for absolute freedom now than they were then, although they have advanced toward the goal they seek under the guidance of this nation. If the present admini-

nistration will send any unbiased courier to the islands to look into the situation I am sure that it will continue to pursue the policy that has been in vogue for the fifteen years that the Americans have occupied the islands. The great cry for freedom comes from the wealthy. We are trustees for all the people—7,000,000—and there is ground for grave suspicion that freedom and liberty under self-government would not be preserved for all the people." Professor Taft quoted President Wilson's "Congressional History of the United States," to the effect that self-government is not something that one can give, but is character. "Until the people of the Philippines can acquire that character they are not capable of self-government," said Professor Taft.

POPULAR EDITION

Essays in National Idealism

BY ANANDA K. COOMARASWAMY

CONTENTS:—The Deeper Meaning of the Struggle, Indian Nationality; Mata Bharata; The Aims and Methods of Indian Arts; Art and Yoga in India; The Influence of Modern Europe on Indian Art; Art of the East and of the West; The Influence of Greek on Indian Art; Education in India; Memory in Education; Christian Missions in India; Swadeshi; Indian Music; Music and Education in India; Gramophones—and why not?

Select Opinions

"The Indian National Movement appears to us to have entered a new phase, and the publication of the present volume from Dr. Coomaraswamy's pen marks a definite stage in the progress of that movement. . . . It is clear that a very important step has been taken to promote the cause of Indian Nationalism along Indian as distinguished from Western lines by the publication of the work."—*Dawn Magazine*.

"One could hardly be prepared for the vigour of thought and masculine energy of English, by which they are marked. . . . Their author is a logical and uncompromising reactionary. . . . Yet we cannot deny the beauty and truth of the pure ideal as he so nobly and persistently holds it up before us. . . . We think the book he has written to be of surpassing value."—*Modern Review*.

Re. 1. To Subscribers of the "Indian Review," As. 12. G. A. Natesan & Co., Suburrama Chetty Street, Madras.

UTTERANCES OF THE DAY.

Sir Guy Fleetwood Wilson on "The Reformed Legislative Councils."

In the course of the speech which he delivered at the Farewell Dinner at Simla, Sir Guy Fleetwood Wilson made the following observations on the reformed Imperial Legislative Council—

"Great indeed are the changes which have taken place in the Legislative Council since I first sat in it. Its evolution has been as startling as its success has been undeniable. The first time that I addressed the Council we numbered, I think, 21 members, of whom only six were Indians; and the like number only were present when I made my first speech in answer to the criticisms on my first budget. I remember the day well. It was on the 29th of March, 1909, and the day was abnormally hot and close, even for that time of year in Calcutta. Partly owing to the heat, but largely, no doubt, owing to the wearisome effect of my first attempt at oratory, one by one every single member present went to sleep; and it is the simple truth that, after a while, I actually fell asleep myself in the course of the delivery of my statement.

"I ask myself what would happen to my successor were he to allow himself, in the forthcoming session, to go to sleep when defending his budget? Some of my friends who sat in the last Council have gone but the incisive criticism of Mr. Gokhale, the torrential eloquence of Pandit Malaviya, the emphatic utterance of Mr. Acharya, to say nothing of the journalistic thunder of Mr. Surendra Nath Banerjee, would soon lead to a rude awakening. When I look back upon the character of the old Council and consider the quality of the present Council, I am almost astonished that even the old name remains. In wishing good bye to the old dispensation, I used these words: 'The reforms which have been decided upon and which will presumably become

operative before this time next year will unquestionably vastly increase the Labour and the difficulties of the Finance Member. I do not fear the change. Undoubtedly it will lead to increased and more searching criticism, but I believe that the criticism will be the outcome not of an intention to embarrass a public servant who is honestly trying to do his duty, but rather of a desire to help him to effect improvement. I shall welcome criticism because I believe my critics will be actuated by the same impulse, the same desire, which will influence me—a common desire to improve the work of those who govern and the conditions of those who have to bear taxation.'

"In my words of welcome to the new dispensation, I said: 'I may confidently say that that forecast has been fully realized. It is not the time to sum up the influence which this Council has exercised on the general administration of India, or to estimate the services, which it has rendered alike to the rulers and to the ruled. But I can testify unhesitatingly to the power that the Council holds for good in directing attention to the finances of the country, in scrutinizing expenditure, and advising the Government on the employment of the public funds. I have always found the criticisms of my non-official colleagues temperate, suggestive and helpful. Unable though we may at times have been to accept their opinions at once, they have not been without their effect on our subsequent arrangements; and even where we wholly disagreed, they have shown us fresh points of view and warned us of probable dangers. It is no exaggeration to say that the free interchange of view which this Council stimulates has already become a powerful factor for good in the financial policy of India.'

"Up to two years ago my connection with the Council was primarily financial. During the last two years, however, I have been very much more

closely connected with the Council owing to the honour conferred on me by the Viceroy which has empowered me to preside at its deliberations as His Excellency's representative.

"When presiding over any assembly, it is easier to note its character, to gauge the value of its work, and to appreciate the tone which pervades it, more fully than is possible during an active participation in the actual debating; and I think I can speak with some assurance, and that I may hold that my judgment of the Council is the outcome of greater experience of it than that of any one else in this country. I have no hesitation in saying that our Legislative Council bears the most favourable comparison with the best analogous assemblies in other countries, and I am well acquainted with many and that it is immeasurably superior to the remainder. The eloquence of some of its members is of the highest order; the single-minded desire to further the interests of the country is universal; and the determination to respect the rulings of the chair so as to maintain good order in debate and uphold the honour and good name of the Council, is as conspicuous as it is successful.

"Important classes among you—I quote Lord Morley—representing ideas that have been fostered and encouraged by British rule, claim equality of citizenship and a greater share in legislation and government. The politic satisfaction of such a claim will strengthen, not impair, existing authority and power; and a marked step towards the satisfaction of that claim was taken when the decision was arrived at to confer on India the reformed Council.

"By inviting the leaders of Indian public opinion to become fellow-workers with us in British administration and by securing the representation of those important interests and communities which go to form the real strength of India, we have borne in mind, as Lord Morley has told us, the hopes held out to the people of India in Queen Victoria's Proclamation of 1858. And Lord Morley has added—We have felt that the

political atmosphere of a bureaucracy may become close and confined and that the admittance of air is beneficial to its health and strength. I defy any one to show that the admittance of air has been otherwise than beneficial not only to the bureaucracy but also to the leaders of public opinion in this country. It was Lord Morley who expressed the belief that in the fellow-service of British and Indian administrators under a Supreme Government is the key to the future political happiness of this country. I may repeat his words and say with him that it is in that belief that I have worked hard for India, and that I have worked hard to make the Legislative Council a success; and that when I see around me to day the representatives of powerful communities and interests which are represented in that Council, and know that they are here to testify their appreciations of such poor service as I have been able to render, then indeed I feel that not in vain has the bread been cast upon the waters. I can assuredly bear witness that England is reaping, and will continue to reap, her reward for the generous impulse which has conferred on India a reformed Council and has enabled Indians to voice their opinions with freedom and authority.

THE REFORM PROPOSALS

The Reform Proposals.—A Handy Volume of 100 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons, and the Hon. Mr. Cakshale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals.

Select Notices

"Will be found invaluable as works of reference by all who try to follow current events in India, and they are sure to find a ready sale."—*The Empire*.

"Messrs. G. A. Natesan & Co., Madras, have performed a distinct service in publishing a handy volume of 100 pages 'The Reform Proposals' containing the full text of Lord Morley's Despatch; the Despatch of the Government of India; the Debate in the House of Lords with the speeches of Lord Morley, Lord Lansdowne and Lord Macdonnell; Mr. Buchanan's statement in the House of Commons; the Hon. Mr. Cakshale's scheme presented to the Secretary of State for India and his speech at the Madras Congress on the Reform Proposals."—*The Capital*. Price As 6. Reduced to As 4.

G. A. Natesan & Co., Sakaranga Chetty Street, Madras.

JULY 1913.]

INDIANS OUTSIDE INDIA

The Position of Hindus in America.

Mrs. Elizabeth Ross Grace writes to a Canadian paper as follows:—

Mr. Stevens, member for Vancouver regards the possibility of a Hindu inundation 100,000 strong as a real danger to the country—a danger that can only be guarded against by severest exclusion. Such an inundation would surely be an extreme which all thoughtful East Indians and Canadians alike would regard as undesirable. Those who know India best must realize how exceedingly remote is the possibility of such an inundation. Is the only way to guard against the remote possibility of an inundation to swing to the other extreme of total exclusion? The speaker condemned the "continuous passage" clause, not because it is a "subterfuge," but because in the future it might not be effective. And he foreshadows something more potent to ensure complete exclusion. He justifies it by claiming it necessary to protect the country against the evil of a problematic inundation.

But surely exclusion is also an evil. It is the backward sweep of the pendulum to the other extreme. It is an evil because it grieves a brave people bound to us by the ties of Empire. It is unjust and inconsistent because we do better by both Chinese and Japanese. Nearly as many Chinese have entered Canada this year as the total number of Indians in all the years of their immigration. While Hindu wives are excluded Japanese wives are admitted. A number of Japanese wives were on the very ship on which came the two Hindu wives who were so unpleasantly treated. To-dry a small group of Hindus are trying to bring in their wives, but are prevented. Where is our sense of fair play and justice? Even if no Japanese wives had been admitted it would surely have been our duty to

admit the legal wives of domiciled Hindus able and ready to give them adequate support. How much more ought this to be done when Japanese wives are admitted?

Why should we discriminate against Aryan Orientals who are British subjects, in favour of Mongolian Orientals who belong to an alien race? Matters are reversed before a foreign nation's courts. The United States gives Hindus advantages over Chinese or Japanese. Hindu women as well as men are admitted freely, provided they pass the somewhat strict examinations, physical and mental, "because they are subjects of Great Britain."

Exclusion is not the only protection against inundation. This has been already demonstrated in the matter of the Chinese. They have been kept from inundating the land, not by exclusion, but by special enactments which have regulated the immigration.

Is there no middle way in our treatment of the Hindu question? If a way of compromise has been found for our Mongolian neighbours, surely some adjustment can be made for our Aryan fellow-subjects of the King-Emperor, which would remove the just sense of grievance, unite families and yet protect Canada from an inundation.

Indian Immigrants in Java.

The Commissioners sent by the Government of India to enquire into the condition of Indian immigrants have arrived in Jamaica and been presented with an address by the Indian residents. There are 18,000 Indians in Jamaica, 10,000 of whom were born in the colony. The investigation will begin immediately. The correspondent of the "Morning Post" at Kingston volunteers the information that in Jamaica "it is generally believed that the Commissioners will find the conditions satisfactory."

Mr. Gandhi on the Immigrants' Restriction Bill.

Mr. Gandhi has supplied the *Natal Mercury* with the following statement respecting the Immigration Bill:—

If the Bill is not amended in several material particulars, I feel that a revival of passive resistance is inevitable. The provisional settlement of 1911 contains two principal conditions to be fulfilled by the Government, namely, that existing rights should be maintained intact in any legislation that might be passed in order to satisfy the Indian claims, and that Transvaal Act No. 2 of 1907, subject to reservation of the rights of minors should be repealed, and there should be no racial bar introduced in any such legislation. Both of these conditions are violated by the Bill even in its amended form. Our claim that existing rights should be maintained is fortified by a declaration of the Imperial Government, in their despatch dated October 7, 1910, in which it is specially laid down that 'any solution (of the Transvaal controversy) which prejudiced or weakened the present position of Indians in the Cape Colony and Natal would not be acceptable to his Majesty's Government,' and Mr. Harcourt emphasised the point once more in his telegram of February 15, 1911, in discussing the Immigration Bill of that year. That existing rights are jeopardised is clear from a consideration of the following facts:

South Africa born Indians have, under the present Cape Immigration Act, the unconditional right to enter that province. This right is now being taken away. If the Bill is not adequately amended, this deprivation will constitute a very serious grievance, and passive resisters will lose all title to respect if for the sake of avoiding the hardships of gaol or any other penalty to which they might be liable, they were to accept such a bargain. I do not know what other fatal defects there may be in the Bill as amended. The ques-

tion of domicile, for instance, may have been left in a most unsatisfactory position, and so also that of the right of appeal to the Supreme Court.

The marriage amendment moved by Mr. Alexander, and accepted by the Minister, will, I fear, frustrate the very purpose with which Mr. Alexander moved it in such a public-spirited manner. It requires the fulfilment of an impossible condition, namely, registration of marriage at the place of its celebration, in addition to proof of due performance of religious rites. There is, however, no system of state registration of marriage in India. As a matter of fact, a recent arrival from India endeavoured to obtain a certificate of marriage from a magistrate at Bombay, who refused to issue it on the ground that he was not authorised by law to do so. Nor is this requirement necessary for any purpose whatsoever. The religious celebration is accompanied by so much solemnity, ceremonial and publicity, that it is the best possible safeguard against collusive connexions. Finally the strictness with which the marriage question has been dealt with by the Government is quite unwarranted by past experiences. During my 20 years' experience in South Africa, I have never known of the entry under the Immigration Law of a single Indian woman belonging to the undesirable class.

The second condition of the settlement appears also to have been broken by the Government in that a declaration is to be required of such Indian immigrants as may possibly be admitted into the Free State, it not being required of European immigrants. The declaration in question will be highly offensive and only irritating, because, in the case of an educated Indian, who alone could enter that province, it would be wholly unnecessary. It is merely a statement that the declarant shall not hold landed property, trade or farm there, disabilities to which he is subject whether he makes the declaration or not. It will be remembered that it was the Free State difficulty that came in the way of a permanent settlement on the two previous occasions. Mr. Fisher cannot now settle the controversy by ignoring it, as if it were not of the most vital importance. One can only hope that the Senate will perform its duty as a vigilance chamber and the guardian of unrepresented interests, by insisting upon such amendment of the measure as to fulfil both the letter and the spirit of the provisional settlement.

A Sidelight on the South African Indian Question.

The special correspondent of the *Star*, who journeyed to Dewetsdorp specially to report General De Wet's speech on General Hertzog's position in the Union Cabinet, says:—

A rather interesting light is thrown on the situation by a prominent gentleman here a friend of General Hertzog.

I asked him yesterday what he thought had led up to the present crisis, when he put the whole matter in a nutshell as follows: I was in Pretoria some time ago, when Mr. Gokhale was there and I repeatedly came into contact with the Ministers, at least with the Free State Ministers. It appears that General Hertzog, as Minister of Native Affairs, considered that the Indian question fell under his Department and that consequently he should receive Mr. Gokhale. General Botha, however, looked at the matter in a different light, and regarded it as an Imperial question, which should be gone into by himself as Prime Minister. There appeared to have been some heated discussions in the Cabinet on the subject, and when eventually a compromise on the Indian question was submitted to the Cabinet General Hertzog refused to have anything to do with it, as he was not prepared in this instance to make any concessions for the sake of conciliation. Subsequently a cable message arrived from London and was published in the Press dealing with the suggested compromise. I have good reason to believe that General Hertzog had this in his mind when he spoke at De Wildt and said that South Africa should come first and the Empire after. There had been some ill-feeling between General Botha and General Hertzog for a considerable time, and this ill-feeling culminated in the crisis just before Dingaan's day."

The Hindu Association of United States

Unlike the Cromwell House in London controlled by officials deputed by the India Office, students in America have established an independent Association at Chicago. It was formed last year, the number of students on the roll being 150, and more than 100 are active members, who manage the Association on democratic lines, independent of patronage or outside help; it is properly speaking, on co-operative principle. The main object of the Association is the promotion of the educational interests of Indian Students in the States. Information is furnished free of charge, with respect to educational facilities, expenses, and opportunities for employment; incoming students are met on their arrival, and quarters found for them. The great majority of the members are self-supporting, either making their own way to the College or at the end of their course securing employments as Engineers, Doctors, Chemists and so forth, both gaining experience and learning the Western virtue of self-reliance. The struggle, we are informed, is hard and sometimes very trying, but the Indian students have faced it with success. Besides the American Universities accord warm welcome to Indian students and show an interest in their welfare. The Hindustan Association is taking part in the International Congress of Students to be held at Cornell University at the end of the summer, and it is projecting an organ of its own. The Head-quarters are at 509, S. Marshfield Avenue, Chicago, U. S. A.—*Punjabee*.

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O. A. Natesan & Co., 3 Sunkuram Chetty Street, Madras.

Natal Indian Congress.

A meeting of the Natal Indian Congress was held at the Union Theatre, Victoria St, on Wednesday the 18 inst at 8 p.m. Mr. Cooradia presided. There was a large attendance, the leading Indians and others being present. The chairman, in his introductory remarks said that, seeing that Immigration Regulation Bill has passed both Houses of Parliament, it was necessary that representations should be made to the Imperial Government for vetoing this Bill; and he added that an appeal should be made to the Indian Government also, and he concluded that resolutions will be submitted and hoped that the meeting will pass them unanimously.

The following resolutions were adopted.

1. That this meeting of the Natal Indian Congress respectfully urge the Imperial Government to exercise the prerogative of the Crown for vetoing the Immigrants Regulation Bill recently passed by both Houses of the Union Parliament and this meeting having regard to the profound ill feeling and distrust caused by the drastic provisions of the said Immigrants Regulation Bill ventures to hope that His Majesty's Government will be pleased to take such other steps as may be deemed necessary for safeguarding the rights and interests of British Indian subjects of the Crown.

2. That in view of serious distress and discontent prevailing among those of the Indians who are liable to pay an annual payment of £3 sterling to the Union Government under Act 17 of 1895, this meeting of the Natal Indian Congress most respectfully ventures to appeal to the Union Government to introduce a Bill at the next session of Parliament for the abolition of the aforesaid tax.

3. That this meeting of the Natal Indian Congress respectfully ventures to submit to His Excellency the Viceroy of India and Council the profound ill-feeling and discontent caused among the Indian community by the passing of the Immigrants Regulation Bill and the non-repeal of £3 Tax on Indians and appeals to His Excellency and Council to exercise their good offices for vetoing the Immigrants Regulation Bill and also the repeal of the pernicious and ruinous £3 tax.

Lord Amphill on the South African Indian Question.

Lord Amphill writes to the *Times* from Milton Ernest Hall, Bedford, under date June 18.

Sir,—I desire to call attention to the important and disquieting fact that the Immigration Bill which has just passed through the Union Parliament of South Africa will not, even as amended, satisfy the British Indian community. I understand that in their opinion it fails to embody the terms of the provisional settlement of 1911 on the strength of which 'passive resistance' was suspended, terms which were duly honoured in the Bill which was unfortunately withdrawn last year. If it is really the case that the provisional settlement has been disregarded and that the promises given to Mr. Gokhale when he made his public-spirited and highly encouraging tour in South Africa have been forgotten, the situation is indeed serious and will be fraught with possible consequences of the gravest embarrassment to the Imperial Government. We must wait until the mail which arrives on Saturday brings the full text of the Bill in its final form, but meanwhile it is earnestly to be hoped that the Bill will not be submitted for the Royal Assent until Parliament has had an opportunity of discussing the situation. I also trust that the press will not allow the public to remain in ignorance of what has been going on in South Africa and of its bearing on the Government of India and generally on our Imperial relations.

I am your obedient servant,

AMPHILL.

THE INDIANS OF SOUTH AFRICA.—Belots within the Empire! How they are Treated. By H. S. L. Polak. Price Rs. 1. To Subscribers of the "Indian Review," As. 12.

THE PUBLIC SERVICE QUESTION. By the Hon. Mr. N. Subba Row. "Every well-wisher of the country ought to have a copy of this brochure."—*The Hindustan Review*, Price As. 8.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.



RIDING THE INDIAN OX-TO DEATH?

[The new South African Immigration Bill has been passed. The *Bombay Chronicle* of the 23rd May rightly reflects the Indian opinion when it says that "the South African Immigration Bill may truthfully be described as the South African Indian 'Squeeze Out Bill.' It is a draconian measure, and the more one becomes acquainted with its provisions, the more it repels. * * * The provisions relating to new immigration are of the most drastic character and are obviously inspired by the single idea of completely shutting Indians out of the Union. Simultaneously, the principle of the 'squeeze out' is to be strictly applied in the case of the domiciled, whose nominal rights, however, are recognised.]—*Hindu Punch*,

FEUDATORY INDIA.

The Nizam's Birthday Celebrations.

In connection with his birthday celebrations, His Highness the Nizam gave a dinner, followed by a dance, at Falaknumah Castle on the 14th. There were about 150 guests.

His Highness proposed the toast of the King-Emperor, after which the Hon'ble Colonel A. F. Pinhey, C.S.I., C.I.E., made a speech from which we extract the following:—

I hinted last year and I repeat again with the utmost assurance this year, that in his wise choice of a Minister, in the confidence which he places in the counsels of such straightforward and upright men as Nawab Imad-ul-Mulk, and our old friend Mr. Faridoonji and others which it would not become me to mention, His Highness has shown me that he means to insist on a pure and progressive administration and to free himself from the suspicion of acting otherwise than for the good of his people and for the maintenance of his friendship with the British Government.

I could mention hundreds of instances under both these heads which go to prove the truth of my statement, but most of them are more or less of a confidential nature, and I will only refer to the inauguration of the great Music scheme, the reform of the Judicial and Educational Departments, His Highness's generous contributions to Lady Hardinge's women's hospital and other public funds, and the great success of the children's fete on the 20th June in which His Highness took such a keen and personal interest.

Personally I cannot be too grateful for the many acts of kindness which His Highness has shown to me and my family and for the confidence and friendship which have sprung up between us.

Archaeological Research work in Bhopal.

The Begum of Bhopal who has the unique distinction of being a lady Chief of a Moslem State, has set an example worthy of imitation by Her Highness's flourishing compeers. The Sanchi tope for the exploration of which she has engaged the eminent services of Dr. Marshall, are among the most interesting archaeological remains of Buddhist India. The main tope and a number of others were opened by General Cunningham in 1851. But to be of tangible historical import the excavations will have to be on a much larger scale. The interest of scholars has for years centred in the stone railing round the tope which has four carved gateways eighteen feet high bearing representations in relief of the previous lives of the Buddha, many of which have been identified with the scenes from the five hundred and fifty Buddhist tales known as the Jatakas by Cunningham, Rajendra Lal Mitra, Foucher, and Serge Oldenberg. There is little doubt that some of the finest monuments of pre-Moslem India have been destroyed by the Mahomedan conquerors and it is but meet that an enlightened Moslem princess should earn the appreciation of all Indians by the restoration of the landmarks of the most tolerant faith of all times.

Income-Tax in Mysore.

The Economic Conference in Mysore recently discussed the question of levying income-tax, and after hearing all sides the proposal was recommended in the following form: The minimum taxable income is Rs. 1,000 per year at a rate of 4 pies per rupee till Rs. 3,000, and 5 pies on larger incomes, with an abatement of Rs. 500 within Rs. 2,000. If this proposal were sanctioned it would be an improvement over the scheme adopted in the British Indian districts. The abatement of Rs. 500 allowed on incomes up to Rs. 2,000 would be greatly appreciated.

The Mysore Economic Conference.

The fourth session of the Mysore Economic Conference was held on the 12th June, and was attended by a large number of the officials of the State and a few visitors.

Mr. M. Visvesvarayya, Dewan, the President of the Conference, in opening the Meeting, made the following introductory speech:—

NEED FOR ECONOMIC IMPROVEMENT.

The great bulk of our people are uneducated and agriculture is their chief occupation. They have no industries or trade, on modern lines, worth mentioning. No country so largely dependent as ours on agriculture can be said to be prosperous. The margin between the ordinary standard of living and destitution among our people is very narrow. At the first sight of scarcity which is usually occasioned in this country by a failure of rain, the poorest of our people are plunged into a state of distress and, in a severe famine such as happened in 1877 in Mysore, large numbers of them are liable to die of starvation. On account of the rapid growth of communications, the whole world is becoming one country and the prices of the necessities of life and commodities are becoming more and more uniform. Those people will be able to live in health and comfort that have capacity to buy them, capacity derived from disciplined activity, trained skill and superior knowledge of the affairs of the world. Every European country believes that activity, brains, science and thoroughness are necessary for ensuring a high standard of living; and the Government and leaders of those countries are untiring in their efforts to equip the people with the necessary skill and energy. Such countries are prospering and are yearly adding to their stores of wealth.

COMPARISON WITH OTHER COUNTRIES.

It will avail us little to know how much better we are now than we were twenty or thirty years ago unless our present standards of working and

earning are appreciable by comparison with progressive countries. I wish to repeat here some of the comparative statistics to bring the difference home to you. The figures bear repetition not only by me here but from mouth to mouth, by young and old, through the length and breadth of His Highness' Territories. They ought to give food for serious thought and rouse the most sluggish temperament among us to action. Some of the statistics are necessarily approximate but they will be found to be sufficiently accurate for purposes of a general comparison. Taking education first, out of 57 lakhs of people in Mysore, only 3½ lakhs can read and write, that is, only six persons out of every 100. The corresponding ratio in advanced countries is 85 to 95 persons in every 100.

In the United States of America, the expenditure incurred on education amounts to about Rs. 14 per head of population; in Mysore, it is less than As. 6 per head. In the most progressive countries again, nearly one-fifth of the total population are at school. The proportion in Mysore is one-fiftieth. Although we have a population of nearly 8 millions, we have no Universities in Mysore. In Canada with a population, scarcely 25 per cent. more than in Mysore there are 20 Universities, in the United Kingdom, there are 20 Universities for a population of 45 millions and in Germany 21 Universities for a population of 65 millions.

As regards newspapers and periodicals, there is according to published statistics, one paper on an average for every 18,799 persons in the United Kingdom, one for every 4,077 persons in the United States of America. In the Mysore State, the total number of papers and periodicals of all kinds, several of them of very little value, is 36, which gives one periodical on an average for every 158,482 persons. Formerly, only 5 to 10 per cent. of the population in every country received what may be termed liberal education,

It was not then considered necessary to give any training to persons engaged in Agriculture, industries or manual labour. But the civilised countries have now discovered that education is necessary for all manual occupations and industries, and that the higher the standard of education and science applied to industrial callings, the greater the wealth produced.

The more advanced countries accumulate wealth by their devotion to industries and commerce, on which large numbers of people are engaged. The value of manufactured produce in the United Kingdom is Rs. 326 per head or about 30 times that produced in Mysore. In the United Kingdom, only about one-eighth of the people are engaged in agriculture, in Germany one-sixth, in Japan three-fifths, while in Mysore, nearly three-fourths of the population are so dependent. In recent years, the number dependent on agriculture has swollen by the addition to its ranks of unskilled artisans who lost their industries on account of the fierce competition with the manufactured products of Western countries. The calculated earning power of an average Mysorean is about Rs. 80 per head per annum, whereas an average European earns about Rs. 400 per head and an average Englishman Rs. 600 to Rs. 700.

The correct annual death-rate in Mysore is, I believe, about 30 per 1,000, whereas in some of the most advanced countries, it is as low as 15 to 18. The average life of a Mysorean is estimated at 25 years, while that of an American or a European is between 45 and 55 years. The comparative study and investigation of questions, which we have begun, cannot fail to help in spreading sound ideas on economic subjects among the people and gradually reveal to them causes of their inferior position as compared with progressive countries and indicate the spheres of work in which they might profitably engage themselves in future.

Hitherto, the thinking work was left chiefly to

Government officials. In future, it will be shared by both officials and non-officials. Eventually, the work should be transferred largely to non-officials. The activities connected with economic improvements should be shared both by high and low so that every one may be made to think and act according to his capacity and opportunities and every one may take his part, to the best of his ability, in the work of the economic development of the country. All persons interested in any particular industry or commercial question, no matter in what part of the country they may reside, should be made to think and work in unison as far as possible. When the great majority of the people fall in with such a scheme of development, we will be gradually creating well-informed and able men and experts in every branch of activity, and raising the level of business capacity and earning power in the country.

WORK OF THE CONFERENCE.

The Conference has been started by His Highness' Government to provide facilities in these directions. The work of the Conference is developing gradually; but, like all such institutions, progress must be slow as people have to be trained to new ideas. It will be seen from the Reports of the Committees that the Bank scheme is now taking shape, the Compulsory Education Bill has been introduced into the Legislative Council, large grants have been given for Primary education, a Department of Industries and Commerce has been brought into existence, a few installations for the manufacture of jaggery and other industrial experiments have been started and a substantial move made in connection with technical and commercial education. The rules of the Conference have been revised to simplify and facilitate the work of Committees. The activities and expenditure of this Conference fall mainly under three heads, viz., (1) Education, (2) Agricul-

ture and (3) Industries and Commerce. For the investigation and propagandist work to be done by the Committees and the staff, the expenditure to be incurred annually will be less than Rs. 1½ lakhs. All the other expenditure incurred will be for the actual work of the three Government Departments concerned.

We are making provision for a large increase of expenditure under education but it will not be so large as it might be. I may mention that, in the neighbouring Presidency of Madras, the amount provided for education was Rs. 45 lakhs two or three years ago. This year, it has been increased to over Rs. 81 lakhs. We have not been able hitherto to provide for an increase in the same liberal proportion. But I do hope that the public will make further sources of revenue available for pushing on educational work. In the Agricultural Department, the expenditure will be increased from Rs. 70,000 to a little over Rs. 1½ lakh. But the provision is very inadequate compared to the needs of the case. For about the same population, in the Dominion of Canada, over Rs. 30 lakhs were spent in 1909-10 through the Department of Agriculture to help the farmers of that country. The expenditure provided for the Department of Industries and Commerce is Rs. 1,25,000. We have not yet perfected our arrangements for giving loans and advances to industrial and business concerns likely to profit by them. The resources of the Government are inadequate and we must therefore look to the co-operation of the people to supplement the efforts of the Government to make provision for all the progressive measures considered necessary.

CONCLUSION.

In our warm climate we have not got the same incentive to exertion and we may never be able to attain the same level of prosperity as Western people, but no organised effort on our part in the directions indicated will go unrewarded in reduc-

ing the great distance, economically speaking, which at present separates us from them. If the intelligence of our people is kept undeveloped, their skill untrained, their activities unstimulated, the average standards of working and living will remain low, and the country will continue to be populated, as at present, by ignorant, unskilled and indolent masses who, in times of scarcity or stress, will be unable to help themselves. Safety, therefore, lies in educating the people and equipping them with skill and science and keeping them active. This is what His Highness' Government have in view in introducing the various measures for improving the economic efficiency of our people.

The Maharaja of Bharatpur

The Maharaja of Bharatpur is proceeding to England next year and will probably pass the next two or three years at a public school to complete his education. He is now about twelve years old.

The Late Raja of Bhinga.

It is with profound regret that we have to announce the death from Cholera of Raja Udai Pratap Narayan Singh Bahadur, C.S.I., Taluqdar of Bhinga, which melancholy event occurred on Tuesday last in Benares. In his death, we have lost a great friend of education and benefactor. Though not broad-minded enough to rise above the narrow limits of caste patriotism the Raja was a real benefactor. The Hewitt Kashatriya School at Benares will be a living memorial of his princely benefaction. To the 10 lakhs given to the School he would have given more but for his untimely death. He was a particular friend of the Nagri Pracharni Sabha of Benares which in him has lost a great supporter.

INDUSTRIAL AND COMMERCIAL SECTION.

The Indian Sugar Industry.

India was until quite recent years the greatest sugar-producing country in the world, says *Burns's Magazine*. To-day, however, its export is insignificant, and it is becoming an important market for Austrian and German beet sugar. In India there are about two-and-a-half million acres of land under cane cultivation, but this is quite insufficient to meet the needs of the Indian people. This undesirable fact is principally due to the primitive methods of agriculture and manufacture still employed. Probably by the adoption of more modern methods the present available area of cultivation would yield quite double the present output. To defeat the competition of his European rival—the beet sugar-makers—the Indian planter will have to rapidly improve both his agriculture and his machinery. Once the peasantry of India are trained in modern methods of culture and assisted by British managers and capitalists and Indian business men, they will undoubtedly be able to supply all the wants of their countrymen and feed a great number of sugar factories with millions of tons of sugar for the Chinese and British markets. Just as the beet sugar industry has been built up by a long and careful process of selection until a beet possessing the necessary percentage of sugar was secured, so, if it can be sufficiently improved in quality by the scientific selection and propagation of the finest canes, will the sugar cane once again defeat its younger rival. When the beet was first studied it yielded only one and a half parts of sugar for every hundred parts of the root. It now does not pay to grow beet with less than twelve parts of sugar in every hundred. This indicates the lines upon which the battle will have to be fought.

A curious fact regarding the sugarcane is that it has been so modified by thousands of years of artificial cultivation that it has lost the power of reproducing itself in a natural manner. It no longer seeds, and until some botanists undertook the difficult work of bringing it back to its natural state nobody knew what the seed of the sugarcane was like. Attempts have now been made to grow seedlings and to produce a new variety that could be constantly improved by selecting the seeds of the best canes. As yet the seedling is a botanical curiosity rather than a help to the planter, but no doubt this is the way in which the most profitable variety of cane will be eventually propagated.

At present all sugar-canes from a commercial plantation are propagated from cuttings of stalk containing a bud. The growth of the crop is so rapid that it requires a continuous and generous supply of plant food. Yet it is only quite recently that cane-growers have begun to realise the importance of keeping the soil rich and fertile. The most effective method of restoring fertility is a rotation of crops. But in any method the needs of the sugar-cane must be fully met. On most plantations the canes have not received the care that the beet has been given in Europe, and naturally under unsuitable conditions it grows weak and subject to disease, and will bring less and less profit to the planter. Modern methods of irrigation too will do much to make the cultivation of the sugar-cane more lucrative. The old primitive native ways of irrigating the soil were anything but effective, and great advances will be made as the people are able to purchase modern tools and devices. Apart from the cost of irrigation, there is not much difference in the outlay of cane and beet sugar production. For in both cases the greater part of the work of cultivation has to be done by hand. The work of drainage, irrigation, ploughing, harrowing,

dragging, rolling and planting,—the continuous battle to be waged against tropical weeds—the many attentions required by the plant during growth, and the eventual harvesting, all demand a considerable employment of hand labour. The Hindu peasant works freely at an exceedingly low wage. His general economic conditions are extremely severe. Hence to show him how to modernize and manage and expand his primitive sugar industries is a work of great national importance. In a great many cases it would make all the difference between well-being and slow starvation.

Few planters can now-a-days afford to extract the juice from the canes they grow. A division of labour is necessary in order to produce a sugar that can compete in the market with beet sugar. Except in very large concerns it is best to dispose of the canes to a modern factory. It is the absence of these great power factories in India that puts the country at a disadvantage. Powerful and special machinery is required to extract all the juice from a cane and thus make it equal in sugar production to the best kind of beet. The Hindu peasant throws away a lot of sugar in the partly pressed cane that forms the refuse of his primitive wooden mills. In modern practice the canes are sent through as many as three mills, and the woody fibre that remains when all the juice is expressed is fed into the furnaces. To regain the ground lost to the beet manufacturer the cane planter will have to become just as scientific as his rival. Everything is used up in the modern sugar industry. The leaves picked from the growing canes are employed either as manure or as fuel. The refuse from the mill supplies the place of coal. The steam from the exhaust pipe of the engine is used to boil the sugar juice. It is by no means of all these modern economies that the tropical planter is fighting his way to victory once more.

That sugar planters are conservative in adopting new apparatus is not to be wondered at when we consider that a modern plant to produce a little more than one ton of sugar per hour may cost from to three lakhs, and if the machinery failed it would involve the loss of a crop worth probably twice as much. Most countries have begun at the beginning—gaining knowledge by the light of experience, and have adopted newer and more improved methods, as these have been found to work satisfactorily under other but similar conditions to their own. Up to a point this plan may be conceded to be a virtue. India is not lacking in examples of firms who have launched out boldly and with conspicuous success. To enable her to boldly take her "place in the sun" will call for more and more of the same kind of enterprise in the near future.

Co-operative Societies.

Mr. Henry W. Wolf, one of the foremost authorities on co-operative credit of the present day writes in the *Economic* that, "By the light of the astonishingly brilliant success of co-operative credit in India, even among backward aboriginal tribes contracted with the failure of non-co-operation in Egypt, one may be truly thankful that the half-formed intention of the Indian Government indulged in a few years ago, to transplant the Egyptian method into India was not carried out.

SWAMI VIVEKANANDA. This is a lengthy and interesting sketch of the life and teachings of this eminent Indian saint, with copious extracts from his speeches and writings. *With a portrait.* As. 4.

THE LIFE AND TEACHINGS OF BUDDHA.—By The Anagarika Dharmapala. Price As. 12. To Subscribers As. 8.

THE ESSENTIALS OF HINDUISM.—A Symposium by representative Hindus. Price As. 8. To Subscribers As. 6.

G. A. Natesan & Co., Sankarar Chetty Street, Madras.

Japanese Silk in India.

At a meeting of the Japan Silk Merchants Association, held at the Yokohama Social Club, Mr. Noma, expert of the Department of Agriculture and Commerce, delivered a speech concerning the silk business in India. He stated that in India, notably in Burma, Bombay, and Calcutta, pure silk, silk and cotton mixed, and silk and flax mixed is being produced, but with the exception of five factories, the enterprise is being carried on on a small scale and with hand-loom. The products exhibit much brilliancy, but business is dull, owing to the pressure of foreign products, especially Japanese. The reasons why the local industry is hampered are as follows:—(1) It cannot compete with Japanese products on account of price; (2) raw material is not produced to a sufficiently large extent in India; and (3) cotton fabrics, which can only with difficulty be distinguished from silk textiles, are imported from England. The total value of the import of foreign silks into India is, according to latest statistics, ₹ 18,000,000, of which material valued at ₹ 8,000,000 is from Japan, ₹ 2,100,000 from China and the rest from European countries. One-third of the total imports to India consists of goods from Japan, while one-third of the Japanese goods are silk fabrics.

Silk fabrics are sought after by all classes of Indians, but the demand for them does not reach a great amount owing to the low standard of living. Japan, being afforded great convenience in ascertaining any change of taste in India, it is obvious that her export of silk goods to India will increase if suitable goods are despatched. With a view to manufacturing low priced goods, it is advisable to use tamito, passed silk yarn, and artificial silk to make them appear of fine texture and strength, otherwise it is apprehended that Japanese goods may be beaten by silk satins and other silk fabrics of China. Mr. Noma also suggested the necessity of improving the method of

carrying out transactions, inasmuch as the competition prevailing between Japanese merchants causes Indian traders some anxiety as to the danger of engaging in transactions in Japanese goods. So acute has this become that the Indians now contemplate the formation of guilds to prevent losses from transactions in Japanese goods.

Industrial Census in India.

A Resolution of the Government of Bengal on the Report of the Census of Bengal, Bihar and Orissa, and Sikkim, 1911, appears in a recent issue of the *Calcutta Gazette*. Referring to the Industrial Census the Resolution says:—Extremely interesting results were obtained from an industrial census held concurrently with the general census. For mills, mines, etc., employing over 20 persons, a special schedule was prescribed and this was filled in by the owners or managers themselves. The total number of such concerns was found to be 1,466, employing over 600,000 persons, one-third of whom find employment in jute mills, and nearly another third on tea plantations. The great industrial centres are the districts of Calcutta, Howrah, Hooghly, and the 24 Parganas, where two-thirds of the industrial undertakings of the province are concentrated. Of the various industries, Indians own practically all the brass foundries, oil mills, rice mills, timber yards, brick works, etc., while Europeans enjoy an absolute monopoly of the jute mills, predominate in the tea gardens and machinery and engineering works. A noticeable feature in this connection is the large and steadily growing predominance of extra-provincial labour in these industrial centres. The Bengali is in a minority in nearly all, and most markedly in the jute mills.

DADABHAI NAOROJI'S SPEECHES AND WRITINGS—This book contains several of the speeches and writings of Dadabhai on the question of the employment of Indians in the services. With a portrait. Price Rs. 2. To Subscribers of the "Indian Review." Rs. 1-8.

* G. A. Natesan & Co., Sankurama Chetty Street, Madras.

AGRICULTURAL SECTION.

Fertility Problem in India.

Mr. A. A. Meggitt, Agricultural Chemist to the Government of Bengal, in the course of a letter to Mr. Satya Saran Sinha, B.S.A. (Ill). M. A. S.A., observes:—

You are quite right in saying that the material problem of India (as indeed of all countries) is to maintain the fertility of the soil. I quite agree with you that soil-building is urgently needed over many parts of India. I have very strong views as to how this shall be made possible and have been consistently advocating the same for some time past.

The problem of the maintenance of soil fertility in India is made the more difficult by the habits and caste prejudices of the people in many instances. Not only do caste considerations prevent the use of human excreta, but even in the case of cow-dung against which there is no caste prejudice, tremendous waste is allowed to go on in collecting and storing, and again very much is burnt and so lost to the soil. Then, again, I suppose you as a Hindu would not use bone meal, and yet it is an extremely valuable manure on the old alluvial acid soils of Bengal and there are large available supplies in India.

The people of China and Japan have long ago settled the problem of how to maintain soil fertility at a high level and to feed countless millions of people and it is only by the scrupulous care and use, often at infinite labour, of all forms of waste matter that they are able to do it.

I hope I have said enough to prove to you that the remedy for the state of things you complain in your letter to me, lies very largely in your own hands. We as an agricultural Department may labour and strive hard; but we are constantly running up against the brick-walls of caste prejudice, conservatism, indolence and wastefulness which combine in many cases to frustrate our

best efforts. It remains for the intelligent and educated sections of the people of India to assist us in our efforts and try to dispel the common idea current amongst large sections of the cultivating classes that in our efforts to assist them we are only the precursor of increased taxation etc.

How to Aid Agriculture.

A conference was held recently at the Agricultural Institute at Rome which was attended by about a hundred delegates specially sent over from the United States to discuss the question of establishing land credit banks, a question which is attracting much attention in America and is considered vital to the prosperity of countries which like England and America, have not yet adopted these institutions. Mr. Myron T. Herrick, the United States Ambassador in Paris, who is also president of the New York Bankers' Association, has for several years been working hard at this idea, in which he had succeeded in interesting Mr. Taft. The result was that all United States' Ambassadors abroad were instructed to examine the working of co-operative credit and land credit banks in the countries to which they were accredited, and out of the result Mr. Herrick drew up a report of which an unprecedented number of copies, for a Government paper, have been asked for and distributed. It only requires any body to read this interesting essay on the economical position of the farmer to understand the enormous advantages to be reaped from rendering a land mortgage "fluid"—an invention of the German Land-schaften. Nothing like the German system has been attempted in America or England, though a beginning has been made in Canada. There can be no doubt that as soon as the subject is ventilated in England it will arouse as much curiosity and as deep interest as that which he sent over a hundred delegates from America to evolve a practical means of putting Mr. Herrick's theories into practice.

JULY 1913.]

Departmental Reviews and Notes.

LITERARY.

THE INDIA SOCIETY FOR EDUCATION.

"The India Society for the Promotion of Education" is the name of a society just formed for protecting the educational interests of Indian students in the United Kingdom. Its objects are defined to be "the removal of such difficulties as may exist by representing the grievances of Indian students to educational and other authorities and leading men, and by keeping the press and public informed of the existing difficulties and the endeavours made to remove them." All who are either Indians or are in sympathy with them will be eligible for membership. It is intended that the members of the managing committee represent the faculties of law, medicine, engineering, and commerce or industry. Mr. J. M. Parekh is the President of the Society.

A NEW HISTORY OF INDIA.

The Oxford University is compiling a history of India in twelve parts of which two parts will be devoted to Bengal. The Varendra Research Society of Northern Bengal have been asked to write these two parts.

THE LATE MR. D. L. ROY.

We regret to announce the death of Mr. D. L. Roy, the Bengali poet and dramatist, which melancholy event took place at his Calcutta residence on Saturday last. Mr. Roy was a graduate of Cirencester and a member of the provincial executive service, but it was more as a dramatist and humourist that he established a wide reputation. He occupied a very high rank among the Bengali dramatists of the present day and his national songs were his best productions. One of these was interdicted by the Government. Mr. Roy was of an amiable disposition and was very much liked by those who knew him. We offer our hearty condolence to the bereaved family.

SISTER NIVEDITA.

A volume of essays and sketches by the late Miss Margaret Noble (Sister Nivedita) will be published immediately by Messrs. Longmans under the title of "Studies from an Eastern Home." They include chapters on Hindu life in Calcutta, a series of studies of the principal festivals of the Indian sacred year, an account of the pilgrimage to Kedarnath, and a description of a visit to Eastern Bengal during a season of famine and flood. Mr. S. K. Ratcliffe has written a memorial introduction to the volume, and tributes to the work and personality of Sister Nivedita are included from Mr. Rabindranath Tagore, Professor Patrick Geddes, Mr. H. W. Nevinson, and Dr. T. K. Cheyne of Oxford.

CAN LITERATURE BE TAUGHT?

Sir Arthur Quiller-Couch, in giving his inaugural lecture as King Edward VII Professor of English Literature in the University of Cambridge admitted that there lurked in the public mind a doubt whether English literature could be taught in the way that other school subjects are taught. But he went on to give it as his opinion that the study of English literature could be promoted in young minds by an elder one, and that their zeal could be promoted, their taste directed, and their vision quickened. If we may summarise very briefly the rest of the lecture we may say that Sir Arthur urged the necessity of studying the masterpieces with minds intent on finding out just what the author meant, and that commentators should not be allowed to obscure the direct vision of the author. He made some severe allusions to the "endless stream of little school books, all upside down and wrong from beginning to end." The difficulty is, of course, well known and always present. The teacher does not feel that he is doing his work unless he is explaining all the time, and the pupils have no chance of studying the author.—*Extract.*

EDUCATIONAL.

ENGLISH WITH BURMAN BOYS.

A universal complaint of the inability of Burmese school-boys to speak English with ease and fluency meets me on my daily walk, says a Burmese correspondent to a contemporary. The Educational Department has already changed the old system of teaching for a new one,—the teaching of colloquial English in the lower classes. It is successful to some extent in those classes only, but the higher-class boys are prone to speak Burmese if nothing persuades or compels them to use English; and so they, when an occasion offers itself for displaying their ability to speak English, stand like tailor's models. This is very regrettable indeed.

IMPERIAL TEACHING UNIVERSITY.

Some very elaborate and definite proposals are being put forward in various quarters for the establishment of a teaching university in London to deal mainly with Colonial and Imperial subjects. The scheme, which may probably be considered by the London University, includes a practical and a theoretical side. On the practical side it is suggested that the following subjects should be included:—Tropical hygiene and sanitation, agriculture, the study of all tropical products, forestry, commerce and the conservation and development of natural resources. On the theoretical side there would be Colonial history, Colonial law, commercial law, the ethnology of the Empire, the various creeds of the Empire, geography and climatology, the question of coloured races and their position, statistics and Colonial finance, and Colonial literature. It is clear that the foundation of these various schools would cost a very large sum, and one of the apparent difficulties is the problem of assimilating the scheme to the existing University of London. As that body, however, is having its constitution overhauled the hour is not unpropitious.

MORAL INSTRUCTION.

The Hon'ble Mr. Claude Hill presided at the Moral Instruction League; Mr. F. J. Gould of the League is specially engaged by the Bombay Government to give a series of lectures. In the course of an address Mr. Hill said:—'To the truly gifted teacher it is possible to evolve for his pupils (as I once heard it expressed) a moral lesson out of the equality of the angles at the base of an isosceles triangle. So long as the average teacher remains, as at present hardly conscious of the virtue of knowing why it is an advantage to learn the bare fact of the equality of the angles, leaving aside all moral deductions, there is a very urgent necessity for the direct teaching of certain moral truths. It is, of course, the case that every lesson, on every subject, offers openings to the teacher for the inculcation of these; but looking back to my own boyhood, I hardly recollect one master who took advantage of these openings, and it was at the class for religious knowledge mainly that moral principles were expounded.'

AN INDIAN TEXTILE STUDENT IN ENGLAND.

Mr. D. Sadasivan, an Indian student now in England, has taken the Degree of Bachelor of Technical Science in applied Chemistry including bleaching, dyeing, printing and finishing of textile fabrics in 2 years instead of 3. The course of instruction at the School of Technology had also entitled him to the Associateship of the School. During the 3rd year he had been taking advanced courses in weaving and spinning to suit Indian conditions and has also been doing special research work on Turkey Red dyeing on an industrial scale. He has also been taken into a large dye-works, where warps and hanks are bleached, dyed and sized for a very large number of Lancashire firms which are engaged in the coloured goods trade. His experience in this last place has been, we are told, most valuable in enabling him to study the organisation of a large dye-house, the above firm being the only one in Britain, which has successfully adopted a new process of bleaching textiles.

LEGAL.

CONSOLIDATION OF INDIAN ENACTMENTS

Steps are now being taken by the Secretary of State for India in Council, says the *Times*, to propose to Parliament a consolidation of the enactments relating to the Government of India. The need for such consolidation has long been recognised, and Sir Courtenay Ilbert, in the preface to the last edition of 'The Government of India' (1907), observes that that Government has powers derived from and limited by Acts of Parliament. At every turn it runs the risk of discovering that it has unwittingly transgressed one of the limits imposed on the exercise of its authority. Sir Courtenay Ilbert points out that here the difficulty of threading the maze of Indian statutes is mitigated by the continuity of administrative tradition, but in India there is no similar continuity and the risk of misconstruing administrative law or overlooking some important restriction on administrative powers is exceptionally great. The question of consolidation is far from new, for in 1873, the late Duke of Argyll, then Secretary of State, sent to the Government of India the rough draft of a Bill for the purpose. Soon after India entered upon the troubled period of the Afghan War and the great famine in the south, and the Bill was not submitted to Parliament. With the help of Sir Courtenay Ilbert, Sir John M. Macpherson and Mr. F. G. Wigley, Late Secretary to the Bengal Legislative Council are engaged at the India Office in the preparation of a measure intended not to make substantial changes in the law but to rid the statute book of its confusion and obsolete phraseology in reference to India. The opportunity may be taken to effect amendments on small points in which existing provisions are inconvenient and unsuited to modern conditions. The work is not likely to be completed until the autumn and there is, of course, no prospect of an introduction of a Bill during the present session.

NATIVE STATES AT LAW.

A question of great legal and constitutional importance so frequently raised by Native States in respect of land and boundary disputes has been settled by the Government of Madras.

There has been a long standing dispute between the Travancore and the Cochin Durbars over certain lands which the former claimed as part of the endowment for the midday service of the Perumanam temple and which are situated in the Cochin territory. On the Travancore Durbar pressing for arbitration the Cochin Durbar pointed out that it was a question for the Municipal Courts of Cochin to adjudicate upon, but as the Travancore Government insisted on arbitration, the matter was referred to the Madras Government, whose decision has now been communicated through the British Resident. The latter, in his letter, says that the British Government having considered the matter in all its bearings and having given their best attention to the arguments of both the Durbars, His Excellency the Governor-in-Council has arrived at the conclusion that the question of the land in dispute forming part of the village of Pallipuram cannot be considered to be a fitting subject for arbitration and that the British Government, in pursuance of their policy explained in the Government Order of 8th October, 1907, have decided that no question of dispute of boundary or contested sovereignty could any longer be raised, the matter having been decided by the arbitration of 1880-1882, and also that the present dispute must be regarded as one for the decision in the Municipal Courts of Cochin in accordance with the provisions of the regulation dealing with such matters.

A HIGH COURT FOR BEHAR.

The *Dombay Chronicle* hears that the scheme for the creation of a High Court for Behar has been sent Home, and it is understood that its constitution will be on the lines of the Allahabad High Court and the scale of salaries will be the same as enjoyed by the Chief Justice and Puisne Judges of Allahabad.

MEDICAL.

WORLD'S DOCTORS' CONFERENCE.

A new section has been added to the great International Congress of Medicine, which is to meet in London a few months hence after an interval of 32 years.

Twenty-two sections will be entirely given up to the latest discoveries of medical science, when the world's specialists, to the number of some 7,000, will compare notes on their discoveries and experiences in the treatment of diseases, while the new section—No. XXIII,—will concern itself wholly with the history of medicine from the far-off times of Hippocrates down to the last illness of Napoleon Buonaparte.

Dr. Norman Moore is the president of this section, and the arrangements include papers on Surgical Instruments of Antiquity, Leprosy in the Middle Ages, Disease Among Ancient Egyptians, &c.

Taking all the sections, there are about 800 or 900 organisers at work. The Governments of the following countries are expected to be represented at the congress:—

Germany	Switzerland
Japan	Austria-Hungary
Russia	Belgium
Sweden	Norway
America	Turkey
Holland	France
Denmark	Spain
Portugal	Persia
Italy	Greece.

The British Dominions overseas will be represented officially for the first time.

TO COMBAT VENEREAL DISEASE.

Newspapers publish an appeal signed by thirty leading medical men for a Royal Commission to investigate and recommend steps to combat venereal disease, in connection with which there has always been a conspiracy of silence and of the worst forms of which there are forty thousand

new cases every year in London, and one hundred and thirty thousand in the United Kingdom. The appeal emphasises the danger to innocent people and declares that the experience of the Army Medical Corps during the last few years has shown that an enormous reduction of venereal disease can be produced by systematic efforts; but, organized effort, it says, is impracticable until the public conscience is aroused.

MEDICAL COLLEGE FOR WOMEN AT DELHI

Lady Hardinge's scheme for the establishment of a medical college for women and nursing institute at Delhi has been very generously supported by the Ruling Chiefs of India. The contributors include the Maharaja of Jaipur, Rs. 3,00,000; the Maharaja Scindia of Gwalior, Rs. 2,00,000; the Maharaja of Patiala, Rs. 1,25,000; the Nizam of Hyderabad, Maharaja of Kotah, Maharaja of Darbhanga, the Gaekwar of Baroda, the Maharaja of Udaipur, the Maharani of Huitwa, the Maharaja of Jodhpur, each Rs. 100,000. The Maharajah of Kashmir gives annually Rs. 3,500 or the equivalent of a lakh. The Maharaja Holkar of Indore has given Rs. 50,000, the Begum of Bhopal Rs. 30,000, and miscellaneous donations amount to about a lakh.

THE HOOKWORM DISEASE.

Dr. Wickliffe Rose who is in charge of the Anæmia or Hookworm Department of the Rockefeller Foundation is proceeding to England shortly to make plans for widening his investigation.

He will also go to India to co-operate with the British physicians studying hookworm here as part of the scheme of the Rockefeller Board to make a scientific study of this disease throughout the world.

It is believed that the industrial efficiency of India alone might be improved 50 per cent if the Board's investigations could lead to the subduing of hookworm.

SCIENCE.

A NOVEL TRAMWAY INVENTION.

Mr. Leeming, of Salford, England, has just patented an ingenious invention to do away with the tobacco smoke nuisance on the tops of crowded electric tram-cars. It consists of a reversible telescopic tube which runs beneath the cover of the car from which it is suspended. As the tram journeys along, a draught is created through the tubes which ventilates the closed top of the car, and removes the fumes created by the passengers' smoking. It is now being tested on one of the Salford Corporation Tram Cars. The position of the tube is reversed when the car begins its return journey.

MARVELLOUS SOMERSAULT IN THE AIR.

An occurrence which seems incredible, but which is vouched for by three prominent French officers. This is nothing more or less than a somersault in the air which befell Capt. Aubry, when flying a Deperdussin for the purpose of effecting a reconnaissance over the region of Villurupt. "I was returning after a 35-minute flight," the Captain assures us, "faring a wind of about twenty-two miles per hour. My altitude was about 2,500 feet. At the moment of descent a series of violent gusts struck the machine and on tottling down and switching off, I was obliged to dive in or to make the controls effective. As I dipped the nose of the machine, a couple of quick successive gusts struck the top of the main planes and placed in a vertical position. While endeavouring to manipulate the elevator, I found the machine had taken me in a perfectly vertical chute to less than 1,500 feet. It here adopted a horizontal attitude upside down and proceeded to effect a tail-first vol plane." Somehow the pilot retained his seat. Continuing, he says, "The machine then gradually took up the vertical position again, describing a gigantic 'S' while doing so. Flitting out, I flew to a spot about two miles distance."—*Science Sketches*.

SPEAKING ELECTRIC ARCS.

Though the speaking electric arc has been known many years, K. Ort and J. Ridger, two Germans, have just made use of a metal filament incandescent lamp as a telephone receiver. A 100-candle Osram lamp was placed, with a self-induction coil, in a 120-volt direct-current circuit, and across its two terminals was shunted the secondary of a telephone transformer, the primary connecting with a storage battery and a powerful microphone. The lamp reproduced words spoken into the microphone. It is supposed that the telephone current varied the heat of the filament, and that the resulting expansion and contraction of the bulb transmits the vibration to the outer air.

PRIZES FOR MEDICAL DISCOVERIES.

The coming International Congress of Medicine, to be held in London next summer, is the seventeenth of the series. It has been widely announced and advertised, and there is every reason to hope that it will be entirely successful. It may not be so well-known that three valuable prizes are awarded at each Congress known respectively as the prize of Moscow, the prize of Paris, and the prize of Hungary. The first is of five thousand francs in value, and is awarded for the best work in medicine or hygiene, or for eminent services rendered to suffering humanity. The second is worth four thousand francs, and will be given to a single individual for a discovery or a series of original researches, not more than ten years old and bearing on medicine, surgery, obstetrics, anatomy, or biology. The third amounts to three thousand crown and goes to any work in any medical science which has appeared since the last Congress but one.—*Hospital*.

POLITICAL.

THE WISDOM OF THE PEOPLE.

COLONISATION AND COLOUR-COALITION.

To many white men who are only too glad to see their respective countries owning large and prosperous colonies, the only idea that looks natural with regard to the coloured native is the one contained in the following parody of Kipling:

"What is the White Man's burden?

To make the Black Man work—

To put the nigger, at a very low figger,

To the job that the white men shirk."

They are not prepared for anything that will bring the white and the black nearer and disturb their relative positions. Yet human nature is not all for conflict. Not unoften does it come into friendly contact with the humble and the lowly. But it appears that men in authority in some colonising countries will have none of it. Recently, when a resolution in favour of granting validity to inter-racial marriages in German Colonies was being discussed in the German Reichstag, the Secretary of State for the Colonies himself is reported to have exclaimed: "Do we send our sons abroad that they may bring home a black daughter-in-law or do we send our white girls to the Colonies that they may marry Hottentots or Hereros?" We can enter into the feeling of the white father. But he must know that he cannot send his sons and daughters to exploit and rule the lauds of coloured people and yet not allow them to come into friendly contact with them. He cannot do both. A black woman's attaining the rights and status of a white wife may, as a National Liberal put it, lead the Negro ultimately to look upon the white man as his equal. All these dire things may happen, and they are of white men's own seeking. But are they as civilized men and Christians in any way justified withholding legal sanction from inter-racial union? The auto-diluvian Mann might have his excuses, but ye Christian moderns have none.—*Extract.*

Dr. Woodrow Wilson says;—When I look back on the processes of history, when I survey the genesis of America, I see this written over every page: That the nations are renewed from the bottom, not from the top; that the genius which springs up from the ranks of unknown men is the genius which renews the youth and energy of the people. Everything I know about history, every bit of experience and observation that has contributed to my thought, has confirmed me in the conviction that the real wisdom of human life is compounded out of the experiences of ordinary men. The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes, like the natural growth of a great tree, from the soil up through the trunk into the branches to the foliage and the fruit.

POLICE TORTURE IN INDIA

The *Nation* writes as follows on the subject of police tortures in India:—

With all its professions of concern, the Government of India is apparently unable to suppress the use of torture by its police. There have been, we believe, no fewer than fifty-seven known and discovered cases of torture to extract confession in the past five years, and in one year eight prisoners died under torture. The latest instance, the subject of questions on Wednesday, occurred at Poona, where policemen were convicted of torturing three peasants to obtain a confession of robbery. Mr. Montagu's answer enumerated various steps which have been taken to suppress the primitive barbarity, but he had no assurance to offer that the one effective reform will be adopted. Confessions must be made inadmissible as evidence. Until this is done, there can be no security that a police, trained in these methods, will cease to practise them upon ignorant prisoners who probably regard them almost as a normal item in their misfortunes. Here is an elementary and easily remediable cruelty whose removal comes even more directly within our Imperial duties than anything in the Putunayo region. The delay is hard to explain and impossible to defend.

GENERAL.

THE ARYANISATION OF EGYPT.

ELEVATION OF THE DEPRESSED CLASSES.

A Cochin paper brings to light the holding of a Conference recently in the capital of the State to concert measures for uplifting the Puliyas who number about a quarter of a million and who occupy a very low position in society. The Conference was evidently organised by Christian philanthropists and about 2,000 Puliyas are said to have been present there. A memorial to the Government signed by 700 of them is said to have been drawn up, asking the Prime Minister to let this class use the public roads and thorough-fares freely and admit their children into Government schools. It is likely that separate schools will be started for the education of the people and permission given them to use bazars and other important roads excepting those where high class people live.

THE INDIAN FINANCE COMMISSION.

We published recently a telegram from Madras stating that Mr. Vidyasagar Pandya, Secretary of the Indian Bank, Limited, was nominated by the South Indian Chamber of Commerce to give evidence on their behalf before the Royal Commission on Indian Finance and Currency. Subsequent to the Resolution passed by the Chamber Mr. Pandya received a telegram from the Government of Madras informing him that the Royal Commission invited him to attend in London to give evidence. It is understood that Mr. Pandya will not be able to appear before the Commission in August but will make it convenient to be present in London for examination after the 15th October. Mr. Pandya is a Punjabi and owes his training and position in life to Mr. Haikishen Lal, who is justly regarded as the captain of industries in this Province. We are glad that his merits have been appreciated and that he has been invited to give evidence both by the Royal Commission and by the South Indian Chamber,—
Tribune.

The *Theosophist* for July of this year contains a scholarly contribution by R. B. D. B. on the Aryanisation of Egypt—a theme dealt with in a book entitled the 'Egyptian Oasis' by Mr. R. Beadnall of the Survey Department of Egypt.

West of Thebes, at a distance of not less than 100 miles from the Nile, lies the Oasis of Khargee which is a cup-shaped depression and forms as it were the easternmost projection of the Sahara desert, from the surface sandstone there streams forth a constant supply of water. To develop this Oasis and utilise the artesian water, a company was formed and the management of it entailed Mr. Beadnall's residence in the Oasis.

His geological observations while in residence there are recorded thus :—

"In the course of this he was surprised to find indubitable evidence that the greater part of the floor of the depression had at one time been the site of an immense lake. Subsequent investigation led him to conclude that there were two lakes, the northern, about 60 miles long, by from 5 to 10 miles wide, being separated by about 13 miles of comparatively speaking high ground from the southern lake, which was about 30 miles by 10 in extent. A comparison of levels will give some idea of the volume of water therein contained.

The general level of the floor of the Oasis is about 60 metres above the sea, but at some spots much lower altitudes have been reported, as, for example, 21 metres at Kasi Zayan; and one level of only 2.5 has been noted.

The highest level of the lake was 85 metres, and it seems to have stood for a long time at 70. We can infer therefore that when it was at its highest, its mean depth was 80 feet, with a maximum of over 200."

In the course of the book the writer hazards suggestions as to the possible cause of the formation of the two fresh water lakes but they are rather hard of acceptance. Mr. Beadnall calls attention to a line of folding that runs north and south and cuts the Northern lake longitudinally into two halves.

Mr. Leadbeater puts forward a hypothesis to account for the existence of the lakes :—

"It is here that Mr. Leadbeater's article affords matter for reflection, and the following is put forward as a third hypothesis to account for the existence of the lakes. When Poseidonius sank beneath the waves, a ripple passed over the surface of the globe, raising the bed of the shallow Sahara Sea and causing huge tidal waves in the Mediterranean. The earthquake would most certainly affect both the water-bearing and impermeable clay strata of the Oasis, splitting the latter, and allowing the penned-up waters to escape through fissures which would, in the course of years, close up again."

Commercial Education in India.

The *Statesman* has published a long interview with the Hon. Mr. W. A. Lee, President of the Advisory Board of the Commercial Institute in Calcutta, regarding the announcement made recently with reference to the Bombay College of Commerce—in the establishment of which, as that journal remarks, Bombay has shot ahead of Calcutta, the only approach to a commercial college in Calcutta being the Government Commercial Institute in Bow Bazar.

'The Bombay Government,' said Mr. Lee, 'has long set an example to the Government of Bengal in the matter of commercial education, and this step is the logical corollary of the consistent encouragement which it has long offered to it. Why did the Government of Bengal go out of its way three years ago in connection with the Commercial Institute? That it should be clearly understood that the object of these classes was not to fit candidates for Government employment, that is to say, the Government refused to employ, in a clerical capacity, those who were more capably trained than those who had had a mere general training designed primarily not as a preparation for Secretariat work, but as a preliminary to a University career.'

'A Government officer once told me,' continued Mr. Lee, 'that he did not see the necessity for clerks in Government service acquiring any knowledge of book-keeping! I mentioned to him the case of an Army Clothing Department officer who, to my knowledge, once returned a crossed cheque saying he had no use for crossed cheques. The drawer of the cheque then asked him to endorse it and he would send him the money cash. The official hesitated so far as to endorse the cheque; and the money was then handed over to him in cash to be by him solemnly returned to the bank. If he had only had the nous to accept the crossed cheque, the money would have lain to his credit all the time. But that illustrates the official knowledge of commercial matters, and that is doubtless why, up to a very short time ago the

Government refused to take clerks from the Commercial Institute when it could possibly get candidates from outside.

'What was the result? Government service being generally supposed to be more profitable, and requiring less work than other services, besides being followed by a pension, is usually the aim of students in Bengal, and any preparation for office work which bars the student from Government service is discredited. The Institute has accordingly failed to attract any large number of students, and I feel convinced that it was only kept going, in the face of such discouragement, by the enthusiasm of the staff. Last year, for the first time, the Bengal Government permitted holders of the Institution certificate to appear in the examination for the clerical service of Secretariat, but this concession applied to Calcutta only, and not to clerical appointments in the mofussil, and the certificate is still not recognised by other provincial Governments, nor even by the Calcutta offices of the Government of India, such as Military Accounts.

'Very different has been the attitude of the Bombay Government to the corresponding commercial institution in that city. Three months before the orders of the Bengal Government I have just spoken of the Bombay Government ordered that for certain Government appointments 'no matriculates shall ever be appointed so long as any candidate who has passed . . . is available'—and one of the examinations referred to is in the senior commercial examination of the London Chamber of Commerce in Bombay.'

Asked whether he thought there was room in Calcutta for a college of commerce on the lines of the institution about to be opened in Bombay, Mr. Lee expressed himself in the negative.

'You cannot create a commercial class by means of commercial classes,' he said, epigrammatically, 'There must be a commercial demand behind them. I do not say that there is room even in Bombay for a college of this sort, but I have no hesitation in saying that there is more

room in Bombay than there is in Calcutta. In this centre the great commercial houses are run by Europeans, and what is the result? The superior positions are all held by men who are imported from Europe at great expense, and with regard to whom the mere possession of a commercial diploma is a secondary consideration; and as regards the inferior posts it is not worth while filling them with diploma holders. In Bombay, there is unquestionably a much wider field for locally certified men in the higher walks of commercial life.

With regard to the Government Commercial Institute, Mr. Lee considered that the best thing to do was to amalgamate it with the Technological Institute, in the event of that body waterlizing. By this means its scope and prestige, and therefore its usefulness, would be enhanced. One danger to be guarded against, he thought, was any excessive cheapening of the course. That was the great fault of the Engineering College at Sibpur. He himself was inclined to think that technical educational institutions should be Imperial rather than Provincial. Quoting from his recent speech in the Bihar Legislative Council, he continued: 'In many cases I am sure that they would gain considerably in the manner in which they would attract students from other parts of the country. There is a technical institution in Madras that, I am certain, ought to be Imperial. A dyeing department, with expensive machinery and teachers is being added to the Sibpur Engineering College. I am far from suggesting that Sibpur is the best place for such a department, but when the best place has been decided upon it seems to me that such an institution or branch of an institution should be entirely Imperial, because there is no room for more than one in a group of several provinces.'

In conclusion Mr. Lee declared himself to be strongly opposed to the idea of establishing the proposed Technological Institute in the disused Imperial Secretariat in Council House Street.

'I think it extremely probable,' he remarked 'that the main idea of this proposition is to make

some use of the deserted Secretariat but it would be difficult to find a more unsuitable place for an institution of the kind. Imagine lectures going on in one room, while in the next room—or at all events so short a distance away that it would be impossible to shut out the second—you had a steam hammer going, or some other noisy technical process in operation. It would be found impossible in practice, and I trust that if the Technological Institute ever comes into being, no such attempt will be made.'

THREE NEW BOOKS.

Three small paper covered books, have come to hand from the press of G. A. Natesan and Co., Madras. The first is *Kashinath Trimbak Telang, The Man and His Times*, by Vasant N. Naik, M.A. (price Re. 1). This is a very appreciative sketch of this man who was one of the first of the passing generation of Indians to obtain eminence both as a reformer and also as a high official. We get a good picture of the times, though often it seems to be very largely through the writer's eyes than through those of his subject.—*Capital*.



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PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY MR. G. A. NATESAN.

Vol. XIV.

AUGUST, 1913.

No. 8.

INDIAN ENGLISH POETRY

BY

PROF. MICHAEL MACMILLAN.

It is some years since a young man from Poona, by gaining the first wranglership at Cambridge, showed that the Brahmins of India, with the intellectual subtlety due to many generations of culture, beginning at an age when our ancestors were painted savages, could match the cleverest of western students. In the realm of poetry a similar demonstration of Indian genius has now been given by the publication of the "Gitanjali," or Song Offerings of Rabindranath Tagore, the supreme excellence of which has been recognised by Mr. W. B. Yeats, their English editor, and other critics of repute on both sides of the Atlantic.

Mr. Tagore's poetry has long been popular in India. He began by writing love poetry and his songs were sung far and wide wherever the Bengali language was known. Afterwards, when the years brought the philosophic mind, he took to religious poetry, specimens of which, translated by himself into the purest English prose, are now accessible to English readers in his "Gitanjali." Even in the form of prose their high poetical quality is so distinctly manifest that, as we read them, we are again and again reminded of the finest passages in the Authorised Version of the Prophecies of Isaiah and the Psalms of David. Mr. Yeats tells us that he carried the manuscript of this translation about with him for days, reading it in railway trains, or on

the top of omnibuses and in restaurants and had often to close it, lest some stranger should see how much it moved him. If these lyrics, even in a prose translation, make such appeal to their readers, what must they be in the original, where, as Mr. Yeats was assured by his Indian informant, they are "full of subtlety, of rhythm, of untranslatable delicacies of colour, of metrical invention"?

During the fifty years that have elapsed since the writing of a great deal of English poetry has been written by Indians, different from Mr. Tagore's poems, inasmuch as it is mainly inspired by imitation of English models. Some of the English verse composed by Indians is ludicrously bad and some remarkably good. Many Indian students rush into what they call poetry without having mastered the elements of English accentual rhythm and with a most imperfect knowledge of the English language. This results in the printing of a multitude of verses no better or even worse than the following description of a funeral by an Indian author who afterwards wrote much excellent English prose:—

"And how's it, on Malabar cliff,
Which usual lives in bustle great,
That people treading slow and stiff,
In whispers low ejaculate?"

On the other hand, the verses of such poets and poetesses as Toru Dutt, Sarojini Naidu, Greece C. Dutt and N. W. Pai, might easily be mistaken for the work of English pens. No wonder Mr. Edmund Gosse had a shock of surprise and delight, when, in a shabby orange pamphlet printed at Bhowanipore, he came upon such verses as

"Still barred thy doors! The far East glows,
The morning wind blows fresh and free.
Should not the hour that wakes the rose
Awaken also thee?"

This is a stanza from the French translations of Toru Dutt, a Bengali poetess, who is said to have known French even better than she knew English, for she spent a year or two in Western Europe imbibing the culture of France and England, but ever hearing in imagination the wail of the giant casuarina tree in the garden of her Eastern home :—

"Ah, I have heard that wail far, far away
In distant lands, by many a sheltered bay,
When slumbered in his cave the water-wraith
And the waves gently kissed the classic shore
Of France or Italy, beneath the moon,
When earth lay tranced in a dreamless swoon :
And every time the music rose,—before
Mine inner vision rose a form sublime,
Thy form, O Tree, as in my happy prime
I saw thee, in my own loved native clime."

The gifted poetess returned to India and died in Calcutta at the age of twenty-one, leaving behind her the poems published after her death in a small volume entitled "Ancient Ballads and Legends of Hindostan," in which the old stories of Sanskrit literature are re-told in picturesque English verse.

Greece C. Dutt's "Cherry Stones" mainly consists of a series of excellent sonnets inspired by passages in the Bible. Nagesh W. Pai, a Bombay pleader, following the example of Toru Dutt, found his "Angel of Misfortune" on two popular Indian legends skillfully combined into one narrative teaching the sweet uses of adversity. The story is told in smooth, almost too mellifluous blank verse, of which we may take as example the description of his sleeping heroine :—

The joyous soul is hushed in soft repose,
But life's warm colour brightly glows upon
Each dimpled cheek, and o'er the parted lips,
Hovers a playful smile half hidden, yet
Revealing half to view a row of pearls,
Whilst in the wavy ringlets, which the breath
Of gentle zephyr scatters lightly round
The sleeping royal maiden's youthful head,
The sportive moonbeams play at hide-and-seek."

The whole poem by its sensuous imagery, its bright colouring, its cloying sweetness, the want of classical moderation in the portrayal of the hero's sufferings and virtue, and the poet's inti-

mate acquaintance with the manners and customs and characters of his countrymen seems to give an even more true and vivid picture of India than we find in Sir Arnold's "Light of Asia."

Southern India is well represented in the realm of poetry by Mrs. Sarojini Naidu of Hyderabad. From Mr. Arthur Symonds' introduction to her "Golden Threshold" we learn that she was of a highly strong poetic temperament resembling what is revealed in the journal of Marie Bashkirtseff. Her natural language is poetry whether composed in prose or verse. This is how she invited a friend to visit her at Hyderabad. "Come," she wrote, "and share my exquisite March morning with me: this sumptuous blaze of gold and sapphire sky; these scarlet lilies that adorn the sunshine; the voluptuous scents of neem and champak and serisha that beat upon the languid air with their implacable sweetness; the thousand little gold and blue and silver breasted birds burst with the shrill ecstasy of life in nesting time. All is hot and fierce and passionate, ardent and unashamed in its exulting and importunate desire for life and love." Such a vivid outburst of joy and colour in the introduction threatens to cast into the shade the more chastened beauty of the verse lyrics that follow. But they too are sensuous and passionate in a high degree. An Indian nautch is described to the life in long undulating lines that imitate the movements of the dancers. Oriental self-surrender in love is finely expressed in the poem called "Ecstasy."

Cover mine eyes, O my Love!
Mine eyes that are weary of bliss
As of light that is poignant and strong;
O silence my lips with a bliss,
My lips that are weary of song.
Shelter my soul, O my Love!
My soul is bent low with the pain
And the burden of love, like the grace
Of a flower that is smitten with rain;
O shelter my soul from thy face.

This might have been written by Swinburne or Shelley, but we do not know what western poet could have composed the exquisite grace and tender sympathy with all living beings expressed in the little poem called "Corn Grinders." Surely we have the touch of nature that makes the whole world kin in lines like these :—

of his Empire. Stone is made to serve the place of clay and the roof consists of solid slabs of stone carved on the outside in imitation of tiles. But there is no carving on the spandrels, no instance of the flowing tracery which is everywhere in evidence in the later Mughal buildings. Nor is there any evidence of ivory carving having been known at the time.

On the coins we have the same complexity of ornamentation. (See the plates in the Coin Catalogue of the Indian Museum, Calcutta, Vol III 1908, especially plates 2-5 and in the Coin Catalogue of the British Museum, London, especially plate 5). The coins of Akbar are splendid specimens of the engraver's art, unsurpassed, except, perhaps, by those issued by his son Jahangir. They display his restless yearning after innovation. He gave up the broad thin pieces of the Tranoxine model, and adopted the Indian way of coining thick dumpy pieces. But his coins are of two kinds—square and round. He first tried oblong coins with scalloped ends and lozenge-shaped coins known as *Mihrahi* because they resembled the arch of a prayer niche. But his eccentricity or love of novelty led to his issuing square coins (986 A. H.) on the model probably of those issued in Kashmir and in Malwa. The *Kalins* on the coins appears in a variety of ways. It is sometimes in wavy pentagon, quarterfoil, triple border or diamond. Sometimes it is in square, triple, curved, inscribed in a triple circle, or enclosed in ornamental border. On other coins it is in double square with dots between, in sixfoil, or in double foliated or multifoil pentagon. A coin of the Lahore Mint (A. H. 1013) has a Bowman with a veiled woman behind. It probably represents the conquest of Bijapur and the resultant marriage of the Sultan's daughter to Prince Daniyal: Akbar used images very sparingly on his coins—perhaps only on three very rare types in gold.

Some of the ornamental carvings are of histori-

cal interest. On the tomb of Salim Chishti (Smith *Fathpur Sikri* III p. 16) is a frieze carved in Tughra characters overlaid in gold upon a background of blue. It is dated A. H. 979 (1571 A. D.) and shows Akbar's religious ideas in the first twenty years of the reign "Make us re-olute and victorious over the Heathen nations. Oh God, bestow gifts on us and scourge our enemies." It must be remembered that even as late as 1579 Akbar was an astute defender of the faith. Abul Fazl (Akbar Nama II, 215) puts into the mouth of Akbar in the early years of his reign a statement to the effect that he converted Brahmins by force into Muhammadanism. Some historians (e. g., Mallett) find it hard to believe in the early fanaticism of Akbar, bearing in mind his liberal and tolerant attitude in the latter half of the reign. The evidence of this inscription may be accepted as conclusive, especially in view of the exulting remarks of Badauni (II, 165) that when Akbar stormed Nagarcote in 1572 many Brahmins who were sojourners in the temple were killed. Other inscriptions show the gradual change in the religious attitude of the Emperor. One of the year 1563 speaks of him as 'the guardian of the God's countries, the protector of the Faith of the Arabian Prophet.' From another of 1579 we see that he is still 'the Defender of the Faith' though a coin of the previous year has the dubious Ilahi formula *Ilahu Akbar Jalluh Jaluluh* ('God is great; glorified be his glory' or 'Akbar is God'). An inscription of 1583 would seem to clear the ambiguity of the legend. 'Shah Akbar, elevated is His dignity; Allahu Akbar.' A stern adherence to the beliefs of Islam is not consistent with such inscriptions as the following which we find on the walls of Fathpur-Sikri: 'The Imperial palace is superior to the exalted Paradise.' But the snapping of the golden thread which bound him to Islam is distinctly visible in the inscriptions of his last years. Some of them seem to breathe a certain pessimistic agnosticism. 'In-

formation regarding those who have passed away has no trace and the future is like the past. What canst thou know regarding it?' But other inscriptions show a heart weighed down with grief and seeking solace in worship and devotion to the God of all. 'The world is but a moment, so spend it in worship; the remainder of life is worthless.' 'Said Jesus Christ (blessings upon him) the world is a lofty mansion, so take a warning and do not build upon it.' Though Akbar was in this period 'the shadow of God' he looked on himself none the less as the 'heaven of the court.' An inscription of 1603 makes this clear 'May Akbar's name be lofty as the Heaven and may his spirit be forever in the world.' (*Journals and Proceedings of the Asiatic Society of Bengal*. Vols. 40-46).

DRAWING AND PORTRAITURE.

The Mughal School of drawing owes much to Rajput tradition. But the products of the school are secular and humanistic and not serious and religious like those of the Rajput. One of the earliest of these drawings is that of Mulla do Piyazo, a shrewd and ready-witted servant and favourite of both alike of the jealous rivals, Akbar and the Shah of Persia. (See '*Indian Drawings*' by Dr. A. K. Comaraswamy Vol. I plate i.) The caustic wit and the biting sarcasm of the Mullah had made him many enemies and the portrait is a caricature by one of them. The expression on his face shows a certain bitterness and perhaps traces of physical suffering. The Persian turban crowns a head and trunk too big for the rest of the body and the horse is too thin and long-legged. The lack of proportion in this instance may be due to the interests of caricature, but some drawings of the period betray an ignorance of the laws of perspective. The houses are very badly drawn, for instance, in the boating scene depicted on the North wall of Akbar's bed room at Fatehpur-Sikri (Smith *Loc. cit.* I plate XII.) Clumsy and badly-drawn too, is the mid-century drawing of a lion shot by huntsmen depicted on a panel in

the Saman Burj. (*Journal of Indian Arts and Industry* 1911 No. 30). Akbar encouraged drawing from the life. But the student did not sit by his model and reproduce every feature, he went away after a careful observation of the subject and recorded his mental impression of it. Yet the result, if not altogether admirable, does not suffer in comparison with the contemporary drawings in Western Europe. Even the 18th century portraits of Rousseau, Goldsmith, and Winckelman did not resemble the men. Dismeli complains that Goldsmith, a short thick man 'with wan features and a vulgar appearance' was represented as looking tall and fashionable in a big wig and that the striking physiognomy of Winckelman was not at all observable in his portraits.

PORTRAITURE.

Portraiture of distinguished individuals became from Akbar's time a separate and flourishing branch of art in India as in Greece in the age after Alexander and in Medieval Europe in the days of Raphael. Abul Fazl says that the portraits of Akbar's time were kept bound together in a thick volume, wherein 'the past are kept in lively remembrance, and the present are insured immortality'. It was not only the contemporary men and women who had their likenesses recorded. Imaginary portraits were drawn of old and ancient men also. The age was self-conscious indeed, but not self-satisfied. Thus we have a fine gallery of historical portraits dating from the reign. This profound interest in the treatment of individual character was probably due to influences from Central Asia. But the allegorical figures of the time, rare as they are, must have been due to Indian influences.

PAINTING.

Orthodox Muslims believe that painters are making travesty of God's creations and are therefore inevitably doomed to hell-fire. The great Emperor was however prepared to bless the art that immortalises. 'There are some who hate

painting' he said, 'but such men I dislike.' It appears to me as if a painter had quite peculiar means of recognising God; for a painter in sketching anything that has life and in devising its limbs one after the other must come to feel that he cannot bestow personality upon his work, and is thus forced to think of God; the giver of life, and will thus increase in knowledge. (*Lin-i-Albari*, vol. I pp 107, 108. Blockmann's trans.). There were a number of painters at court whose production attained a high degree of excellence. The best of them were Mir Sayyid Ali, Khwajah Abduccamad, Daswant and Basawan. Prof Blockmann identifies the first with the poet Juddi of Tabriz. The second came from Shiraz and was generally known as the 'sweet pen.' The third was the son of a Palki bearer, and killed himself in a fit of madness. The last was the most excellent in backgrounding, drawing of features, distribution of colours, portrait painting and other branches. Abul Fazl mentions 13 other painters who were famous in their day. Akbar examined their work every week and gave rewards in accordance with his appreciation of the work done and excellence attained. He thought that such a system would induce the men to put forth their best powers and to produce imitations of the best kinds of work. But he did not know that uncertainty in the remuneration was not the best stimulant of patient and laborious effort, and that originality would be almost stifled in the all absorbing thought of pleasing the patron and pandering to his prejudices.

Many of these paintings still exist. They are remarkable for their careful finish, sincerity and high technical distinction. Abul Fazl records his conviction that the minuteness of detail, the general finish, the boldness of execution etc., observed in pictures was incomparable; and that even inanimate objects looked as if they had life. Especially the pictures of the Hindus surpassed his conception and were hardly matched in the whole world. But the paintings patronised and

preserved by Akbar are hardly satisfactory. As Havell remarks, (*Indian Sculpture and Painting* Part II pp 195 and 6), the colouring is heavy, sometimes even crude, the action of the figures is stiff and unnatural, and the composition without any distinction of style. Such crudeness and disharmony of colouring is very unusual in Indian art and Akbar had himself to thank for it. His craving for novelty led to an inartistic modification of the division of labour in art practice long in vogue in China and Japan. In those countries there was a division between outline work and painting, but Akbar employed an outline artist and a painter to work together on the same picture. Such pictures could not produce the proper effect. Nor could the best results be expected from a system in which technical details were supervised and criticised by the Imperial layman, and in which artists are paid, not regular monthly salaries, but weekly pittance in the shape of rewards. Akbar must be thanked for his encouragement of nature study and pictures drawn from life though even he could not permit the representation of a human being or of the Deity in buildings consecrated to religion.

As in the Medieval Christian Church, art was lavished in the illumination of manuscripts; when the art of painting was unknown it was but natural that considerable attention should be paid to the art of writing. And the illumination of manuscripts with pictures was the natural growth of the Persian calligraphic art. Akbar had expert professors of the art and took considerable interest in the various systems of calligraphy. Manuscripts were richly bound and splendidly illustrated.

MandelLilo records that Akbar was credited with the possession of 24,000 Mss. of this kind. One of them, a work in 12 vols., was embellished with 14,000 paintings. Another is in the Lahore Museum and seems to be an exposition of the miracles in the Bible. Another is a copy of the

Akbar Namah with 110 illustrations now in the Victoria and Albert Museum, South Kensington. The British Museum has a *Babar Namah* and a copy of '*Kalilah and Dinnah*.' The Maharajah of Jaipur has a *Razm-namah* an abridgement of the Mahabharata which Akbar ordered to be translated into Persian. It is profusely illustrated and is said to have cost Akbar £40,000. Two of the miniatures are especially interesting. One of them represents the visit of King Yudhishtira to the lower regions. He had to witness the tortments of hell for an equivocal expression he had used at a critical moment in the field of battle with a view to unnerv the unconquerable Drona. So uncompromising is the iron law of Indian Dharma. Another represents the Aswamedha of Yudhishtira. The feast goes merrily round, and the sacrificial horse is about to be let loose. But the most impressive figure in the group is the pathetic one of Gandhari, the noble mother who has borne with fortitude the loss of a rotury of wicked sons. We see her sad and sorrowful, repudiating the blessing of vision with the help of a bandage on her eyes. She could not, as her husband could not see. What sustains her is the life of her blind husband to die in whose service is the single aim of her life as it is the highest duty of the wife as ordained by the Hindu religion.

Such pictures alas ! are but a few. One wishes that he had more of these which combine the delicacy and lightness of the Persian design with the serious passion and symbolism of the Indian. Mughal painting is secular and humanistic like the rest of Mughal art, and is concerned with thoughts of the flesh and the doings of this world. Some of the paintings may betray, on a superficial view, a certain want of atmosphere, a sheer disregard of the rules of perspective and a general stiffness of composition. But any imperfections of drawing or composition pale into insignificance before the capability for portraiture and group of

decorative effect revealed by closer study and more careful inspection. The Indian imitations of Persian illustrations are certainly superior to the originals. Thanks to the seriousness of the Indian, we have nothing like the extraordinary efforts of grotesque art in which revelled the exuberant imagination of European artists in the Middle Ages. Nor did the demand for novelty go, as in the case of the Hellenistic School, so far as to send men of genius to study the vulgarities and trivialities of actual life among the lowest strata of the urban population. There is no Indian counterpart of the Teniers school of Greece with its meretricious taste for vulgar detail, the dirt painters who depicted the shops of barbers, tailors and cobblers, asses loaded with vegetable for the market, unswept floors with dirty stuff lying loosely about, and other scenes of the like character.

COLOUR DECORATIONS IN BUILDINGS.

The colour decoration of Akbar's reign may be considered under three main heads frescoes, mosaic and glazed tiling. The buildings of Fatehpur Sikri created towards the end of the reign were richly decorated with frescoes upon the interior walls. Fresco painting is mural painting upon damp freshly-laid plaster fine with colours capable of resisting the caustic action of the lime. Precious stones were sometimes pounded for colour e. g. the lapis lazuli for blue, as the coral was for red. Some of these frescoes were first-class illustrations of historical and mythological scenes. Those in the Miriam Kothi for instance, illustrate the events in the *Sikah Namah* of Irdaul. We find marble mosaic used in the Jami Masjid one of the finest mosques in all India, and in the corridors, chambers and pavilions of Akbar's palace at Agra. There is a mosaic of mirrors adorning the chambers and pavilions of the Shish Mahal or 'Palace of glass' at Agra. This is an Oriental Bath, the walls and ceilings of which are decorated with thousands of small, circular convex

mirrors arranged in intricate patterns. But mosaic ornament was very sparingly used by Akbar, and *pietra dura* ornamentation was introduced only after his death.

In the enamelled tiles used in buildings we have a striking illustration of the colour decoration of the times. The art of tile work was in use in India before Akbar's reign. It was probably introduced about 1500. One of the earliest examples is in the tomb of Sikhandar Lodi at Khairpur (1517). Some bits of brilliant tiled mosaic still exist in a ruined mosque of 1562 opposite the western gate of the Purana Khili at Delhi (Arch. Sur. Ann. Rep. for 1903-4 p. 25 and plate XI). The tomb of Akbar's foster-father, Shamsuddin Atgh Khan, is adorned with faience mosaics in which we have the rare combination of deep blue and green tiles with white marble in geometrical patterns. Glazed bricks and white and blue tiles are found used in the tomb of Shaikh Musa at Lahore. Glazed pottery was in use in India long before its contact with the Mughals, the specimens of Vellore, Peshawar, and Gaur being most probably indigenous. But the kind of encaustic tiles now manufactured in Sindh and the Panjab were certainly influenced by Persian tradition through which filtered into India the ancient art of Chaldaea and Assyria. This is pointed to by the use of the knop and flower pattern in decoration and by the general name by which the pottery is known. Sir George Birdwood (*Industrial Arts of India* p. 329) derives *lasi* from *las*, the semitic word for glass. And we may put together the facts that the old glazed tiles in India are seen only in Muhammadan buildings and that the art of tile work formed the chief decoration of the brick buildings of the contemporary Safawi Kings of Persia. The glazing is in a transparent blue or rich dark purple, dark green or golden brown. It is found in the shape of tiles, of pinnacles for the tops of domes, pierced windows and other architectural

accessories. Glazed vases and cups are commonly found on certain Mughal buildings, but these belong to a later age.

The manufacture of enamelled tiling was rather difficult in Akbar's day, and we find it used rather sparingly. The Chiniwali Masjid at Thanesar has its minarets and eastern facade covered with floral tiles and mosaics. Tile mosaics are used for roofing and for enriching borders round doorways etc. at Fathpur Sikri, and for covering the outside of the Kiosques round the third floor of Akbar's tomb at Sikundra. The patterns common are essentially geometrical, chiefly hexagonal but these are in most cases combined with star or flowering patterns. It is not quite easy to classify the colors used by Akbar, as they seem to change with the light. His fondness for colours is clear from the statement of Abul Fazl that he introduced improvements in the method of mixing colours and from the fact that even the Khwabgah, an unpretentious building where he mostly spent his leisure hours is remarkable for its colour decoration. In the tile work five colours seem to be easily distinguishable—deep and light blue, green, yellow and white. But his liking for red is clear from the red sandstone of his buildings and for golden from the profuse gilding of the walls of Miriam Kotbi hence known as the *Sacakra Makan* or Golden House. In the Machi Bhawan at Agra is a black stone throne and the sub-structures of the palace are of red sandstone, and the corridors, chambers and pavilions are of polished white marble topped with golden domes. Akbar's Masjid at Delhi is profusely ornamented with coloured plaster and glazed tiles and the facade with medallions of various colours. The variety of colouring employed by him in the details may be illustrated by reference to one of the cupolas of his tomb at Sikundra. Here we have the ancient *Svaratika* worked in white upon the centre of a dark blue star the points of which are all green except one which is yellow (Smith :

Mughal colour decoration of Agra plate LX. Fig 3. see plates 59—63 for the Kiosques round the tomb. Also the detailed illustrations in 'Akbar's tomb at Sikundra'.)

Representation of animals is forbidden by the Kuran, but we find them frequently on Mughal buildings at Fathpur Sikri, Agra and Lahore. The facades of the palace at Lahore are quaintly decorated with enamelled tiles representing hunting and mythological scenes, while scenes of social life and popular amusements are found depicted on the pictured walls. Among these are camel and elephant fights. One of the latter is probably illustrated on a wall at Fathpur Sikri (Vol I. p. 112). But we are unable to read the details there. Details are found, however, on a panel near the Hathi pol. There was an arrangement for ending the fight before either elephant was killed, but none whatever as a precaution against the driver being slain. A second driver was to take the *mohout's* place if the latter were pulled down from his seat or trampled to death by the opposing animal. For in these times the life of man was held of much less account than the life of an animal in the Emperor's stables. Under the Great Mughals animal-fights became the recognised recreation of the Royal Court, and a large number of the tile mosaics in the Agra fort relate to them (Dr. Vogel's articles and plates in J. J. A. I. (1911). See plates 1, 3, 7, 9, 17, 35, 37, 39) According to one story, Akbar's last illness was caused by an excitement arising from an elephant fight. According to another Akbar himself was the son of an elephant driver, who was surreptitiously exchanged for a daughter born of Humayun's wife. But he took delight in the fights of other animals as well. A bull fight occurs on a wall-painting at Fathpur Sikri (Vol I pl. 8). He was interested in the daily exhibition of wrestlers, and gladiators and in the fights of camels, frogs, spiders, flies and other creatures. His special fondness for the amorous fights of

leopards illustrates his sensuality. Abul Fazl accounts for it by saying that there we have the best example of the power of love (Ain-i-Akbari: Blochmann's trans I. p. 286).

METAL-WORK.

We must not pass over the work in metal the genuine product of the hammer in the hands of an artist workman, as the architecture was of the mason and the carver and the decorations in color of the painter and the fastener. Every art may be called fine, says Ruskin, which demands the exercise of the full faculties of heart and intellect. It is especially so in India where abundance of leisure, freedom from oppressive anxieties, and high soaring fancy stimulated by bounteous Nature and her beautiful scenery, created a new artistic species, as it were, of the human race. What the Indian artist touched he adorned. This is true even of the Industrialists. The manufacture of gold and silver cups and trays was probably introduced by the Mughals, but it was easily improved by the people of Kashmir. Abul Fazl tells us that Indian goldsmiths worked so fine that they charged one mohur for working on a single tola of gold. Sir George Birdwood thus remarks of water-vessels in the Panjab copied from clay goblets "their elegant shape and delicate tracery, graven through the gilding to the dead white silver below, which softens the lustre of the gold to a pearly radiance gives a most charming effect to this refined and graceful work." Asaf Beg a contemporary of Akbar describes what he saw in the jewellers' shops at Bijapur. There were jewels of all sorts wrought into a variety of articles such as daggers, knives, mirrors, necklaces, and also in the form of birds, such as parrots, doves, peacocks etc, all studded with valuable jewels and arranged upon shelves. It must be said to the credit of Akbar that he appreciated the excellent workmanship of the Indian jewellers and enjoyed them in large numbers. He had a vast establish-

ment of jewellers, inlayers in gold, damascene workers, plain and pierced workers in gold and silver, embossers and engravers, and makers of gold and silver lace. Among the artistic toys and curios of the period were ornaments of a marble-like stone which were manufactured in Bihar, but we are not favoured with the details of their execution or an exact idea of their artistic value.

EMBROIDERY.

Not is the effect of the products of the thread and the needle less important than those of the metal and the hammer. Akbar's wardrobe contained weavers and embroiderers from various countries. Hempen carpets made in parts of Bengal were so fine that they seemed to be made of silk. But of these works, kinkhab and carpets are of special importance. The Kinkhab industry was flourishing both at Delhi and in the Punjab. Two Kinkhabands of this period said to have belonged to Raja Balibhadar in 1590, were produced at the Delhi Exhibition in 1903. One of them, woven of cotton spun exceedingly fine, had the borders and ends in gold Kinkhab woven with a body of pale green silk. The other was woven of pale green silk covered by gold and silver. The leaves of the lilies worked into it are 'so life like' that one involuntarily feels them to ascertain if they are not painted instead of being woven. (*Sir Georgs Watt: Indian Art at Delhi 1903 p. 333*). Carpets were imported from Persia but Akbar introduced the industry into India. He encouraged carpet weaving at Agra, Fathpur-Sikri and Lahore. Indian carpets commanded a brisk trade being superior to the Persian in their ornamentation and symbolism. Mughal carpet of the period is in the South Kensington Museum and has been described in the journal of *Indian Art and Industry*. The stitch is fine, the colouring rich and soft, and the design free and graceful. Depicted on it we have a scene peculiarly pleasing to the Indian eye and mind—a beautiful garden teeming with game surrounded by a battlement

and furnished with a well-stocked fishpool. In the sky floats the wild duck, sailing among the fleecy clouds; and typified by the Rukh and dragon the Day perpetually struggles with the Night. The Dragon of darkness is all ferocity at the terrified long-tailed bird of Light which with outspread wings is fluttering wildly. Answering to this is a splendid decoration in tile mosaic over an arch of the Suman Burj, Lahore. There the dragon snake, blue and white spotted and with its four feet helplessly hanging down as it is swept upwards through the air, seems to snap with its pointed snout at its victorious green-winged enemy. If the bird be not the Rukh of the Arabian Nights which feeds on dragons, it may be the Indian *Guruda* with the snake in his clutches, wheeling his victorious flight against a background of the azure tropical sky.

MUSIC.

Music is the finest of the fine arts and received its due share of Akbar's attention. We are told that while the art induced sleep in the ordinary run of mankind, it served to amuse Akbar and keep him awake. That this fondness for music was not simply due to a certain animal excitement but to scientific appreciation may be gathered from Abul Fazl's flattering remark that His Majesty had 'such a knowledge of the science of music as trained musicians do not possess.' The day dawned on the emperor with the concordance of sweet sounds set in vibration by palace musicians a watch before day break, as was the custom with all Indian monarchs. What moved Akbar specially were the old times of Khiva 'which are the delight of the young and old.' But he was not simply moved by music: he had music in himself and composed more than 200 of these tunes. European music was introduced for the first time and found favour at court. Akbar was greatly delighted by a musical organ which was played by the Portuguese (Akbar Nama III, 195 Balauni II, p. 29.)

Abul Fazl gives an account of the music of Hindustan in these times (Ain-i-Akbari. Vol. III. of Jauret's translation). After distinguishing *marga* and *desi* music, he dwells particularly on the local variations of the latter. The *Dhrupadas* were stanzas in praise of men famous for virtue or valour, sometimes in praise of God e.g. at Muttra in praise of Krishna. But most songs of this class were erotic in character like those in the dialects of the Telingana, the Karnatic and Tihut. There were also warlike and heroic songs of different measures in the various dialects. But what interests the student of history is the interest evinced by the Hindus and the Muhammadans in the musical system peculiar to each other. We are told that when Man Singh died his musicians with their collection of songs, were taken into the service of Sultan Babadur Shah of Gujarat. The tunes of Delhi, composed by Amir Khusrav with the aid of Hindu musicians, were a delightful mixture of the Hindu and Persian modes.

Among the musical instruments of the period were some with six iron wires strung over sixteen wooden frets, and some with six, twelve or even eighteen strings of gut. The Sirmendel had as many as 21 strings, some of which were of iron, some of brass and some of gut. Punjabi songs were sung in battle exciting the troops to valiant actions. There were many beautiful Punjabi women who played on musical instruments and sang nuptial and birthday songs both before men and women. A woman of Gujarat or Malva played at once upon 13 pairs of tala, placing them upon her wrists, back of the hands, elbows, shoulders, back of the neck and on the breast. Boys dressed like women were great mimics and gave exhibitions at night. They danced in a surprising manner, 'in the compass of a brass dish. The Kunchenee girls were clever dancers, and were patronised for their good looks. Private houses gave dances and there were masters and professors of the art of dancing. Akbar's grand-

son, Shah Jehan was the most musical of the Mughals. He lived scandalously with Kunchenee girls and in his reign the profession of music was the most despised occupation in Hindustan. His son Aurangazib witnessed the solemn burial of Music. It was a fitting epilogue to the debasement of music by licentious poetry that came into vogue in this period. If Akbar's sympathy with his Hindu subjects and Shah Jahan's paternal solicitude for their welfare were the outward results of their musical emotions, it remains no less true that their sympathy often took a wrong turn and went a long way towards sin and sensuality. The tide of immorality flowed on unchecked through the three generations of pronounced scepticism or contemptuous half-belief.

INDIANS IN SOUTH AFRICA

BY

MR. HENRY S. L. POLAK,

PERHAPS there is no measure, inscribed in the Statute Book of the Union of South Africa, with a more tortuous history than that known as the Immigrants Regulation Act, which came into force on August 1. It was, in a sense, foreshadowed by the creation of the Union, on 31st May 1910, for it was inevitable that, sooner or later, a consolidating measure would have to be enacted, to operate throughout the Union.

The only question was the form that it would take. Would it be frankly and offensively racial, as in the Transvaal, or inoffensively general and non-racial, as in the Cape Colony? No doubt existed in the minds of the South African Indian community as to its character, if the executive and Parliament were to be given a free hand. Transvaal influences were most powerful in the new Ministry, and the racial character of the South African Act of 1909 gave a clear indication

August 1913.]

of the intentions of the Ministry, and the weakness of the Imperial authorities. Nothing could, therefore, be hoped for save what they could compel as a result of their own sacrifices. They knew quite well that, if the standard of legislation to be set was reactionary, its effects would surely be felt throughout the Dominion, not only in matters of immigration, but in everything affecting their communal existence. More than this, they realised—or, rather, the more thoughtful among them did—that those effects could not be confined to South Africa, but that they would influence legislation in other British Dominions, and thus they would overturn the very fundamental principles of British Government, namely, equality and equal justice under the law. Therefore, although the Indian community could, possibly, have bargained for better individual treatment and the removal of one or two petty grievances of a material character, the leaders decided that to do so would be to give away their whole case, and to involve the people of India in a political disaster from which recovery would have been difficult, if not impossible, at least, for an indefinite time.

A HISTORIC DOCUMENT.

For those reasons, then, the passive resistors continued the struggle in which they had been so long engaged, and this was the situation that existed when Lord Crewe addressed to the Union Ministry his famous despatch of 7th October 1910. In this historic document—which, to a certain extent, is now explained away by the Secretary of State—it was definitely and positively laid down that no solution of the Transvaal difficulty would be acceptable to His Majesty's Government which did not remove the racial bar as to immigration, and, if a Union measure were introduced into Parliament having that object in view, which did not preserve existing rights in the other Provinces. These conditions were accepted by the Union Government, who, whilst the struggle yet proceeded, introduced the Immigrants Restriction Bill of 1911. Upon examination, however, it was found that the Bill did not, in fact, comply with these conditions, and, after

lengthy negotiations, the Union Government decided to drop it for that Session.

The real bone of contention lay in the fact that, whilst the racial bar as regards the Transvaal had been removed, that contained in the old reactionary Free State law was re-enacted in the Bill, and thus the opposition, which had, legally speaking, been confined to one Province, was now bound to extend throughout the Union. Seeing that it was impossible to do anything further that Session, and with a view of healing the breach between the passive resistors and the Government, the olive-branch was held out by both parties, and a provisional settlement was agreed to by them, embodying the terms laid down by the Imperial Government and certain subsidiary terms, whereby it was agreed, on the one side, that passive resistance should be suspended and, on the other, that remedial legislation should be introduced in the next Session of Parliament.

A fresh Bill was introduced, in 1912, and this, too, for similar reasons, was found to be unacceptable, whilst its drastic provisions aroused the hostility of the Opposition. This Bill was also dropped, and the provisional settlement extended for another year, the mutual undertakings being renewed. Then followed Mr. Gokhale's well-remembered visit to South Africa, when he was given to understand that the Government intended to fulfil their obligations to the Indian community, though the form of the measure to be introduced for that purpose might differ somewhat from that of the abortive Bills.

WHERE THE ACT GIVES OFFENCE.

In April of this year, Indians all over South Africa were shocked and alarmed at the publication of a draft enactment, apparently wantonly destroying many vested statutory rights, and maintaining the Free State racial bar in all its old offensiveness. Moreover, owing to the Searle judgment, which had decided against the validity in South Africa of Indian monogamous marriages solemnised according to Hindu or Moslem rights, wherever celebrated, it had become necessary to

protect the wives and children of these marriages. The Bill entirely failed to do this. Accordingly, resolutions of protest reached the Union Government from Indians throughout the Union, protesting against the Bill with all possible emphasis. On April 27, a Johannesburg mass meeting threatened a revival of passive resistance unless the Bill were radically amended, and the resolution embodying this determination was conveyed to the Government, Lord Gladstone, and to prominent members of the Opposition. The Governor-General seems not to have informed the Imperial Government by cable of the crisis that threatened, but forwarded the resolution under a covering despatch, and meanwhile, on May 8, Mr. Harcourt cabled to say that, having regard to the circumstances, the Imperial Government accepted the Bill.

This unexpected announcement naturally damped the ardour of those sympathisers in the Union Parliament who had been prepared to fight energetically in order to procure satisfaction for the Indians, so as to avoid a revival of passive resistance. Nevertheless, they strenuously opposed the Bill at each stage of its progress, in both Houses, tabling amendment after amendment, with the result that, as finally passed and assented to, the Act bore but a faint resemblance to the measure as originally introduced. Nevertheless, it was unsatisfactory, as it still contained fatal flaws and violated the two main terms of the provisional settlement.

The racial bar remained, although it had been the main stumbling-block on the two earlier occasions, whilst important rights were taken away. The right of appeal from decisions of immigration officers has been confined to matters of law, whereas, particularly in the Cape Province, it had existed on matters of fact also. As against this, however, Appeal Boards have been created, destroying the arbitrary powers that had previously been conferred upon immigration officers. The unconditional right of South African-born Indians to enter the Cape Province has been taken away. Under the Natal law, as interpret-

ed by the Supreme Court only last December, ex-indentured Indians, liable to the £3 tax, and who have remained in the Province for a period of three years after the expiry of their contracts, acquired a domicile there. This right has now apparently, been withdrawn from them. Lastly, Indian monogamous religious marriages, celebrated within the Union are not recognised, though similar marriages solemnised outside the Union are.

HOW TO AMEND IT.

If the Act is amended in these respects, it will be acceptable as barely fulfilling the terms of the settlement, and passive resisters are asking for an undertaking from the Union Government that they will, where necessary, introduce amending legislation next Session, and if it can be done, frame necessary regulations to deal with difficulties for which legislation is not required. If such an undertaking be given, the suspension of passive resistance will continue for another year; otherwise, a revival is certain, with all its attendant miseries and hardships. The points in dispute, whilst apparently of little importance, involve wide issues. The racial bar must absolutely disappear in South African legislation: otherwise the destruction of the Indian community will be speedy, and its degradation certain. It is impossible, too, to accede to the deprivation of vested rights, which are already so few that each one that remains is a most precious and cherished possession. Moreover the future of the community cannot be placed upon a speculative basis, and the rights of the next generation be made the subject of barter.

It is a *sine qua non* that the provisions of the settlement be respected to the full by the Union Government if a terrible struggle is to be avoided, and it is greatly to be hoped that every endeavour will be made, both in India and in England, to support the efforts made by South African Indians to preserve their communal integrity.

THE SITAPUR MURDER CASE.

"BY LEX."

APPLY for the full name of England in India, it is not often that we hear of cases like the Sitapur Murder Case, which leaves a very unfavourable impression on the mind of the reader. Whatever may be the official explanation, public opinion in India cannot help agreeing with Mr. Swift MacNeill when he said, in the House of Commons on the motion for adjournment, that "Hon'ble gentlemen who had been bred to the law must have been startled on finding that under any Government under the British Crown—and especially in India, with respect to which Edmund Burke had said, that he would be desirous that the British flag should have as much power for the protection of every subject there as it had in this land—such a thing was possible that two men should be arrested, tried for murder, and acquitted, that they should be left at large at home in their own houses for five long months, and that then at the instance of the local Government they should be re-arrested, tried by another tribunal, convicted, and sentenced to be hanged, and that their memorial for reprieve and for mercy refused to be sent to the Imperial Government by the Lieutenant-Governor of the province—the very man who instituted the re-trial." It may be that the letter of the law was not departed from in this case; but, "did any one who had read history, and who knew what might happen in countries under such a Government (as in India), doubt that action within the strict letter of the law might be carried out with an injustice, an inhumanity, and an unfairness that might be as great an outrage as if the Governor-General himself had broken the law?"

The facts of this case may be succinctly stated. A brutal murder was committed in the village Galanfi in Kheri district; one Gajraj was murdered, four (not three) people were named as accused viz., Sikhdar Singh, Chutkiv Singh, Gulab Singh, and Bachan Singh. The first three were arrested, the

fourth was not found at his house, and as is usual in such cases was reported by the police as 'absconding.'

The accused who had been arrested, were tried by the Sessions Judge of Sitapur (who was also the Sessions Judge of Kheri) and acquitted. The counsel who conducted the defence before the Sessions Judge, thinking that the prosecution witnesses by their evidence and demeanour had made no favourable impression on the Sessions Judge (as usual in such cases), did not care to worry the Judge by insisting on his right to produce defence evidence and so he did not produce any. It may be mentioned that the Sessions Judge who acquitted the accused was Mr. H. J. Bell a civil servant of *twenty-one* years' standing. The acquittal took place on the 22nd February 1912.

Some few months after their acquittal i. e. on the 10th July 1912, an appeal was preferred against the order of acquittal by the local Government (the Lieutenant-Governor of the United Provinces) before the Court of the Judicial Commissioner in Oudh.

On the 10th August, 1912, two additional Judicial Commissioners of Oudh sitting together, after hearing the appeal, but after no re-trial and no examination of witnesses, convicted the accused and sentenced Chutkhan Singh and Sikhdar Singh to death and Gulab Singh to transportation for life. On the 27th August 1912, the convicted persons appealed to the Lieutenant-Governor for revision or commutation of sentence. On the 31st August 1912, the Lieutenant-Governor refused to interfere. This order was received by the Counsel for the prisoners on the 2nd September. On the 4th September, 1912, Counsel for the accused sent two telegrams, one to the local Government and one to the Government of India. On the same date the Government of India replied stating that the telegram had been sent to the local Government for disposal, and the local Government replied asking that the submission of the appeal be expedited. On the 5th September the appeal

was sent in a registered cover to the local Government, with a request to forward it to the Government of India and on the 6th September a copy of the appeal was sent direct to the Government of India. On the 8th September a telegram was sent by Counsel to the Government of India, praying for postponement of execution to which no reply was received, and on the same date a telegram was sent by the father of one of the appellants, praying for stay of execution. To this a reply was sent that his telegram had been repeated to the local Government. On the 9th September Chutkhan Singh and Sikhdar Singh were hanged.

Such, in brief outline, are the facts of the case. But, fortunately, the case was not allowed to rest there. On the 31st January 1913, Sir Henry Cotton, a warm friend of India in England, who had received from India the papers in connection with this case, wrote to Lord Crewe, inviting him "to make enquiries into the matter, with a view to making some further modification in the rules regarding the transmission of memorials in capital sentence cases which shall effectually prevent the recurrence of such regrettable incidents as have marked the present case." His motive in addressing Lord Crewe privately was a very laudable one which should have appealed with great force to the Secretary of State. As Sir Henry says "the correspondent who sends me the papers urges on me to give the facts a wide publicity through a question in Parliament, but I do not adopt that course, for I do not wish in any way to afford embarrassment to a Government with whose Indian policy I am so heartily in accord." This letter was sent by the Secretary of State to the Government of India on the 29th January, with the request that a report on the facts should be furnished. The report was received on the 5th of April. But it was not sent to Sir Henry Cotton until two months later, and not until Sir Henry applied himself. And as Lord Crewe did not show any disposition to remedy the state of things disclosed by the case,

Sir Henry Cotton had no other go but to give publicity to the facts.

From this fairly long recital of the facts of the case, one can see what the "ugly features" of the case are which need to be looked into and set right.

(1). The provision in the Criminal Procedure Code empowering the Local Government to appeal to the High Court against an acquittal by a Lower Court.

(2). The long delay of five months in preferring this appeal.

(3). The sentence of death pronounced by the Judicial Commissioners, the decision to convict the accused having been arrived at merely by the consideration of the record, without any further evidence being let in.

(4). The Local Government, which had sanctioned the appeal, took upon itself the responsibility of considering an appeal for mercy and rejecting it.

(5). The Local Government refused to transmit the appeal for mercy to the Supreme Government, taking shelter under a technical rule which says that the petition should not be forwarded if it could not reach the Government within 48 hours of the date of the execution.

(6). The Local Government, although it had the power to do so, refused to postpone the date of the execution.

(7). The delay of the India Office in replying to Sir Henry Cotton's letter.

(8). The very meagre guarantee which now exists that cases like this will be given wide publicity, the questioning a Minister in Parliament being about the only means of doing so.

The history of this case cannot but leave the impression on one's mind that, but for the persistent attempts of our friends in Parliament to redress this wrong, the case might not have seen the light of day. India owes not a little to the untiring efforts of the "Friends of India" in Parliament who through good report and evil report have stood nobly by her.



LALA MUNSHIRAM,
FOUNDER OF THE GURUKULA, KANGRI.

raised to the heights from which she has fallen, the *Gurukul* system of education must in the first place be revived. If the cruel hand of death had not cut short a life so useful, he would have lived to see the establishment of a *Gurukul* and the history of education in India would have taken a different direction altogether. But his end came—an end so calm, so dignified and so sudden that it has deepened the pathos in which that whole life was cast. His mantle, however, fell upon the worthy shoulders of some of his sincere admirers who were determined to carry out the dying wishes of their great master. These earnest souls worked day and night and ultimately the *Gurukul* academy was established in the year 1901, A. D. We propose in this paper to give a brief account of that unique institution, unique both in the ideals and in the methods employed to approach those ideals.

THE FOUNDER'S RENUNCIATION.

Though the idea of founding a *Gurukul**—originated in the fertile brain of Swami Dayanand it took a practical shape only after the lapse of about 18 years from the time of the sad demise of the Swami.† It was Lala Munshi Ram, a successful pleader at Jalandhar, that put his heart and soul into the matter and sacrificed his all, wealth, his moveable and immoveable property and even his own sons, for the cause of this *Gurukul*. In the year 1898, the Arya-Pratinidhi-Sabha of the Punjab passed a momentous resolution to the effect that a *Gurukul* be started if Rs. 30,000 were collected for that noble purpose. Lala Munshi Ram then gave up his lucrative practice at the bar and took a vow that unless the said amount was collected by him he would not set his foot in his house. But the path of the

performer of a great work is always thorny. Tremendous difficulties were put in his way, foes ridiculed and friends laughed at him. Unmerited obloquy and pungent ridicule were all that he could expect as a reward for his labour. But a sincere admirer of Dayananda is endowed with strength enough to bear all these patiently and Mahatma Munshi Ram's moral courage was as great as ever. Ultimately success crowned his efforts, sufficient funds were collected and the *Gurukul* was established in the year of Grace 1901, A. D. Myron H. Phelps Esq., B.A., LL.B., of New York has addressed several letters to the Editor of the *Pioneer* (Allahabad) on "The ancient and the Modern Educational Systems of India" and in two of these, the eminent educationist has discussed at full length the merits of this institution in a very lucid and chaste style. The opinions recorded by this thinker who lived for months together in this *Gurukul* are well worth perusal. "The idea of establishing a *Gurukul* is suggested by Swami Dayanand in his "Sathyarth Prakash" said Lala Munshi Ram to Mr. Myron H. Phelps:

".....I was among those who thought that the true spirit of the religious reform which we all had at heart could only be carried out with the help of a school primarily devoted to re-establishing the principles and authority of the Vedas, in the lives of menour object was to start a school where strong and religious character could be built up. We recognised two great wants of the people—men of character and religious unity..... Our primary aim is simply to give our boys the best moral and ethical training, to make of them good citizens and religious men and to teach them to love learning for learning's sake. Our model is the great Universities of ancient India such as that of Taxila, where thousands of students congregated and which were supported, as were also the students that attended them by the munificence of the state and wealthy citizens....."

AN IDEAL SITE FOR AN IDEAL INSTITUTION.

When a temple to the goddess of Learning is to be erected, the first and the foremost question to attend to is the question of a suitable site. Every seat of learning must have natural grandeur, healthy environments and a salubrious climate about it. "Far from the maddening crowd's ig-

* *Gurukul* :—Literally means a 'family of preceptors' where a Brahmachari resides and reads, being always in company with the guru for not less than 16 years.

† For a short biography of Swami Dayanand Saraswati see Messrs. G. A. Natesan and Co's *Biographies of Eminent Indians Series*. Price Rs. Four only.

noble strife" and farther from the temptations and other evil influences of city life, that seat of wisdom is to be located. Better still it would be, if it were to be situated at a respectful distance from a place of pilgrimage because to the religiously bent mind of a Hindu, the idea of sanctity shall always be present. The Kangri village where this *Gurukul* is located satisfies all these conditions and therefore is pre-eminently fitted to be a seat of learning. The site covers an area of about 300 acres of land and is a free gift of a philanthropic gentleman. It is a fitting monument not only to the liberality of Munshi Anan Singh but also to the genius of that sage who, long before the Hon'ble Mr. Gokhale introduced his Elementary Education Bill in the Viceregal Council, matured his plans for giving *free* education to the sons of the soil, irrespective of birth, wealth, colour, caste or creed.

The buildings of the Academy are situated in a healthy plain at the foot of the Himalayas, at a distance of about 5 miles from Haridwar, on the south bank of the Ganges. The climate is breezy, exhilarating and extremely delightful. The natural scenery is charming. The suburban retreats of nature, which are not far off and the close proximity of the river Ganges which lends a coolness to the breeze cannot fail to impress profoundly the imagination of the pupils, to inspire them with a deep reverence for Nature and its God, to induce in them habits of serious thought and deep concentration of the mind and to fit them not only for scientific research and philosophical investigation but also for the contemplation of the mysterious problems of life and death which have been approached by sages in their sylva solitudes.

AIMS AND OBJECTS OF THE INSTITUTION.

The life of an individual according to *Vedic Ideals* is divided into four *ashramas* i. e., the stages viz. (1) *Brahmacharya*—that of a student (2) *Grihastha*—that of a householder (3) *Vanaprastha*—that of withdrawal from active life (4) *Sannyasin*—and lastly that of complete renunciation and philanthropy. For success in life it is rightly claimed that a proper realisation of responsibilities and a satisfactory discharge of duties of these *ashramas* are essential. But of all these four, the *Brahmacharya-ashrama* is regarded as the most important one because it is here that

the foundation of all the requisite virtues to fight the battle of life successfully is laid. The first and the foremost object of this *Gurukul* is to revive this *Brahmacharya*. Other aims also deserve a passing notice.

(i) Moral greatness, the authorities recognise, is at the basis of social greatness. It is believed that the training the boys receive there will make them men of good character.

(ii) The students take a vow of poverty and are taught to lead a life of 'plain living and high thinking.' Such men, the promoters believe, are best fitted to serve their country.

(iv) The institution is also fitted to be an ideal Research institute. It will turn out profound Sanskrit and English scholars. Along with the study of classical Sanskrit, Western philosophies and sciences too are taught. Chances are given to boys to employ scientific methods of research and to exercise freely their critical and analytical faculties. The fourth aim, therefore, is, to 'rejuvenate Vedic culture and to present to humanity steeped in soul-withering materialism and soul-killing agnosticism the right interpretation of the Vedas and other *Sat-shastras* which alone can satisfy the spiritual yearnings of rational minds.'

(v) Here the development of all human faculties is attended to. The harmonious development of body, mind and soul of the students forms, therefore, another peculiar aim of this unique institution. Many European, and even American, visitors have borne ample testimony to this fact and the opinions that men like Messrs. George Fox Pitt and Myron H. Phelps, Rev. Mr. Stokes and Rev. Mr. Andrew, M.A., of Delhi, have recorded in the log-book speak volumes in favour of this *Gurukul*.

THE METHOD OF INSTRUCTION.

Notwithstanding the fact that some enthusiasts have denounced the use of Vernaculars in our Schools and Colleges in unmeasured terms, there can be no denying the fact that to secure the

best possible results from real education the medium of instruction must be the *Vernaculars* alone. The use of a foreign language as a medium, however perfect such a language may be, is accompanied by serious defects and the medium of instruction in this academy therefore is *Hindi*—the Devanagari—and I, for more reasons than one, think that the authorities could not have possibly made a better selection of a vernacular. Readers, I am sure, will not be taken by surprise when I say that even such subjects as Economics, Chemistry and Physics too are taught in *Hindi*. For the benefit of the students Hindi-translations of such books as "Balfour Stuart's Physics" and Farman's Chemistry are issued. Professor M. C. Sinha, B.A., M.Sc., strange as it may seem to many, is conducting classes in Botany and proudly uses Hindi and Hindi alone as his medium of instruction. He delivers lectures in Agricultural Botany in *Devanagari* and has achieved much success in this direction. Sir James Meston, the sympathetic Lieutenant-Governor of the United Provinces, who visited this *Gurukul* recently delivered an eloquent and appreciative speech in which he congratulated the authorities on the success they have achieved in the use of the Vernacular, *Hindi*, as the medium of instruction.

THE PROBLEM OF MORAL AND RELIGIOUS EDUCATION.

Of late this problem has come to the fore-front and it is no exaggeration to say that its solution has baffled the attempts of many educationists in and out-side India. While in the civilised West endeavours are being made to cut the gordian-knot by holding national and international conferences and by producing a vast and healthy literature on the subject, in India unfortunately there are yet many difficulties to be surmounted before we can dream of tackling this problem. What with the illiteracy and the consequent incompetency of the parents to look after the morals of their boys, what with a decline in the authority, importance and activity of one *Dharma*

consequent on the springing up of numerous warring creeds and what with a distinct decline in patriotic sentiments and a reverence for national institutions and national literature consequent on the supreme difficulties existing in order to obtain the means of decent livelihood, the problem has become a very difficult one and this question more than anything else in India demands the concentrated attention of all the educationists; and sooner or later if no solution is arrived at, the unfortunate Hindu student is quite undone. It is, therefore, that the *Gurukul* authorities have made this a principal part of their curriculum and hope to produce real, sincere, honest, loyal, God-fearing, public-opinion respecting and their own-conscience revering men. The boys in the most important part of their life are for all hours of the day to be under the direct supervision of Tutors of recognised literary and moral worth. We have every confidence that students can safely be entrusted to the care of perfect gentlemen like Lala Munshi Ram, Professors Rama-Das B.A., M.A. & Tulsi Ram Mishra B.A., M.A.S., and Balakrishna M.A. These are men who have grown sufficiently old in the service of their country and bath by noble precepts and illustrious examples are best fitted to train students in the best possible manner and indirectly help both the Indian Government and the Aryan Society by sharing their responsibilities to a large extent. We wish the institution every success and hold that in such schools alone this problem can be easily solved.

THE MANAGEMENT AND THE STAFF.

No institution, however wealthy it may be can hope to survive for a long time without organisation which alone is needful for steady progress. To exercise a general but effective control over the institution there is a *Board of Control* consisting of a President (M. Ramakrishna, Ph.D., Jalandhar). Three Vice-Presidents one of whom is Lala Roshan Lal B.A., Bar-at-Law, one Secre-

tary (M. Kedirnath), one Treasurer (M. Bishambar Nath, B.A., LL.B.) and 14 other members including 3 Professors of the *Gurukula*. As far as the internal management is concerned, the members of "the Faculty" have full freedom and the Assistant Governor is in charge of this 'management.' On the staff there are men who are well-known for their capabilities and self-sacrifice. Many of them are life members and draw only subsistence-allowances. Readers may perhaps be interested to know some of them at least by names.

1. M. Munshi Ram - Governor and President.
2. *Paandit Kashy Ansh Sastri (of Benares fame)*
Professor of Sanskrit Literature and Philosophy.
3. Professor Ramadatta, B.A., M.A., - Senior Professor of English Literature.
4. Professor Balakrishna, M.A., - Professor of History and Economics.
5. Professor Tulsi Ram, M.A., M.B.A., - Professor of Western Philosophy.
6. Professor V. G. Saibhe, M.A., - Professor of Chemistry.
7. Professor M. C. Sinha, B.A., M.Sc. (U.S.A.)
Professor of Botany and Junior Professor of English.
8. Professor Lakshman Das, B.A., - Professor of Mathematics.
9. Mr. Govardhan Das, B.A., - Headmaster, School Department.
10. Dr. Sukh Dera - Medical Officer.

The *Gurukula* is, also, under the direct control of the Executive Committee of the Punjab Agricultural and Industrial Sabha. This Executive Committee appoints a Governor and an Assistant Governor who have the entire administrative control and watch and guide the educational affairs in conformity with the policy laid down by the *controlling body*. 'The direct instructional control is vested in the Principal who is assisted in his work by a Vice-Principal and a Headmaster.' The Professors and the Headmaster form 'the College Council' to advise the Principal in matters of instruction and discipline and when there is any breach of discipline in the College, this Council is authorised to mete out any punishment which it may deem fit to inflict upon the delinquents.

COURSE OF STUDY AND THE DAILY ROUTINE.

The readers need not jump to the hasty conclusion that in this institution only Sanskrit is taught and if at all any benefit is to be derived from this, it will at the most produce an army of ascetics entirely unfit to carry on the struggle with life in this twentieth century.

The course of study extends over 16 years and the scheme of studies embraces the Vedas with their *Ingas* and *Upanishads*, Modern Sanskrit and Hindi Literature and also the English Language and Literature, Modern Sciences and Philosophy, Mathematics, Principles of Trade, the Science of Agriculture, the Science and Art of Medicine and of Pedagogics, Drawing, object lessons and Practical Kindergarten too are taught.

From time to time a committee of educational experts is appointed on whose recommendation the scheme of studies is revised in accordance with the latest researches in the Science of Education. Before a student proceeds to his *Snatak* (Degree Examination,) he has to undergo a course of training for four years in the College, after he satisfies his examiners and other tutors in his *Praveshika Pariksha* (the Matriculation Examination) of the *Gurukula*. The *Snatak* candidate has to pass his examinations in three branches: (1) Vedic and Modern Sanskrit Literature, (2) English Language and Literature, (3) any elective subject as History and Economics or Science or Philosophy. A perusal of the detailed scheme will convince any reader that the course is somewhat higher than the ordinary B.A. course of an Indian University. The degree of *Uchhaṅgati* (corresponding to the M.A. or D.Sc. of Indian Universities) is conferred upon one who is permitted to take up "the Post Graduate Course" in the Academy. Students competing for this degree are to submit two original theses on Literary or Scientific subjects. These degrees are conferred in a convocation held during the Anniversary of the *Gurukula* which ceremony resembles closely the one followed by the Indian Universities. There are 10 classes in the School Department and English is taught from the VI class onwards. The *Uchhaṅgaya* was

thousands and never in any year less than thirty-thousand rupees have been collected and this year the collections went up to Rs. 70,000. Nearly four thousand people gather there to do honour to the memory of Swami Dayanand and to bless the institution.

The '*Vedic Magazine*' edited by Prof. Rama Deva B. A., M. R. A. S. is a high class English Monthly, and the '*Sat Dharma Pracharak*,' a Hindi Weekly, edited by one of the graduates of the Gurukula are the organs of the Gurukula. They cater to the tastes of the general reader too inasmuch as they deal with topics of general interest, Indian History, Philosophy and Antiquities.

During Long-Holidays, the teachers take their students and visit places of historic interest. These educational tours called "*Saraswati Yatra*" are of immense benefit to students. Mr. Myron Phelps followed one such party and has published his interesting diary in the *Vedic Magazine*.

THE FUTURE OF THE BRAHMACHARIES.

The Gurukula is not affiliated to any Indian University. On the other hand it is by itself an University. But even the best friends of the institution are at times inclined to entertain serious doubts as to the future of the *Snatakas*. Will these students in this age of tooth and claw competition be able to secure means of decent livelihood? Of what use is their education if they cannot get into Government service? What shall be the commercial value of these degrees when their rival degrees of Indian Universities have a great market value? If for want of occupation, these Brahmacharies were to starve, what is the use of maintaining such an institution at a tremendous cost and why should we risk and mar the future of our youths? Is there Rama or Dusharatha or Dushyanta to maintain the Vishwamitra or the Kanva Ashrama? Similar are the doubts that cross the minds of many and especially of those who do not believe in the notion of 'Learning for learning's sake' and regard

'Government service' as the goal of University Education. We do not in this paper deem it worthy to deal exhaustively with this question of questions but still we feel strongly inclined to place a few facts for the kind consideration of men clinging to the notion of the utter uselessness of the Gurukula system of education. In the first place, we shall have to admit whether we will it or not, that even with the increasing efficiency of the Government organisation and even with greater chances of employing the sons of the soil in the Government Service, the demand is extremely limited and the supply is year by year tending to be great even with the five existing Indian Universities. The demand shall probably over remain the same but with the establishment of Universities at Dacca, Nagpore, Burma and Ahmedabad not to say of the Hindu and the Moslem Universities, the supply of those seeking Government service is bound to be infinitely great. Will not then the market-value decrease and what will be the future of those that are turned out year by year by the Indian Universities? Let the friends and foes of the Gurukula calmly ponder over this aspect of the question. The Gurukula authorities, however, have still faith in the future of their Brahmacharies. To put their views in a nut-shell, they observe and rightly too that their students who shall in all probability be men of sound body and sounder minds have, even if the British Government were to shut their doors against them, other walks of life open for them viz. (1) The betterment of the state of Agriculture, (2) The working on such lines as would lead to the Commercial prosperity of India, (3) The amelioration of the moral, social and religious status of Hindu Society first, (4) The work as preachers of Vedic Dharma, (5) The organisation of Rural Co-operative Credit Societies and of Plague and Famine Missions in India, (6) The noblest work of preserving the national literature by undertaking research work in the vast field of Sanskrit, (7) The bringing in

of the torch of Light and Learning in the dark homes of the poor, and (8) The turning out as patriots and servants of India, of real, substantial work of uplifting, Indians first and foremost and humanity afterwards. Are all these not noble professions and is there any power on earth which will deny to them the privileges of becoming benefactors? Will they when they undertake such noble work, starve? We pause for a reply.

CONCLUSION

There was a time when the loyalty of the Arya Samaj was questioned. But mark, gentle reader, the way in which the Arya Samaj is in all earnestness and sincerity of purpose prepared to be strictly loyal to the British throne. It has, if we rightly and without prejudice view the situation, lightened to a certain extent the burden of the Government by establishing Schools and Colleges all over the Panjab and in some parts of the United Provinces and by founding orphanages and many girl-schools too. Men Sir Louis Dane, the Lieutenant-Governor of the Panjab, admitted this and congratulated the Samaj on its educational activities. I for one believe that perhaps owing to any external or internal disaster the work of the Samaj may be undone in other departments of human activities but am never prepared to admit that the educational work and activities of the Samaj will any day be undone. If ever the future history of education in India were to be written, no historian can fail to assign a prominent place to the D. A. V. College at Lahore and the Kangri Gurukula at Haridwar. On sands of time they are bound to leave permanent impressions. Like every other institution it may have some defects but a patriot's duty is not to find flaws and pick holes but to advance the cause of amelioration. We are to pile stones over and not to pull down, the national edifice. The Kangri Gurukula has not only a claim on Indians but on all members of the civilis-

ed world who are disgusted with the modern materialistic civilisation.

His Majesty the King-Emperor George V in reply to the address presented to him by the University of Calcutta made some very profound observations on the ideals of education. Said His Gracious Majesty :

"It is to the Universities of India that I look to assist in that cordial union and fusion of the culture and aspirations of Europeans and Indians on which the future welfare of India so greatly depends.....you have to conserve the ancient learning and simultaneously push forward Western Science. You have to build up character without which learning is of little value."

It is exactly the spirit these words of wisdom and sound sense uttered by our Gracious Majesty the King-Emperor George V that one finds reflected and the same sentiments re-echoed, in the ideals of the Gurukula. This is one of the practical ways in which the admirers of Swami Dayanand show their loyalty to the British throne. They want to "conserve the ancient learning and push forward Western Science," and they also want to produce men of character, men of strong bodies and stronger minds and men who would be loyal and patriotic citizens. Such an institution richly deserves our support and we wish every success to the Academy and bless the memory of the great Swami who presented to us these grand ancient ideals of education and has therefore rightly earned the gratitude of all right-thinking men.

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started with 4 classes and 53 students, but now there are 13 classes and 260 students in the School Department and 24 Brahmacharies in the College Department. Last year two students took their Snatak (B.A.) degree. The daily routine is simply charming. The whole atmosphere is one of love and fraternal relations existing between the students and the teachers excite wonder and curiosity especially in those that have had the experience of School and College-life in India where these are conspicuous by their absence.

At 1 a. m., Senior and at 4-30, Junior Brahmacharies and members of the supervising staff rise in response to the tin-tin-tin of the Ashram bell, fold up their beddings and proceed to the Ganges where they jump into the water and enjoy a good morning bath. Most of the students and Superintendents know swimming and swimming competitions are accordingly entered into with great zeal and eager enjoyment. When the winter is severe they go to the bath-room which was erected at a cost of over two thousand rupees donated by certain philanthropic ladies and gentlemen. Before bathing all the Brahmacharies take physical exercise and undergo drill under the direction of the Superintendents. Between 6-30 and 8 they commence their daily *vyasna* viz., (1) *Sandhya*—Prayer and Meditation (2) *Agni-hotra*. After this they are given fresh milk and from 6-15 a. m., to 10-30 a. m., regular classes are held when the morning meal is served consisting of a liberal supply of bread, pulse and vegetables and fruits. Rice-pudding and *Milk* are served occasionally. The diet is strictly vegetarian. Till 2-45 boys take rest though the senior students utilise the interval in reading the books from the library. Again the teaching-work goes on till 5-15 p. m. The boys then engage themselves in playing games. After dinner the boys proceed to their dormitories and revise their lessons. At 9 p. m., all the students go to bed. The college students are required to maintain diaries and record their daily work.

RULES OF ADMISSION, ETC.

The Gurukula is open to all Brahmacharies who satisfy these conditions :

(i) Their *Vedarambha-Sanskar*—Initiation ceremony—should be performed according to "Vedic rites."

(ii) The age of the Vidyarthi seeking admission must neither be less than six nor more than eight years at the time of admission.

(iii) The boy must be physically and mentally sound.

(iv) The parents or guardians should under-

take neither to marry nor to betrothe the Vidyarthi till he is at least 25 years of age.

(v) The parents are to sign a form of agreement binding themselves not to marry the student before he completes his twenty-fifth year, not to withdraw him from the Gurukula till the completion of his course and to pay Rs. 10 per mensem to defray his maintenance charges regularly.

In a prescribed form of application the guardians are required to furnish all the information regarding the boy. The boys undergo medical examination at the time of admission and if the *Pratinidhi Sabha* find that all the conditions for admission are duly fulfilled, permission is willingly granted to enter the family of the Guru. Every year hundreds of applications are pouring in but for want of adequate funds the Sabha is forced to reject many though on an average 25 students are admitted annually. The Sabha as far as the funds permit undertakes to maintain in the Gurukula at its own expense, promising orphans or sons of persons who are unable to bear wholly or in part the cost of maintenance. Education in the Seminary is free and when sufficient funds are collected all the Vidyarthies shall be maintained and educated free of charge.

RESTRICTIONS ON STUDENTS.

The objects of the institution will be entirely defeated if undue liberty is given to the inmates of the *Kula*. Full liberty is given where it ought to be given and at the same time restrictions are placed in their way which are considered by carping critics as singularly rigorous. But the authorities feel that these are indispensable.

"No student is allowed to visit a town or a village except under special circumstances, such as serious illness or death of his guardian or some other near relation or serious illness of himself. Vidyarthies going out for a walk or some other purpose are invariably accompanied by a teacher or a superintendent. None but the guardian or his near relative is allowed to visit any student. Even the visits of guardians may not exceed once in a month. Such meetings take place under the direction of the Governor and the Visitors are treated as the guests of the Gurukula. The duration of such a visit shall not ordinarily exceed two days. The students

HINDU PSALMS AND HYMNS

BY

MR. K. V. RAMASWAMI, B.A.

PRAYERS, spiritual songs and poems are found in the literature of almost all religions. They have no doubt their origin in the age-long tendency of man to pray and praise, to dream of a Hope and a Bliss beyond, to sing of Light, Purity and Love. Hinduism early gave rise to these hymns and prayers which are called, in Sanskrit, *Stotras*. Their beginnings are to be found in the centuries before the Christian era. We shall have to say something later on about it. Once created, the *Stotra* had a rapid development. Every great religious movement ever since—be it all-Indian or provincial—has produced a fresh crop of hymns and songs until at last the *Stotras*, classical and vernacular, have become a most important part of the literature of Hinduism.

These hymns and songs occupy an important place in Hindu life and culture. There is scarcely a Hindu, boy or man, peasant or Brahmin, who does not know one or other of these hymns. They are the current coin of piety and religious culture. The peasant of the South, on his return from the field, stops at some way-side temple, sets down the spade, and with folded arms rapturously pours forth some hymn in his native speech. The Mahar, in the midst of his hunger and misery, consoles himself with some song of Tukaram or Chokamela. Of an evening, there may be seen in the military hill-quarters of the North the native soldiers, hailing from Oudh or the Punjab, assembling round a fire and singing all together some hymn of Tulsi Das or Kabir Das. Boys are taught to recite these hymns. They dwell at all times on the lips of the Brahmin and the Sanyasi.

But their cultural value apart, these hymns are profoundly interesting to us as expressions of the religious mind. We are in these songs and prayers face to face with the Hindu soul—sometimes loving, sweet, devotional—sometimes mystic,

bold, aspiring,—now, tender, trustful,—and now, burning, prophetic. The joyous songs of the Yogi, the victor over sense and sorrow, alternate with the fervent prayer of the faithful and the devoted. They contain the doubts of the sincere and thinking soul as well as the piteous plaints of the broken-hearted, the hopes of simple piety and the joys of ordinary worship. It is but natural that the spirit which sang forth the Vedas, the soul which grew to the very infinite of thought in the Upanishads, should utter itself forth in songs, hymns and prayers.

The hymns in the vernaculars and in Sanskrit form a very large literature. The aim of this essay is only to treat of the Sanskrit hymns. And even here, we can do no more than merely touch upon a few of them and indicate their nature and contents.

All the hymns and prayer-poems are called *stotras* whether they occur in the sacred books like the Puranas or, are the compositions of historic poets, reformers and saints. A distinction has been made among them such as that which occurs in Christian literature. The Puranas,—the Vishnu, the Skanda, the Bhagavata, the Brahmaravivarta and the Brahmanda—Agamas like Sanathkumara Samhita, Narada Pancharatra, and other sacred writings like *Adhyatma-Ramayana* contain a large number of *stotras*. They are put in the mouths of Gods and Rishis. They may be called Psalms as they resemble the sacred compositions of David and Solomon. Some power and sanctity is also attached to them. The rest, the compositions of hymen, have been called hymns. The distinction is useful from a historical and literary point of view.

The origin of these *stotras* is lost in obscurity. Early Sanskrit literature supplies some rudiments. The Vedas are but a collection of hymns, outbursts of primitive wonder and poetry. The Upanishads contain many passages which are in spirit, though not in form, magnificent psalms. Hymns of praise are found scattered in the Epics. During the Buddhistic age were composed or sung short stanzas and poems which are called

after the "Sisters" and "Brothers." Like these sayings and songs of the Buddhist monks and nuns, Hinduism also had, one may believe, floating pieces of prayer and poetry. Later on, in the early centuries of the Christian Era, when the national mind grew self-conscious and set itself to the task of arranging and classifying its heritage—when the Puranas came into existence—these hymns and prayers were written down, perhaps amplified and improved, and given a setting in the Puranas and the Itihāsas. Such is the origin of the *stotras* which have been called Psalms. Some of these Puranic *stotras* pass off into another category, the *Mantras*. They are dry combinations of occult syllables and epithets. Repetition of them is said to yield mystic power. One should be initiated into them. As classical poetry advanced, the advantages of the *stotra* made it popular. The same genius that produced polished poems and beautiful dramas also gave to the world short masterpieces of religious poetry. As a result, we have numerous hymns of varying beauty and power.

These psalms and hymns rest upon mythology. Indeed they belong to the literature of mythological or Puranic Hinduism. Without a proper knowledge of the place and function of mythology in Hinduism, one might be easily misled by the several gods and goddesses addressed and hymned. These gods and goddesses are not the denizens of a barbarous pantheon. Nor are they the jealous rivals for a superstitious adoration. They bear a far different relation to the Hindu scheme of religious thought and ideals.

The genius of India often speaks through fiction and mythology. The ideal clothes itself in story. The allegory conceals some truth of philosophy or religion. The hopes and dreams of some by-gone age are stored in a legend. NACIKETAS—DRUVA—KRISHNA—what immortal legends do these names represent! Whole ages of national effort and aspiration are epitomised in these names. Somewhere Sister Nivedita has spoken of mythology as the 'jewel-casket of humanity in which are carried the hope and the piety and the fancy of one generation after another for the benefit of posterity.'

Hindu mythology conceals in its myths, stories and gods, the ideals and dreams of the Hindu race.

The two mythological entities which embody the Hindu ideas of the Divine are the Siva-mythology and the Vishnu-mythology, the latter including in itself the two popular phases of Rama and Krishna. The picture of Siva stands for all purity, all freedom and renunciation. The great God, with matted locks, smeared with ashes, wearing skulls and serpents, immersed in the deep solitudes of the mountains, has always been dreamt of as the very type of that Renunciation which has haunted the Hindu mind since the dawn of religion. Both singer and saint recur to Him as the greatest Yogi. Lord as He is of all the worlds, He desires nothing. Pleasure and pain alike do not move Him. He is for ever immersed in meditation. But more than this He is the great Teacher. His gifts are Knowledge and Bliss. He is the great curer of the souls. When infirmities kill, when passions distract, the Hindu turns for help to the great God who is all *gnana*, all Bliss. Like the ancient psalmist in the *Shandapurana*, the Hindu still invokes Siva for Light and Knowledge, calls upon Him to throw His armour (*Kavacha*) around him and protect him against hell and death.

The Vishnu-mythology takes us into another sphere of the Ideal Divine. The Hindu's dreams of Divine Grace, Mercy and Love find expression in the Vishnu-Idea. The several incarnations of Vishnu proceed out of an abundance of mercy which man can only faintly imagine. The thousand ways in which He, taking the human body, mixes among the human throng and helps man and beast alike, do not sufficiently express the profound love He is capable of. Vishnu is indeed the great, all-merciful Protector and Saviour. Rama and Krishna represent but different phases, more popular and loving, of the Vishnu-Idea. A pure and almost ideal devotion centres round Rama. The thought of the ideal man, Rama, also blends in this faith. As a result, a number of high-spirited and extremely devotional prayer-poems have been inspired by Him. Krishna, however, has dominated the

Hindu mind and imagination more than any other. At once king and cowherd, saint and lover, child and god, Krishna holds the heart of Hinduism. He is all mercy and love. His very face rains happiness. He inspires devotion and love wherever heard or known. As time grew, the worship of Krishna took on a rich coloring of the amorous. It was a natural result of that extreme devotion and that loving faith which began to centre round Him. Witness the rise of such literature in Europe itself in the Middle Ages the sacred pattern of which is the famous song of Solomon "I am my beloved's and my beloved is mine".

We shall deal with a few select psalms and hymns.

The psalm *Siva Karutcha* which is found in the *Skanda Purana* is the famous archetype of all the *stotras* addressed to Siva. It contains some 30 stanzas and a number of unmetrified appellations and descriptive epithets of Siva added at the end. The characteristic ideas and aspirations which cluster round Siva find expression in the psalm. There is a certain vigour, a profuse imagery and a primitive grandeur about the psalm.

सर्वत्र मां रक्षतु विश्वमूर्तिः

उक्तेतिर्मयानन्दघनविद्याम ।

श्रीं नमो भगवते सदाशिष्य, सकलतत्त्वज्ञमहाय

ममामयंकुरु, नरकमहाभयानामुद्धर, संजीवय संजीवय,

दुःखानुरं मामनंदय, शिवरुचयेन मामाच्छादय,

मृत्युञ्जय, सदाशिव शम्भक नमस्ते नमस्ते.

(May Siva, who is Pure Light and Bliss, who is Good Absolute, protect me everywhere—Obeisance to Thee, O Lord, the Ever-Blissful, the Essence of all Truth—Fill me with hope: Save me from the fear of Hell: Endow me with Life: Send joy unto my sorrowful mind: Protect me with Thine armour: Conqueror of Death, Ever-Blissful Siva, Obeisance to Thee.)

Another psalm which occurs in the *Brahmavivarta Purana*, *Anitha Krita Sivastotra*, invokes Siva as guru.

जगद्गुरो नमस्तुभ्यं शिष्या शिष्याय च ।

योगीश्याय च योगीश शुद्ध्यां गुरवे नमः ॥

(Obeisance to Thee, Siva, Teacher of the universe, Giver of Bliss, Yogi of yogis, Guru of gurus.)

There is a psalm to Siva attributed to *Markandeya*. The Puranic story of Markandeya is a moving one. The psalm bearing his name is therefore of special value. It is full of a strong faith in Siva. Why should one fear Death, who trusts in that great and powerful God before whom nought in all the worlds can stand? The heroic elements in Siva's character and history are beautifully brought together in this psalm.

The first of the psalms addressed to Vishnu is the one called *Narayana-Parna* which occurs in the *Uthlavatha Purana*. It is like other *stotras* of the same order a prayer to Vishnu asking for protection and happiness. A more famous psalm is the one attributed to Vyasa, called *Arta-Narayana Stotra*. The psalm is typical of all Vishnu-stotras. The psalmist sings of the manifold occasions in which He has helped the faithful and come to the rescue of the oppressed. Then follows a description of His qualities. He ends with a prayer for Grace and Protection. The burden of the psalm is beautiful and almost heart-melting.

श्रुतिप्रायश्चित्तस्य भगवान् नारायणो मे गतिः ।

(That God Narayana who is the support of the distressed is my Salvation.)

An equally good psalm is the *Pishnathara Raja* uttered by *Parma* in *Kulki Purana*. It contains a fascinating description of Vishnu's person with a most touching prayer at the end—

ह्रीं ह्रीं सेवया देवमता

पदेस्तपेः पूरितं मे शरीरं ।

सोमाक्रान्तं शोषमोहादपिबं

हृषाहस्ता पाहि मां वामुदेय ॥

(Through misfortune, I am low, shamed. My mind is filled with sorrow and sin. I am a prey to greed. Delusion and grief possess me. Look on me with merciful eyes, O God, and save me.)

The doctrine of religious feeling that most readily links itself to the Vishnu-Parna-Krishna-mythology is that of *Bhakti* (devotion). Though timidly hinted in the earlier scriptures, *Bhakti*

most plaintive tone in it which attains its climax in the last stanza where they say—

वयं किं स्तव्यं कुर्मः क्षियः प्राणेश्वरेश्वर ।

प्रसन्नो भव नो देव दीनयन्त्रो कृपां कुरु ॥

(What praise can we, *women*, give to Thee, O Lord of Life: Appear before us, O God, and show mercy towards us, O Friend of the poor.)

As we pass on from the psalms to the hymns—from the imperfect praises or mystic *Mantras* interspersed in the narrative of the Puranas and the Agamas to the compositions of poets and reformers—we see some marked changes. The individual note becomes more prominent. Each *Stotra* is fraught with some supreme emotion or sentiment. We hear the broken voices of sorrow and sin. Mercy and Love are invoked in more living strains. The burden of the song is no more the simple *Namaste* ("I bow to Thee") or *Bhajeham* ("I meditate on Thee"). The form of the hymn also is a great improvement on that of the psalm. It is more perfect in construction. There is no diffuseness in thought or phrase. Poetry becomes more polished. Each *Stotra* approaches a *Kavya* (a rhetorical composition) in poetry and finish.

An excellent representative of this class is a hymn entitled *Siva-Manasa-Puja*. It does not bear the name of any author. Yet it has got a sincere and almost touching individual note in it. The devotee pictures out of his imagination all the best materials of worship one can offer. He cannot provide these things actually and so he offers them mentally. He is unable to visit the temple duly, or make *Pradakshina* there, or sing hymns to God. But what of that? God shall consider all his words as prayer, all his acts as worship unto Him. What humility, what faith does this show?

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं वृद्धं
पूजा ते विषयोपभोगचन्द्रा निद्रा समाधिस्थितिः ।

संचारः पदयोः प्रदक्षिणविधिः स्तोत्रादि सर्वं गिरी
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनं ॥

(My Soul Thou art: my mind I liken to Parvathi: my *pranas* are Thy followers: My

body is Thy Temple: my enjoyment of things shall be Thy *pūja*; my sleep shall be equivalent to meditation on Thee; my wanderings shall form *pradakshina*; my words are prayer unto Thee: O Lord, whatsoever I do, consider that all as worship unto Thee.)

Another hymn entitled *Harisaranashtakam* is fraught with an equally intense faith. The author casts his eyes everywhere, but finds not hope in anything—brother or wife, family or wealth. His trust is entirely in God. He plaintively sings that he has performed no sacrifice, nor visited holy places nor offered the daily worship regularly. He is bound by service to another.

नीपासिता मदमपास्य मया महोत्त-

स्तीर्णानि यास्तिकथिया न हि सेवितानि ।

देवार्चनं च विधिष्वपि कृतं कदापि

तस्मात्त्वमेव शरण्यं मम शंखपाणे ॥

(I have not celebrated any great sacrifice; nor have I gone on any pilgrimage with a devout heart; I have not performed Divine worship regularly. Therefore, O God, Thou art my sole refuge.)

But the most thrilling part of the hymn is the 5th stanza where he says "that the thought of his past evil acts makes his heart tremble" and adds "But Thy mercy, O God, is world-known. Therefore Thou art my sole refuge".

पूर्वेकृतानि दुरितानि मया द्वु यानि

सृष्ट्वाखिलानि हृदये परिकल्पते मे ।

व्यातां च ते पतितपावनता द्वु यस्मा-

त्तस्मात्त्वमेव शरण्यं मम शंखपाणे ॥

(When I think of the several evil acts I have done in the past, my heart trembles; but Thy Mercy to the fallen is world-known. Therefore, O God, Thou art my sole refuge.)

There is a brilliant hymn by King Kulasekara entitled *Mukundamala*. A spirit of supreme devotion pervades the whole hymn. His chief prayer is that his whole life should pass with the words *Mukunda*, *Bhakti-Priya*, *Dayapara*, etc.

(sacred epithets and appellations of God Vishnu) on his lips. He cares not how he dies or where he dies or what becomes of him after his death provided he always remembers to his death the God Narayana.

Another hymn prays for calm and purity and for increase of the love of human-kind.

अविनयमपनय विष्णोः इमय मनः शमय विषयमृगतृष्णां ।
भूतदयां विस्तारय तारय संसारसागरतः ॥

(Remove my unseemliness; chasten my mind; kill all my worldly desires; increase my love of the human-kind; carry me safely across the sea of life.)

There is a hymn addressed to Siva by *Upamanyu* which touches a very high mark. No hymn displays such a deep discontent with oneself. He sings in sorrowful strains of his own ignominy and misery. Desires distract him. Sorrow eats him up. Ignorance surrounds him. He prays for but a glance, a merciful look of Siva. He asks Siva to dwell in his heart and dispel all error and ignorance.

महतः परितः प्रसर्पतस्तमसा दशमेदिनो भिदे ।
दिनमाय इव स्वतेजसा हृदयमेमिन् मनगुहेदि नः ॥
कदायं विद्यामि किं करोम्यनुतिष्ठामि कथं भयंकुलः ।
कं नु तिष्ठसि रक्ष रक्ष मामयि शंभो शरण्यतोऽस्मि ते ॥

(In the darkness which encircles me all round and shuts my vision, rise Thou, O Lord, like the Sun and dispel it all with Thy Light.

Whither shall I fly? What shall I do? How shall I, oppressed with fear, support myself? Why stand Thou quiet, O Lord, help me, help me, I am fallen at Thy Feet.)

Sivapradha-Kshamapana-Stotra is another hymn of the same order. It is a prayer to Siva asking for forgiveness and mercy. The author looks back upon the several periods of his life and finds them all chequered with anxiety and sorrow, worldliness and desire. With a whole heart, he prays for pardon and grace.

Jagannathashtakam is a short devotional poem addressed to Krishna. The devotee prays not for

kingdom or for gold but only for Krishna's grace. "May he who is the Lord of the universe appear before my eyes."

A well-known hymn of Sankara is addressed to Parvathi. She is always addressed as mother. What word can signify better the profound ideas of love and protection which the Hindu mind associates with her name? This is called *Darya-paradha-Kshamapana-stotra*. He plaintively says that he has been slack in worship and faltering in his devotion. But is she not the Mother? "Bad sons are born, but a mother never turns indifferent to them" Such is the beautiful burden of this hymn.

There is another hymn to Parvathi which better expresses the ideas associated with that goddess. This is the *Annapurnastotra*. Parvathi is hymned as the mother "who gives food in abundance." The hymn is a noble tribute of gratitude to the Goddess-mother for her care of the welfare and happiness of her children—

उर्वी सर्वजनेश्वरी भगवती मातामपूर्वेश्वरी
वैष्णो नीलसमानकुंतलहरी नित्यान्नदावेश्वरी ।
सर्वानंदकरी दशानुपकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातामपूर्वेश्वरी ॥

(Divine Mother, Goddess of all, adorned with dark-blue hair, Eternal Giver of Food, Author of Happiness and the ten *Cubaks*, Merciful Goddess-Queen of Benares, give us alms.)

But the hymn is more than this. As the author proceeds, he strikes a higher note and calls upon Parvathi not only to give him food and water but also faith and knowledge. He closes with the devout words on his lips that "Siva is his father, Parvathi his mother, devotees are his kin and the three worlds his native land."

To the student of Christianity, nothing can appear more striking than the supreme influence that the life and character of Jesus exert on his followers and the perfect devotion with which they adore his very name and utterances. It is with equal, if not greater, faith and love that the Hindu mind turns to its ancient gods. Whether the

Divine is conceived under the form of a kind-hearted Siva or a grace-giving Vishnu, under that of a noble, large-minded Rama or a smiling, all-loving Krishna, the Hindu's whole heart goes out in adoration to them. A large number of hymns are therefore poems of devotion and praise. The Puranic Stotras, one might have noticed, are all of this class. They are simply hymns of praise addressed to the several gods. The compositions of poets add a large number to these devotional pieces. They display high poetic value and breathe a large and varied spirit of devotion.

The most famous and widely-read of these devotional poems is that long lyric, *Krishna-karnamrita*, the work of the sage-poet, *Lilasuka*. The life of Krishna with its thousand episodes is a perennial source of joy and faith to the Hindus. The poet celebrates this life in sweet and imaginative verse. He conjures up one picture after another of Krishna—now sporting with the *Gopis* and now leading the cattle to the meadows, now thrilling the woodlands with entrancing music and now wandering on the banks of the moonlit river. Here is an ideal picture of Krishna which has delighted the imagination of the people for generations.

कस्तूरितिलकं ललाटफलके वक्षस्यले कोस्तुभं,
नस्यैव नयमौक्तिकं फगले वेणुं करे कद्रुणं ।
सर्वज्ञे हरिचन्दनं च कलयन् कण्ठे च मुकुटारलि,
गोपक्षीरपेक्षितो विजयते गोपालचूडामणिः ॥

(With the mark of *Kasturi* on his forehead, jewel on the bosom, pearl on nose, flute in hand bangles on the arm, smeared with sandal all over, adorned with the necklace, surrounded by the *Gopis*, Krishna the Fairest, shines resplendent.)

Yet in the midst of all the sports and festivities described, one is conscious of the divine nature of the actor therein. The smiling little child is the Great Being come to rescue the world. The fair youth sporting with the *Gopis* is the One whom Yogis and saints with pure hearts adore night and day. A supreme spirit of ecstatic devotion pervades the whole poem.

Sivananda lahari of Sankaracharya is a long

devotional poem addressed to Siva. Siva is pictured as the great, all-knowing God, kind to his worshippers, full of a heart to help and to save. The poem is full of appeals for mercy and love expressed in various poetic ways.

प्रभुस्त्वं दीनानां खलु परमपन्थुः पशुपते,
प्रमुखोऽहं तेषामपि किमुत पन्थुत्वमयोः ।
त्वयैव क्षन्तव्याः शिव मदपापाद्य सकलाः,
प्रयत्नात्कृतव्यं मदभनयिष्ये पन्थुसरणिः ॥

(Siva, Thou art the Lord of the poor, nay, their greatest kinsman; I am the chiefest of the poor; why then speak of our kinship? By Thee alone are to be forgiven all my faults; Thou shouldst actively protect me; for such is the duty of kinsmen.)

It is well-known that Siva once appeared as a hunter. The poet says "Ancient Hunter! Why wander hither and thither in search of game? There abound in the wilderness of my mind all kinds of beasts like jealousy, desire, lust,—come, kill them and enjoy the sport." Again he says "What can a poor devotee give to Siva, the Lord of all the worlds?"—

कमये दास्येऽहं भवतु भवदये मे मनः

well, take my heart—may my heart become thy property." There is evident throughout a passionate longing for that peace and joy which comes of a mind free from all earthly taint and desire.

Sivananda lahari became the model of many a religious poem addressed to Siva. There is one *Dinakrandana Stotra*, the work of a twelfth century poet, *Loshitaka*. It has got neither the learned diction nor the high imagination of *Sivanandalahari*. The style is on the whole hard and difficult. Yet it contains two or three stanzas which display a keen religious feeling. The poet is aware of his own weakness and sin and prays for Divine Mercy.

Sirasataka is another poem of the same class, learned and rhetorical.

There is a peculiar class of hymns in the Hindu literature, a parallel to which is not found in the literature of other religions. The *Namavalis* or *Stotras* containing merely the names and epithets of God, are a peculiar product of Hinduism. The sacred names have got a fascination for the Hindu hymnographer and devotee which is quite unique. These *Namavalis* are not however without their own beauty and value. The names are derived from a rich mythology. Each phrase or word carries our imagination back to some thrilling episode of Divine mercy or Love. The memories of *Bhakthas* who prayed not in vain revive in us. Wicked and arranged by a master-hand, these *Namavalis* display a high poetic value. The most beautiful example of this class is the one called *Harī-Namavalī Stotra* from which we give the following—

नारायणं निराकारं नरवीरं नरोत्तमम् ।

मुक्तिं नामनायै च तं वन्दे नरकान्तके ॥

राघवे रामचन्द्रे च गद्यधारी रमापति ।

राजीवलोचनं रामं ते वन्दे रघुनन्दनम् ॥

(I bow to Nārāyaṇa, the Formless, the Valiant, the best of men, the man-lion, the Lord of *naraka*, the Enemy of Naraka.)

(I bow to Rama, the Delight of Raghu, the Enemy of Ravana, the Lord of Fair Sita, the Lotus-eyed.)

There are a number of hymns which contain prayers for worldly prosperity and happiness. Such are the *Daridriya-Dahana Stotras* addressed to Siva and other *Stotras* addressed to Vishnu. These hymns may sound a little strange in modern ears. But this much ought to be said that they were at least worthy of the age in which they were produced and the men who so prayed. They are found in the mouths of great Acharyas and pious men of note. Not infrequently in ancient days, learning and virtue were associated with indigence. The pious house-holder who fed the pilgrim, honoured the religious mendicant and trained his children in Dharma and in knowledge often found himself in the midst of failing re-

sources. Or the man of learning who imported the light of ancient culture to many a youth assembled from the most distant parts of the country met with a cruel world. In the mouth of such an one, the pious house-holder who spends himself in charity or the *Guru* whose labour for learning and humanity is repaid with poverty, a hymn asking for wealth and food may have point and beauty which cannot be sufficiently appreciated.

The philosophic and didactic hymns form a very large class. The theme of the *Atman*—its Freedom, Purity and Bliss—furnishes materials for stirring songs. Or the songster, in terms of ever-fresh beauty and power describes the nature of God, His Omnipotence, His mercy and Love, His immanence in everything. Or rolls the cry "Give up lust and hate, desire and pride—Pierce the veil and find the Soul—Confound Him not with that which death and desireth—He is witness and Lord—Turn thy eyes inward—Constantly seek Him, the Light and the Goal." The *Upanishads*, with their glorious descriptions of Brahman, the "one reality," with their reflections on Karma and Gnanam, with their rhapsodies over the Bliss Eternal, with their numerous appeals for purity and self-control, form the very rock whence these magnificent hymns and spiritual songs have been hewn. These hymns are characterised by a striking boldness of tone and a certain vigour of phrase. The themes lend themselves to bold, declamatory poetry.

A good specimen of this class is the one entitled *Parapriya*. The author observes how people about him worship God. Nothing is more contrary to the nature of God than the mimicries they indulge in in their worship. The ordinary worshipper takes a *Zingam*, gives it a seat, bathes it in holy water and sings to it. What can be more contrary to the thing meant? The thought of this leads to an exquisite hymn. "How give a seat to One who is himself the support of the world?—How sing songs to One whom even the Vedas cannot find out?—Why burn camphor before One who is self-effulgent."

प्रदक्षिणा ह्यनंतस्य सिद्धेरस्य कुतो नतिः ।

वेदवाक्यैरवेद्यस्य कुतः स्तोत्रं विधीयते ॥

(How make *pradakshina* round One who is limitless? Why bow to One who is without a second? How sing hymns of One whom even the Vedas cannot sufficiently know?)

The didactic piece is also frequent in these hymns. The hymnographer clothes in verses of ringing clearness and pointed appeal the old maxims and ideals of the Hindu Religion. There is a fine hymn of this sort entitled *Visvanathash-takam* from which we give the following stanza—

आशां विहाय परिहृत्य परस्य विदां

पापे रतिं च मुनिवार्य मनस्समाधौ ।

आदाय हृदयमलमभ्युपतं पेशं

वाराणसीं पुरयति भज विश्वनाथं ॥

(Give up desire; Slander not thy neighbour: Avoid sin; Set thy heart firmly in meditation: Worship the Lord-God of Benares, *Visvanatha*.)

But a large number of these philosophic and didactic hymns owe their authorship to that master-mind, Sankaracharya, a few words about whose work and mission are necessary. In the age which preceded Sankara, religion had fallen to a low level. It fell upon Sankara to dispel the errors that had accumulated under the name of religion, to unify the worship and faith of the people. His culture and intellect nobly fitted him for the task. He revived doctrines of the Upanishads and re-established their authority. As has been said, the work of Sankaracharya was "the relinking of popular practice to the theory of Brahman, the stern infusion of mythological fancies with the doctrines of the Upanishads." His hymns and songs popularised the revival, spread broadcast these doctrines and ideals. The style of his *Stotras* is clear, rich and highly poetic. The thought is bold, philosophic.

One should think that Sankaracharya started on his work with the words "That is true knowledge which is taught in the Upanishads.—They are the blessed who have conquered their desires,"

ringing on his lips like a war-cry. For so runs the first stanza of a brilliant hymn called *Dhanyashaktam*.—

तज्ज्ञानं प्रसमकरं यदिद्रियाणां

तज्ज्ञेयं यदुपनिषत्सु निश्चितार्यम् ।

ते धन्या भुवि परमार्थनिश्चिताः

शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥

(That is Knowledge which calms the senses, That is to be known which is determined in the *Upanishads*. They are the blessed whose hearts are set on the Supreme: the rest welter in a world of confusion.)

He wrote also a number of songs of the Atman which contain highly poetic descriptions of the nature of the Atman and the Brahman. We are all familiar with them through their burdens like *Siroham* "I am Siva". Here is an extract from one called *Atmananahakam*.—

नाहं जातो जन्ममृत्युं कुतो मे

नाहं प्रायाः क्षुतिपक्षे कुतो मे ।

नाहं चित्तं शोकमोक्षौ कुतो मे

नाहं कर्ता पन्थमोक्षौ कुतो मे ॥

(I am not born; whence, then, birth or death to me? I am not this life; wherefore have I thirst or hunger? I am not this mind; wherefore have I delusion or sorrow? I am not the doer; wherefore, then, am I bound or free?)

The most famous of his didactic pieces is a long poem of 67 stanzas called *Atmanobhuta*. It is a beautiful manual in verse of the Vedantic doctrines. With masterly ease and skill, the author describes Maya, the nature of the Atman-Brahman, and the methods of realizing it. The hymn is a favourite with students of Indian philosophy and metaphysics. The following stanza describing the *Brahman* may be taken as an example—

यद्वाभावापरो लामो यस्तुखाभापरं सुखं ।

यद्ज्ञानाभापरं ज्ञानं तद्द्वैतत्वभावेदेव ॥

यद्दृष्टा न परं दृश्यं यद्भूत्वा न पुनर्भवः ।

यद्भात्वा न परं रूपं तद्द्वैतत्वभावेदेव ॥

(Gaining which there is no greater to be gained, enjoying which there is no happiness to be sought, knowing which there is no greater to be known, understand *that* to be *Brahman*.)

(Seeing which there is no higher to be seen, becoming which there is no more being, knowing which there is no higher to be known, understand *that* to be *Brahman*.)

Another popular hymn of his is the one called *Charpata-Panjarika-Stotra* familiar to all by its burden *Bhagagorintam Mulhanate*. It contains a vigorous enunciation of the Vedantic ideas on life and its perishability. "Devotion," laments the saint, "is foreign to the young as well as the old. Ignorantly they cling to woman and wealth." Raises the appeal "Think and see, O! dull-minded; set thy heart on God, give thy wealth to the poor, meditate on Govinda, Govinda."

गेयं गीतानामसंख्यं देयं धीतिरूपमत्रयम् ।
नेयं सन्नह्ये वित्तं देयं दीनजनाय च वित्तं ॥

(Sing hymns in thousands. Contemplate the Supreme. Set thy heart in the company of the good. Give thy wealth to the poor.)

We may notice at the end the religious songs of *Sadasirendra Brahman*. A most saintly character, he flourished in the twilight of recent times. Who can refrain from a thought of admiration at his sweet and wonderful songs like the one—

चिन्ता नास्ति किल तेषां चिन्ता नास्ति किल ।

शमदमकहवासंपूर्णां साधुसमागमसंकीर्णानां ॥

(They are free from thought,

They are free from thought,

They whose senses are sublimed, whose hearts are imbued with mercy and whose minds rest in peace—they who live in the midst of holymen.) wherein he praises the large ease and freedom of those whose senses are sublimed and whose hearts rest in peace and devotion. There is a pantheistic song of his, at once simple and beautiful—

सर्वे ब्रह्ममयं रेरे सर्वे ब्रह्ममयं ।

किं वचनायं किमवचनायं

किं रचनायं किमरचनायम् ॥

सर्वे ब्रह्ममयं ।

(All is *Brahm*,

All is *Brahm*,

What is there to be said? What is there to be unsaid? What is there to be made? What is there to be unmade?

All is *Brahm*.)

The classical hymns continued to be produced after Sankara. One or two of them have been noticed before. They were composed by the Pandits and scholars in the several provinces. But the majority of the *stotras* lacked fervour and originality. They were mere literary compositions or hymns suited for musical purposes (of which there are plenty). Religion and piety more and more deserted the classical channels and spoke in the vernacular. Three or four centuries after Sankara, after a blood-stained era of national disaster and foreign invasion, India was stirred to its very depths. Ramanuja preached amidst tears to the outcast and the poor the gospel of love and devotion. A great popular movement spread over the whole country. A thousand voices broke forth. There was then an outpour of poetry and song which has been the chief treasure of the vernaculars ever since.

We may say a few words at the end about the poetry of these *stotras*. The themes of God and soul, of sorrow and suffering, of hope and prayer inspire high poetry. The nature of the Brahman inspires majestic eloquence. The qualities of God, His valour, His omniscience, call forth the ringing epithet. The vanity of life, the hollowness of smiles and tears, provokes the incisive phrase or word. Thought of the loving, all-merciful God runs out into flowing verse and rapturous music. Moreover the poetic genius of India shows perfection most in short pieces. The *Gitas* scattered in the Epics and the Puranas, the Lyrics of Kalidasa, the stanzas of Bhatrihari, the pane-

gyrics on kings, show the ease with which poets wrote small pieces of poetry. The poetic genius therefore found a most fitting instrument in the stotra. As a result, we have short masterpieces, wrought with poetry and music and withal imbued with high emotion, piety and thought.

These psalms and hymns are not only a solace unto the religious but also a delight to the cultured.

CONDITION OF FARMERS IN INDIA*

BY

MR. H. H. PANDYA.

SINCE the beginning of the twentieth century the discussions of social problems have become universal. In India wherein live one-fifth of the total population of the world is face to face with some vital problems, on the satisfactory solution of which depend not only the welfare of her farmers but of the teeming millions of Hindusthan.

India is essentially an Agricultural country. More than two-thirds of the total population are supported by Agriculture. It is one of the leading industries of the country; about sixty per cent of the total export trade of the country comes mainly from the raw products of the farms, and yet the farmers of India have barely enough to live from hand to mouth.

We all know that the prosperity of a country depends on the prosperity of the farming class. Is India prosperous? Are her farmers prosperous? No. Then the question naturally arises why the farmers in India are poor?

Let us try to analyze the condition of farmers in India and find out the reasons.

First the practices of those taking to Agriculture as a profession—a means to support the farmer, his family and the whole country—are very poor. The

methods practiced by the farmers in the use of implements, in the cultivation of soil in raising crops and animal, in harvesting crops and in marketing the farm produce are almost the same as were practised centuries before by their forefathers.

The total equipment and live stock on an average do not cost them more than \$ 50. The machinery used in the cultivating and harvesting of crops is poor and inefficient. This is not only the question of wasting a great amount of human energy but also there is a great loss before the final products are ready for the market.

The condition of the farmer himself is very pitiable. The average agricultural income of the farmers in India is not equal to the wages of an ordinary labourer. The reasons for low income are quite obvious. Our poor farmers have to maintain themselves on very small pieces of lands and have to carry on the farm operations on borrowed money.

They are always in debt to local merchants. Few of them have sufficient money for the proper conduct of agricultural operations. They require money to purchase seed, manure, plough, bullock, to pay for hired labor, for irrigation and for many other purposes. There are very few who can meet all these expenses from their own capital. They are consequently forced to borrow money and in borrowing they have to pay high rates of interest.

The standard of living of an ordinary type of farmer is miserable. He lives because he has to live. The poor farmer is born to toil and not to enjoy the fruits of his labor. He lives not for himself but for others to whom he sells his produce for a very trifling sum of money. He has no good house to live in, no good place to sit in and no good place to sleep at night. He accommodates himself, his family and his animals all under one roof.

* A short talk given before the members of the Extension Work in Agriculture.

The household furniture of the farmer is of the simplest kind. He cannot afford to buy costly things. Luxury is unknown to him. The poor farmer has no choice of any special dish. His meals do not cost him more than three cents a day. Our poor farmer cannot buy a piece of blanket to cover himself with in cold winter, because he has no money. Our poor farmer cannot afford to find grain to his animals—his faithful companions in open air and under the shade of the roof because he has not enough to spare for them.

In fact there is no end to such miseries. These are a few of the many to illustrate, in short, the condition of farmers in India.

Even though the farmers of India live very poorly they are happy and contented. The farmer would think that it was destined by God, and it was his fate that he should pass such a miserable life.

No proper efforts are yet made to improve the condition of this humble class of farmers. They have no education, no learning. There are no proper facilities for their free tuition and compulsory education. Wherever there are such facilities the poor farmer cannot spare his children for education because there is no more food or money to support them during the time they are away from the farm.

The farmers have no position in social life because they are illiterate, because they are poor and because they are ignorant of the activities outside the boundaries of small farm. The general impression and a very wrong impression of the people has become such that these farmers work out in the open fields, put on shabby clothes and have their hands and limbs all covered with dirt are not worthy of respect or consideration. Very few have realized that farmers are fairly sober and richer at heart than many of those so-called gentlemen at large roaming through the whole world. It is indeed very hard for a man to understand and have sympathy for a working class unless he

has had some experience of working out in the open fields and such can easily know that a man may get his hands and clothes, soiled and yet remain a gentleman worthy of respect. The rich and the educated all forget that it is this poor farmer who supports them all without selfish motives or caring for his personal comfort and happiness.

There is little or nothing to mention about the political rights of farmers of India. As we have learned they are looked upon as a class of labourers. Farming is carried on a very small scale. Large farms are almost unknown in India. Very few farmers have lands of their own. The Government land is divided into small holdings and is reserved to the peasantry. Farmers have to pay a certain amount of more or less fixed tax per acre so long as they work on their piece of land. No matter whether their lands yield them sufficient returns to pay for the taxes, to provide for the maintenance of their families and to store up little for the rainy days. Farmers must pay that sum either from the proceeds of the farm or by incurring debt of the local merchants. No consideration is taken of bad years or poor yields many a time resulting from the scarcity of rainfall. The farmer labors all the year round and of the total yields part would go to the money lender and another part to the owner of the land. Strange to say that many farmers raising wheat cannot afford to use wheat for their consumption. They sell wheat and buy cheap millet for the maintenance of their families.

Gentlemen! These are the conditions of the farmers in India. We have to solve these problems, because it is on the prosperity of these farmers the prosperity of our country depends. They are the real supporters of the nation and to improve their condition is to improve the condition of the whole country.

Is there any possibility of uplifting their class, making their condition better and getting high

returns from the soil? Is there any hope for our Indian farmers to realize the dream of getting enormous yields from their mother earth?

Why are the farmers in other countries prosperous? Why are they getting such high yields from an acre of land which our Indian farmer cannot imagine. The possibilities show that the farmer in this country is progressing and consequently India may as well hope for equal success.

We all see how the Government is trying in this country to help, elevate, and educate the farmers. This makes them prosperous. Let us all hope that in India the Government may follow the same example and help, educate and improve their condition.

THE RISE OF DEMOCRACY

BY

MR. O. T. GOVINDAN NAMBIAR, M.A.

MEASURED by the standard of free growth unaccompanied by violent convulsions and by the extent of its influence on the political thought and institutions of other countries, the development of popular government in England has been one of the most remarkable the world has ever known. Its study, therefore, cannot but be of immense value to the student as well as to the practical politician.

The well-known work of Dr. J. Holland Ross on the subject is now re-issued in new form with a supplementary chapter from the pen of Mr. Walter Murray bringing the history up-to-date. The author dwells less on politicians of parliamentary renown than on the efforts of humbler individuals who roused the working classes to action and ultimately compelled responsible statesmen to listen to their demands. This gives the work its peculiar charm and distinguishes it from many other works bearing on the subject.

* By J. Holland Ross, Litt. D. Blackie & Sons.

The propelling power of democracy in England was the discontent among the workingmen arising from material discomforts and unjust laws, and not any conscious striving on the part of politicians after new ideals. As Dr. Ross clearly shows "the history of radical reform centres around periods of commercial depression and general misery, such as mark the almost unbroken series of lean years succeeding the great (French) war, the sharp pinch of 1847-48, the crash of 1866, and the long-depression of trade and agriculture which set in after 1876." The beginning of the 19th century found England in the throes of a great financial and economic crisis. The enormous national debt bequeathed by the Napoleonic wars pressed heavily on the artisan classes, and the industrial and agrarian revolution swept away the small manufacturers and the sturdy yeoman farmers. The discontent naturally arising from these circumstances was deepened by the unsympathetic legislation of the Parliament, and found vent in a vigorous agitation for electoral reform. The earthquake shock of the French revolution of 1810 brought matters to a climax, and the situation was barely saved by passing the Reform Bill of 1832, which extended the franchise to all tenants of a £10 rental.

The new measure installed the middle class in power, but was far from satisfying the ardent hopes of the workingmen democrats. The consequent discontent was subsequently fanned into a flame by the disappointingly passive attitude of the reformed Parliament in respect of trade-unions and co-operative societies, the exorbitant stamp-duty on newspapers, and above all the severity of the new Poor Law of 1834. The result was a formidable democratic agitation, known as Chartism. An important section of the Chartists endeavoured to use physical force as a means of achieving the desired reforms, and monster meetings were held in which malicious language was used and collisions with the military took place.

The movement, however, gradually lost its hold on the populace who now learnt that the way to freedom was not through violence.

A comparatively peaceful period (1850—66) now supervened. Various proposals were made during this time to extend the franchise, but all proved abortive. Party expediency was, however, soon to accomplish what any amount of agitation could not, and "by two successive plunges England entered upon a form of democracy such as before 1867 no responsible statesmen and few thinkers would have deemed either possible or desirable." These were the Reform Acts of 1867 and 1884-85. The measure of 1867 had no distinctly democratic origin, but was a compromise necessitated by party tactics. The defects of the bill and the agricultural crisis arising from American competition led to a vigorous agitation which resulted in the third and last measure of 1884-85 by which manhood suffrage and equal electoral districts were approximately secured. Judging from recent events, it is not improbable that the near future will witness a still further broadening of the electoral basis.

In the popular movement for reform, the workingmen were led by a brilliant array of able men, foremost among whom was William Cobbett, the founder of radicalism in its 19th century guise. Jeremy Bentham, one of those few who, in the words of Sir H. Maine "have wholly lived for what they held to be the good of the human race" was the philosopher of the movement in its early stages. Robert Owen and Lieut. Hodgkin, with their communistic and levelling theories, failed to leave a permanent impress on the people. Among those who struggled for the mental and moral up-lifting of the working classes were—Francis Place, William Lovett, the compiler of the People's Charter, Vincent and Hatterington. Feargus O'Connor, the leader of the Physical Force Chartists, produced a vast effect by his erratic and irresponsible oratory. Joseph Sturge and

Edward Minall the two leaders of the complete suffrage movement, exercised a great moral influence, by their simple, manly character and their noble and elevating principles.

The peaceful evolution of popular government in England marks it off from the cognate democratic movements in France and other countries of Europe. This salutary feature of English radicalism was not a little due to the long practice of the English-speaking peoples in representative government and their innate prudence and caution. The fact that amid the deepening distress caused by an agricultural and industrial revolution, the workmen of England turned away from the alluring schemes of R. Owen and Lieut. Hodgkin for the renovation of society argues a statesmanlike instinct in them which is rare in the world. While, however, discarding the visionary schemes of Owen, they always looked to political rights as a means of ameliorating their condition by practical reforms. And they have not been disappointed. Their admission to the franchise has powerfully influenced the social policy of legislation, and recent years have witnessed a wider conception of the sphere of State's duties in industrial and social matters. The new conception has recently found expression in measures of social reform, such as the Unemployed Workmen Act of 1905, the Old-age Pensions Act of 1908, and the National Insurance Act of 1911, which have been described to be almost socialistic.

The free development of British democracy has not been without its powerful influence on the politicians and thinkers of the world. As Dr. Ross rightly observes, "the steady growth of British institutions has helped to divert the attention of political thinkers from abstract speculation to patent factors from the drawing up of paper constitutions to a study of the development of British institutions and of their famous offshoots in the new world."

THE CAPITAL OF THE KALINGA KINGDOM.

BY

MR. G. NARASINGA RAO, B.A., L.T.

MORE than quarter of a century ago it was held by orientalists that the Kalinga-nagara or Kalingadesanagara of the inscriptions was identical with modern Kalingapatam, a seaport town in the Ganjam District. The absence of any antiquities or even traces of them at Kalingapatam threw a doubt over this belief and it was shown, in an article published in *Epigraphia India* Vol. IV, that modern Mukhalingam a place full of antiquities, might be the Kalinganagara of the inscriptions. But there are grounds to believe that the capital of the Kalinga Kingdom was different at different periods. Inscriptions mention several places which might have been the seats of Kalinga Kings. An unpublished copper plate grant discovered by a friend of mine mentions Pishapuram or modern Pittapur as the seat of Kalinga Kings. Some grants mention Jayantapuram* and some mention Simhapuram†. It is thus plain that Kalinga-nagara, the capital of the Kalinga Kingdom was different at different periods. There are certain references in Sanskrit literature which throw some light on the identification of Kalinganagara and I propose to detail them in this paper.

In verse 55 Canto VI,‡ of Raghuvamsa Kalidasa said that the King of the Kalings could see the waves of the ocean from the window of his

palace and that the roar of the sea woke him up in the early hours of the morning. The seat of the Kalinga King was thus a sea-coast town. But since the Kingdom included Orissa also there is some doubt as to whether this sea coast town was in Orissa or in the country lying to the South. But Kalidasa, while describing the victorious march of Raghu, mentions that * Raghu crossed a certain river, and marched towards Kalinga, being shown the way thereto by the Utkalas or Oriyas. It is thus plain that in the time of Kalidasa (i.e.,) the middle of the 5th century A.D., the capital of the Kalinga Kingdom was a sea-coast town situated in the country to the South of Orissa. May it be Kalingapatam in the Ganjam District? It certainly cannot be Mukhalingam which is an inland town in the same District. Dandin who flourished in the early half of the 7th century A.D., mentions in Chapter VII† Part II, of his *Dasakumaracarita* that the King of the Kalings went with his wife and daughter and his townsmen (probably the chief townsmen or courtiers) to a thick shady grove on the sea-coast and that he was thence carried captive by the King of the Andhras.

This does not clearly show whether the capital is situated inland or on the sea-coast. But it is certain that a grove of the description was far away from the capital; else the Kalinga King

* Inscriptions of Kamarnava (940 A.D.)

† Unpublished copperplate.

‡ To make the context clear verse 53 also is quoted.

* Canto IV. Raghuvamsa.

स तौत्वां कपिशो सैन्ये । वेदाश्रितेभ्यः

उत्कलादेशितपथः कलिङ्गमि मुखोदये

॥38॥

† *Dasakumaracarita* Chapter VII. Part II.

कलिङ्गराजः सहायना जनेन सद्यः तनयया सकलेन च नगरजनेन दशशतैश्च च दिनानि दिनकरि किरणत्राला लङ्घनीये रणक्षिपे संघं लङ्घित नतलनाग्रकिं सलयाभ्यां सैकततटे तरुलतद्दृश्ये करासाश्वतले सागर तीरकान्ते श्रीदारस जाता सतिरासीत् ॥..... आनन्नायेन जयसिद्धिर्न.....द्रागमया युयुत सकलजः ॥

अयाङ्गादिष्ठभुजं मुजिष्या हेमाङ्गनाम कलिङ्गनायम् ।
असिद्धुषीं सादित शतपक्षं बालामयालेदु मुखोपमये ॥53॥

यमात्मनस्समग्निं सतिष्ठो मन्द्रध्वनित्याजितयामवर्धः ।
प्रासादावातयनदृश्याधीनिः प्रबोधयत्यर्थं एवमुत्तम ॥55॥

could not have been carried away. Wang-hienn-tse, the Chinese traveller who visited India about the middle of the 7th century A. D., observes that "in old days the Kingdom of Kalinga had a very dense population. Their shoulders rubbed one with the other, and the axles of their chariot wheels girdled together, and when they raised their armsleeves a perfect tent was formed." This clearly indicates that the Kalinga Kingdom passed through a change long before the middle of the 7th century. Tradition* attributes this change to the curse of an angry saint.

The statement of Dandin must in the light of the remarks of the Chinese traveller, be taken to show that the capital in the early half of the 7th century was an inland town. It may be Mukhalingam in the Ganjam District.

Thus during the 5th century and a greater part of the 8th century A.D., the capital of the Kalinga Kingdom was a sea coast town in Ganjam and consequently it may be identified provisionally with Kalingapatnam. If fresh light is forthcoming the identification may be modified. During the 7th century and the subsequent period the capital was changed from Kalingapatnam to Mukhalingam. Efforts must be made to investigate the causes that led to this change.

- * V. A. Smith's Early History of India page 300.
do do do page 301.

AN ANGLO-INDIAN'S NOTE-BOOK.

BY "VATES."

THE CAWNPORE MOSQUE.

AS the Cawnpore Mosque dispute like the cloud we read of in Scripture which, when it first loomed upon the horizon was no bigger than a man's hand, but which rapidly grew bigger and blacker until it over-spreads the heavens? I would fain trust not, but must confess that omens are unpropitious. When the Cawnpore troubles first arose I thought it a somewhat serious matter, but reflected that authorities on the spot were probably as keenly alive to its seriousness as I was and I hoped that I had taken too pessimistic a view—until I read of the demolition of the *dulan* and marked the effect of it upon Mohammedan feeling locally and in other parts of India. Even then I assumed that the Government had taken every precaution to ascertain whether Mo-

hamedans regarded this building as sacred or not; but to my utter amazement I read a week or two afterwards the correspondence between Sir James Meston and Mr. Mohamed Ali, the Editor of the *Comrade*. From this correspondence it appeared that the Local Government had made no effort to consult the Mohammedan authorities as to the sanctity of the place and relied solely upon the personal opinion or belief of the Magistrate that it was not sacred! As a matter of fact I am not at all sure that it was so sacred. I am inclined to suspect that but for the state of Mohammedan feeling over India generally there would have been very little fuss after the matter. But of course my personal opinion has nothing to do with it—nor, with the greatest respect, has that of the Magistrate of Cawnpore. Whatsoever be my own thought about the sanctity of the *dulan* the Mohammedans themselves are and must be the best judges of what will wound their feelings—and when a Governor of Sir James Meston's exceptional fine feeling deliberately ignores repeated requests to consult them on a matter as to which their verdict must necessarily be final—when he genuinely assures a prominent Moslem journalist that he is exciting himself unnecessarily—what are we to think or say? It seems to me that by neglecting the simple precaution of consulting them before the destruction of the *dulan* the Government has put itself completely in the wrong, or rather not completely in the wrong but sufficiently to incur the gravest responsibility in connection with subsequent events.

EXECUTIVE AND JUDICIAL.

The riots are *sub-judice* and I have no desire to infringe the connections but there is one aspect of the case which certainly calls for comment. It would be difficult to imagine a more perfect illustration of the desirability of separating the executive and judicial than the application for a transfer which was put in at the outset by Mr. Mazharul Haque, the leading counsel for the defence. Mr. Haque made a telling point when he read extracts from Sir James Meston's speeches commenting upon the facts in connection with the riot. Those comments unquestionably presented the case strongly from the official point of view and no unprejudiced non-official can help sympathising with the difficulties to which it subjected the defence. Without any reflection whatever upon the Magistrate it may be added at the same time that no one was in the least surprised at the rejection of the petition. For

what was the Magistrate's position? He is a comparatively junior member of the service to which the Lieutenant-Governor is provincial head. He stands in the same relation to Sir James Meston as that in which the soldier stands to the centurion, and is bound to carry out his orders. His promotion, his very official existence depends upon his official superior. How was it possible then, humanly speaking, that the Magistrate should have said to Mr. Haque, "Yes, I quite agree with you. Sir James Meston's observations are certainly calculated to prejudice the trial of the accused and I think the case ought to be transferred to some other province"? I do not say that the Magistrate was insincere in asserting that his chief's remarks would have no influence upon him but I merely point out that in the nature of things it was impossible to expect him to pass such an implied censure upon the local head of his own service, and of course he did not do so. He overruled the objection and decided to try the case. Under such circumstances now is it possible to persuade Mahomedans that justice is being done? I don't defend the Mahomedans. In my opinion they have displayed a touchiness which their friends must all deplore. They themselves in their Address presented to Sir James Meston at Cawnpore admitted that in this matter they were influenced by sentiment rather than by reason. But when you have admitted all that, what follows? The Government of the United Provinces has got to remember that it had such people to deal with and not people who are amenable to ordinary arguments. To put it briefly a Government in this country is not justified in appealing to have reason or western commonsense as an excuse for its conduct.

IF I WERE KING.

I write in anticipation of the interview fixed for 16th August between the Lieutenant-Governor and the Mahomedans of Lucknow, and what I say must of course be discounted by the event of the Conference; but I have no more doubt of what His Honor's reply ought to be than I have as to what will ultimately happen. If I were Sir James Meston I should put my pride in my pocket. I should admit that I had run up against something that went deeper than mere municipal exigencies. While freely admitting the annoying part of it—manner in which religious fanaticism is able to defeat the best laid plans of Lieutenant-Governors and Municipal authorities—I should

also admit that as both of these exist for the people there are times when even well-laid plans must be considered unripe for execution and that this is one of them. Sir James Meston's position has of course been rendered infinitely more difficult by the riots and a heavy responsibility must rest upon the person or persons who suggested the re-building of the mosque. But although it is far more difficult for the Lieutenant-Governor to "Climb down" now than it would have been three months ago, I do not see that he has any alternative. It is not worth setting the Indian Moslem world by the ears simply in order to assert the right of a Municipality to put down a wasting place. I do not think it is even yet too late to retreat from an impossible situation without any great loss of dignity.

JOURNALISTIC SECTION

BY "A JOURNALIST."

THE POWER OF THE PRESS.

The power of the Press is vividly illustrated in the case of the London Times. Towards the end of last June, it became known that the Lord Mayor had failed to raise the sum necessary for the purchase of the Crystal Palace for the nation, and that the deficit amounted to no less than £90,000. The Times at once came to the rescue and opened the Crystal Palace Fund in the beginning of July. Within a fortnight the whole of the amount was subscribed. The patriotic service of the leading London paper has elicited numerous congratulatory messages, from the King downwards. The Lord Mayor regards the success of the Times as a proof of the powerful influence of the press in leading and guiding public opinion and public effort in the interests of the community. In this connection an esteemed contemporary writes:—"We doubt if there is any paper in this country—Indian or Anglo-Indian—that can accomplish a tithe of what the London journal has done. The Burdwan floods offer an opportunity for showing individual prowess for philanthropic service. Will any of the journals in the Presidency of Bengal try?"

A CURIOUS LIBEL POINT.

A good old-established paper is in the habit of reproducing matter from its early issues under some such title as "Fifty Years Ago." Occasionally the matter reproduced is the report of proceedings in the Law Courts. Very few journalists seem to realise that an action for libel may be brought against them for re-publishing such matter. The principle is this:—When the case reported was originally heard, it was new, and it was in the public interest that a report of it should appear. After the lapse of many years the report has ceased to be news and it is not in the public interest to rake up old cases. If the persons concerned in the case are still living, it might be contended that the report of the case had been reproduced with a view to injuring them. No doubt in ordinary circumstances an Editor would get off lightly; but if there were any evidence that the paper or its staff were hostile to the person affected, the case might be a serious one. At any rate, the principle is one that journalists should bear in mind. So far as I know, no libel case of exactly this kind has ever been heard, but there are many rulings derivable from the principle that a journalist may do many things while a matter is still news which he may not do when sufficient time has passed to make publication liable to the suspicion of scandal-mongering or malicious revival of affairs no longer of public interest.

THE JOURNALIST'S LIBRARY.

What are the absolutely indispensable books for the journalist? In the average small newspaper office in India expenditure on reference books is grudged, so it is well to mention only those books which are positively necessary for every day work. Here is a list:—"Statesman's Year book;" Hazell's "Manual;" Whittaker's "Almanac;" *Daily Mail* "Year-book;" "India Office List;" "Who's Who;" failing the "Encyclopædia Britannica," one of the better cheap encyclopædias, such as "Everyman's;" an authoritative English Dictionary, and not the kind of school dictionary too often used; a good atlas, or preferably, a portfolio containing maps chosen and ordered separately from Stanford's or Philip's or "Geographia." The paper's own files can be made most useful if leisure can be found for sufficiently elaborate indexing.

Mr. Montagu's Indian Budget Speech.

In the House of Commons, on the 7th July, Mr. Montagu (Under-Secretary of State for India) delivered the following Budget Speech.

This is now the fourth year in succession in which it falls to my lot to move that you, Mr. Speaker, do move from the Chair that the East India Revenue Accounts for the year may be reported to the House. I do so once again with the greatest diffidence, because it seems to me that in regard to its interest in the affairs of that great Empire the temper of this House has changed little, if anything, since the time when Mr. Gladstone in his very earliest days wrote in his journal that "the House heard him with the utmost kindness, for they had been listening previously to an Indian discussion to which very few people took any interest." I will be as brief as I can, though the field I have to cover is a vast one.

Since I last stood at this box for this purpose I have had the advantage of a prolonged tour in India. I make no apology for that tour. No one has ever doubted the wisdom of the First Lord of the Admiralty in his attempt to look at the ships under his charge, or of the Secretary of State for War in meeting and talking with soldiers, or of the President of the Local Government Board in inspecting workhouses, or of the Home Secretary in visiting prisons and reformatories, and I am convinced that I did right, after I had been longer in office than nearly all my predecessors, to learn something of the country and of the people with whose welfare I am concerned. (Hear, hear.) I do, however, apologize to the House for any incontinence that my absence may have caused.

Certain important changes are contemplated in the organization of the India Office, but it is not, and never has been, proposed to abolish the Council of India or curtail any of their statutory powers. Whatever may be the actual final scheme, the one unalterable feature will be the presence of two Indian Members on the Council. It is proposed to simplify the complicated procedure under which the Secretary of State obtains expert advice from his Council.

THE ARMY.

To leave finance and to come to the question of general administration. I should like to say one word about the Army, which is a subject which will play a part in the Budgets of the future. A committee has been sitting which has explored our military defences under the distinguished presidency of Field Marshal Lord Nicholson. This committee has reported to the Viceroy. The report is a confidential document, comparable to the reports on similar subjects drawn up by Sub-Committees of the Committee of Imperial Defence. It cannot be published, although I believe that this confidential document will lead to improvements in our Army of which the House may from time to time be interested to hear. In order to dispose of hopes on the one hand and fears on the other, I want to state one general conclusion—that the expert committee has proved that although we may possibly get a better Army for the money we are now spending, although we can possibly improve our defences without any extra expense there is, I fear, no chance of any reduction in expenditure either on the British Army in India or on the

Indian Army. The most interesting new feature in the Army expenditure for this year is the amount set aside for the formation of a Central Flying School. At first sight one would be inclined to suppose that in a country where the conditions of wind and weather can as a rule be anticipated with certainty some time before-hand the difficulties of flying would be much less than they are in this country. But I am informed by experts that the extremes of heat and cold, the variations of temperature, and the differences of radiation over cultivated and desert areas give rise to new difficulties. The type of machine best suited for India has yet to be ascertained, and in order to avoid any unnecessary risks to our flying officers we must discover to what extent heat and moisture, and especially the combination of the two, may affect the materials which have been found most useful in the manufacture of aeroplanes in this country. We therefore propose to start the flying school on a very modest basis and to confine the work in the first instance to experiments and not to include the tuition of beginners. It is intended to begin with four officers, all of whom are in possession of pilot certificates, they will be provided with six aeroplanes for experimental purposes. The school will be situated at Simpur in the United Provinces, where there are a large number of Government buildings which are now unoccupied, which were formerly British Infantry barracks, but which, I am told, are very suitable for our purpose. The total estimate for this year is about £2,00,000.

FOREIGN AFFAIRS.

Turning to foreign affairs, I have very little to say. Last year was free from any serious disturbance on the North-West Frontier, though there was no intermission of minor raids, chiefly due to the presence of outlaws in the Afghan border districts of Kohat. In March, 1912, the Mullah Powindah made a deliberate and almost successful attempt to overthrow the Mahsuds against the Government, and for some time it looked as if drastic military action would be necessary. Fortunately a demonstration of force was sufficient to rally the friendly tribes to our side, fines were levied and paid, and order was restored. Save for a disturbance this year in the Tochi, which might have been serious, but fortunately remained isolated, these were the only two incidents on the North-West Frontier. The rapidity with which they were dealt with is proof that Sir George Keppel and his officers have not only been successful in keeping the troubled borderland tranquil, but in making great educational progress on the North-West Frontier. On the North-East Frontier complete peace has reigned. Various survey parties which visited the tribal country were very well received and arrangements are being made for the tribes to visit the plains for commercial purposes and to do so unhindered. Lord Morley made a statement with regard to Tibet last week. At the present moment the Government of India have invited the Tibetan and Chinese Governments to send representatives to Simla to confer on the subject of Tibet's future relations to China. At this conference the protagonists will be the Chinese and Tibetan delegates, for we desire, if possible, that they should settle their differences between themselves. His Majesty's Government have no interest whatever in the internal affairs of Tibet. All that we desire is to preserve peaceful relations between neighbouring States and to see that order is maintained on the Indian Frontier from Kashmir to Burmah. There are very important

interests, and His Majesty's Government cannot permit them to be endangered directly by the Chinese. They are therefore not only concerned in bringing about a settlement between China and Tibet, but are bound to see that settlement secures that there will be no repetition of the events of the last five years. I may mention that the Russian Government have been fully apprised of the action and intentions of His Majesty's Government and have expressed their good will. The only other foreign matter is that the Central India Horse, which went in 1911 to Shiraz, has been withdrawn. The Secretary of State for Foreign Affairs has instructed the Consul-General at Basmire to convey to Colonel Douglas and the regiment under his command his sincere congratulations that their most arduous duties in Persia have been brought to a conclusion. The fact and self-restraint which has been displayed by all ranks under the trying conditions for the past one-and-a-half years have been highly appreciated. The Foreign Department of the Government of India not only deals with foreign affairs such as these to which I have referred, but with what I think is now-a-days an anomaly, the affairs of Native States. We are not often concerned in this House with the affairs of Native States, but the huge territories which are described under that name and their rulers seem large in Indian affairs to-day, and will loom larger as time goes on. They are not merely places to be visited by tourists, for those who visit them can gain many an opportunity of political speculation and instruction by observing their widely diverging political, racial and social conditions. However marked is the influence of Western education in India generally, nowhere is it more markedly to be seen than in the Native States, where the rulers of the present generation vie with one another in improving the condition of their administration and their reputation for efficient government. In the last 20 years there has been a great development in all the affairs of the States in finance, administration, railways, irrigation and education and this advance brings with it the necessity for modernizing our methods of dealing with the affairs of the Native States where we are concerned with them. I need hardly say that in the majority of cases in their internal affairs we do not interfere. At the present time the links in the official chain between the Native States and the Viceroy are the Resident or Political Agent, in Rajputana and Central India, the Agent to the Governor-General, then the Deputy Secretary in the Foreign Department who deals with internal affairs, then the Foreign Secretary, and then the Viceroy. The Foreign Secretary is already overburdened with work. He has to deal with an increasingly delicate sphere of operations all along the Indian borders. It is quite impossible for any one man at the same time to cope satisfactorily with the affairs of the Native States. The Government of India have, therefore now proposed, and their proposal is being considered by the Secretary of State, that a separate Secretary should be appointed for the affairs of Native States. He will bear the title of Political Secretary, and will have all the rights and privileges of a Secretary to the Government of India. He will have in his department a branch of the present Foreign Office to deal with internal affairs. The change can be brought about at very little cost, and will, I am quite sure, be acceptable to the Chiefs as tending to the quicker discharge of business, and to a more thorough and more personal representation of their problems to the Viceroy. In addition, too, the Conferences which are to be

the inflexible rules laid down for the guidance of all grades of officers. Every year therefore decreases the responsibility of officers, makes their task agreeable and devotes more of their time to reports. I have heard of an officer who said that when he joined the service a small volume of rules was sufficient to guide him when he went into camp. Now, he has to pack a portmanteau with codes and regulations. At the risk of repeating what I have said before in this House I cannot pass by this subject without saying that one of the cures of this is Derolution. We must seek to find indigenous voluntary agencies to conduct a large amount of our detailed work. We are always inclined to thrust upon India, in the light of our own experience in this country, laws and regulations comparable to those which have been found satisfactory to us in this country. In this country when Acts of Parliament are passed we hand them over in the main to our voluntary agencies—our County Councils and our Rural District Councils—to carry out, but in India every such enactment, every such Resolution must at present mean more work for the official. Even if there be some loss of efficiency, even if a District Board be worse run, or a Municipal body be less capable, we ought to find the indigenous agency in India which will alone ensure our progress being real and complete.

OFFICIALS WORRIED WITH REPORTS.

How can this be done? I hope the House will forgive me for saying that there is this problem. How can a District Officer entrust details of his work to voluntary assistance if his local Government is always asking him detailed questions on matters for which he ought to be responsible? How can the local Government forbear to worry each District Officer if the Imperial Government at Delhi is forever interfering with and worrying the local Government and local Officers for reports? How can the Imperial Government at Delhi refuse to interfere with its local Government and its local Officers if it is always being worried for reports or details by the Secretary of State? How can the Secretary of State forbear to worry the Imperial Government at Delhi if the House of Commons and the House of Lords are always asking for information? (Laughter and cheers.) The tightness of control of each step in the machine is an excuse for the steps below, I hope the House will forgive me, hon. members are entitled to know anything and everything they want to know, but if you devote on other people duties which you cannot, or will not, perform yourself you must leave to them with trust the things that you have asked them to do for you. Let them do confidently the things that you have asked them. (Cheers.) I know I shall be told indignantly by hon. members that, were it not for their interpolation of questions as to Indian affairs, there would be no opportunity of any public and recognized criticism of the Indian Government. All these things are a matter of degree (hear, hear), and as time goes on take steps in India to bring the Government more and more face to face with the people, and every step you take in India in that direction ought to lessen control here. But I should like to remind the House that evolution in this respect was accomplished by the recent reforms, and that in the Legislative Councils now enlarged, elective and representative, questions are asked and answered, resolutions moved and discussed, on questions of every variety of importance concerning every branch of administration. It is only necessary to glance at the proceedings

of one of these Councils to realise that a very genuine interest in administration is taken by the leaders of Indian opinion, and that there is very little danger that any real or apparent grievance, or any Government action of any kind which appears to require explanation, will pass unchallenged. (Hear, hear.)

OFFICIALS OFTEN DISCOURAGED BY BRITISH CRITICISM

Then there is a third grievance, the last grievance of the Indian Civil Service, and this applies to all the services in India, British and Indian. They are sensitive of your opinion, dependent on your support and believe me, I speak from the bottom of my heart when I say they are in every way worthy both of your support and of your good opinion. (Cheers.) The isolation, the courage, the indefatigable work of exiled men and women often in lonely stations of the Civil Service of the Forest, of the Salt, in Education and of other services, to name only a few, ought to inspire with admiration every member of this House. (Cheers.) What I ask in their name, and what they themselves ask silently, is an appreciation of their difficulties and a belief in their undoubted singleness of purpose. (Hear, hear.) Too often they are discouraged in their work because the criticisms of them are very open from this country, whereas praise and appreciation is so often silent because men have not time to attend to Indian subjects. So much for that side of the Public Commission's Inquiry.

CO-OPERATION OF INDIANS WITH THE GOVERNMENT.

But there is the other side of the Public Services inquiry which opens up the whole vast territory of the share of Indians in the administration of the country. What our attitude is in regard to this I have already hinted. The old era of the hard and fast division between the Government and the governed on racial lines has long ago disappeared. The watchword of the future is co-operation. We are pledged to advance, and we mean to advance, but it must be steadily and prudently. The very appointment of the Commission is good earnest of our sincerity and as their share we ask from the progressive section of the Indian community, patience. The Commission will advise us as to what changes, what reforms, are necessary to take us as far forward on this new road as we are now justified in going. All I take leave to say now is this: that it is not only a question of new regulations, of carefully balanced proportions between the two races; it is not only a question of words, and of figures; it is above all and beyond all, a question of real determination on both sides to act up to the spirit of the underlying principle. Mere lip service to a formula is worthless. I wish to appeal to the British and to Indians alike to make this co-operation a real thing by inspiring it with the vital elements of fact, sympathy, and sincerity—the instrument of success in India. (Cheers.)

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Current Events

BY RAJDUARI.

BALKAN WARRING AND BULGARIAN TRAGEDY.

THE course of love, they say, never runs smooth. Neither for that matter of war or peace. We have seen what a patched peace that was which was signed in London amidst much huzza and exaggerated congratulations to Sir Edward Grey. Ere the ink on the parchment paper was dry Bulgaria, a frog before, endeavoured to distend itself to the size of the bull. Europe laughed in her sleeves but for the moment passed this attitudinisation as the natural pique of the victor for the passing moment. The Tsar Ferdinand, in his overweening conceit, imagined he was the monarch *de facto* of all the Balkans and straight way, in the flush of victory, was intoxicated enough to try conclusions with his late allies by first repudiating the secret treaty or understanding between himself and Greece, Serbia and Montenegro. The first two instinctively felt alarmed at the new and unexpected role he was vain-gloriously assuming. Soon he was to be discerned in his true colours. He himself threw up the mask. Indignant at the perfidy of this monarch each in its own way at once took sanguinary steps to assert its rights and claim the fruits of its victory. The fraternal rope which bound the three together was at once cut. It became obvious that a fratricidal struggle had begun and that Bulgaria had scant justice and fairplay on its side. Indignant and infuriated Serbia marched on Bulgaria and so did Greece. At this psychological hour Rumania appeared on the scene and dropped its benevolent neutrality. That state also discovered how soon may the northerly neighbour dominate it, and so after a few diplomatic flourishes, customary in such cases, also joined issue with Tsar Ferdinand. But Bulgaria had exhausted all her resources. She

had no sinews of War. The flower of the population which dropped the ploughshare to handle the bayonet had almost been cut off on the field. The rump was homesick and had no stomach, enfeebled and exhausted as it was, to take to the field once more; so the little Tsar of yesterday found himself in a sorry plight. Meanwhile the late allies marched onward and onward first and shortly were within earshot of Sofia. So, too, Rumania with her troops fresh, in first rate condition, and eager for fray so as to make short work of the *parvenu* Kingdom. It was a sorry spectacle to behold. Ferdinand shrank back to his frog like dimensions and miserably appealed for mercy to Europe to relieve him from the triangular invasion which threatened his very throne and all the rest of it. The Queen implored grace of the greater Queen of Rumania! The European Concert stolidly looked on, powerless to interfere in a quarrel which was internicine. But the situation had its threatening side for Europe and at one time it looked as if the great Powers in the East would have to come very near to blows. Luckily, the Bulgarian King became fully alive to his perilous situation and realised the brink of the precipice on which he stood. It was a pathetic tragedy indeed full of the most momentous consequences to himself. He sued for grace, specially to the Great Tsar who was his best adviser. The Serbians were in hot pursuit and so were the Rumanians. Like the Gauls who were within stone-throw of Rome, they were within stone-throw of Sofia. They at first insisted on coming to terms and signing the treaty there. But having fallen at their knees Ferdinand was spared the humiliation. Rumania has now achieved all that she wanted, including a proper strategic frontier and Serbia has been pacified. As we write they propose withdrawing their troops which operation will be compelled by the end of the current month. Rumania has magnanimously agreed to pay for

the loss inflicted by her troops on the towns and villages her army lately occupied. She has also given up the railway to Sofia which had to be captured. The final terms given to Serbia are somewhat yet obscure. Greece had done splendidly and holds by right the important highway of commerce, Salonika. And king Constantine enthusiastically christened "the great" by a gratified population, entered in all state and pageantry his capital a few days ago midst thundering huzza, went to the Cathedral where the conventional *Te Deum* was sung and is now peacefully seated on his throne.

THE ASTUTE OTTOMAN.

Meanwhile the Ottoman, somewhat revived and recovered from his late defeat seized the opportunity to re-occupy Adrianople to the great consternation of the slithering diplomats of the London treaty! But the Turk knew what he was about. He argued that the signatories to the treaty had themselves torn that paper. He was released. If they did what they thought right, why should he not go and do likewise? Has not history narrated of lost territories having been reconquered? Here he was doing no more than what historical precedents have amply warranted. Adrianople was to him as the breath of his nostrils for diverse weighty reasons, one of them being that the mass of the population was more Mahomedan than Bulgarian, more Greek and Serbian than Bulgarian. And when could he get another golden opportunity to occupy it without hostile opposition? Surely, if each of the allies looked to his own interests why should he alone remain behind? Was there any justice in the demand of the Great Powers. Would not any of them have behaved exactly in the manner he had done? Would any other Power in that case have remonstrated? Certainly not! Then what is the meaning of all this sound and fury against his re-occupation and all this nonsensical fuss

and remonstrance? Here he was and here he was determined to remain and he could see how the Great Powers dare eject him. That is the defiance hurled by the Ottoman, who thinks he has not yet been "finished" in Europe as they fondly imagine. There is "Kismet." And if Destiny says, the Turk is still to have a long leave in Europe no Power can change the destiny. Meanwhile he has gone as a deputation to London with others, Greece included, to make England fully aware of the butcheries and atrocities, hitherto unsurpassed, of the pious Christian Bulgarian. He is going to demonstrate to the hilt by unimpeachable documents and tell-tale photographs what a monster Bulgaria is compared to Turkey. It remains to be seen what fate the deputation awaits. But any how it may be safely asserted that Retributive Justice is now meting out those dues which Bulgaria had long ago deserved but escaped owing to the *cowling* of Europe, that Europe which calls herself Christian and had allowed for years past a free hand to this hypocritical Bulgaria. The mask is torn and it is found that the Bulgar is a Tartar and no mistake, unsurpassable and unapproachable in his cruelties and atrocities even to Christians of other persuasion than the orthodox Greek Church, specially the luckless Catholics. The deputation is bound to be an eye opener to Europe. That in itself is a great gain. They shall have to alter the phrase. The "unspeakable Turk" will be an anachronism. We shall have now to speak of "the unspeakable Bulgar."

THE AMBASSADORS.

What miracles of diplomacy the ambassadors of the Great Powers will achieve after the stirring events that have recently occurred it is impossible to say. All that can be safely asserted is their desire for the establishment of satisfactory peace. But practically Rumania, Serbia and Greece have already fulfilled that object. Their own interest of

self-preservation has brought about that denouement. It is to be presumed that what remains to be done is simply the rectification of the frontiers of the different Balkan States. That task which might have been most formidable six weeks ago, has been considerably lightened by the events that have happened. There cannot be much wrangling now as to this line of the boundary or that. A rough and ready method will soon bring the matter to a fairly satisfactory conclusion. The outstanding problem is the best method of making Albania autonomous. Within the next six months a Prince, the elect of the unanimous wishes of the Powers concerned will be appointed to rule over that troublous country. Given a reasonable safe constitution, which the combined statesmanship of the Ambassadors may dictate, we do not see why Albania should not have a new life, altogether different from the warlike or semi-warlike one it has had these many hundred years past. Economic prosperity is wanted. And if there is a homogeneous population, so far as practicable, there is every reason to think that the Balkans after centuries of internecine warfare will have a long and lasting peace. So that before the year 1911 is upon us it is expected that the new era will dawn on Eastern Europe. Turkey alone should now make an effort to put her house in order, not only on the banks of the Bosphorus but in Armenia, Syria and the distant Arabia. Europe, with its first sympathy towards the Committee of Union and Progress, is now convinced that it has done the greatest harm to the country. Its conception of patriotism is disappeared because instead of fostering one's love of the country it is doing the very opposite. It has been freely asserted that despite all the barbarities, cruelties, high-handedness and rank corruption of the Ottoman rule, it was more to be tolerated than the present one of the rash followers of the unstatesmanlike Enver Bey which has wholly failed to reform Turkey, while sowing new

dissension which may mean, if a government on well conceived lines in the near future is not soon to be an accomplished fact, final disruption of the Turkish empire in Asia. Syria demands the most urgent attention and Armenia next. So long as peace, tranquility and justice are not established there, it will be hopeless to bring into some kind of tacit obedience the Arabs who are now turbulent and openly defy Ottoman authority. In short the long centuries of Turkish misrule must be brought to an end. A new departure in government should be taken the watch-word of which must be justice, toleration, and comparative purity of administration. Turkey must rise equal to the occasion.

CONTINENTAL POLITICS.

There was a total absence of any kind of "incident" in the politics of the Continent during the month. All was quiescent. It is a happy sign. None of the Powers are in a mood to quarrel with each other or even seek a cause of quarrel. The Balkan Allies have taught them a lesson which they are seriously taking to heart. Modern belligerency, even for the shortest period imaginable, is more or less a belligerency founded on money. And all the states are at their wits' end how to provide for a future war-chest full as it may be even to day. If this little Balkan War of short duration has cost hundreds of millions what may a Continental War cost? Let the military financiers cast up the estimate. And let the civilian financiers heap up their arithmetic to demonstrate the economic loss to the population at large on agriculture, industries, trade and commerce. The figures will be appalling. They will take away our breath, and how many more years of recuperation may be necessary? Each of the Continental Powers is keenly alive to their pound, shilling and pence view of the question and instinctively shrinks from thinking of horrid War. The Austrian Emperor, a veteran of veterans among living monarchs, long since became alive

to this matter and though events have forced him or his Ministers rather to be prepared for a bold spring forward it is fortunate that his life-long experience of foreign affairs and European history since 1848, apart from the misfortunes that have befallen the Hapsburgs now and again since that year, have wisely restrained him from plunging the country into a foreign War, never mind the eternal quarrel between the Slavs and the non-Slavs in the two countries. The mailed fist has just congratulated the pacific recluse of Vienna on his birthday for having maintained peace and has solemnly toasted his health declaring uninterrupted political alliance for the good of Continental Europe. The army bills have been troublesome in France and Germany but they have been proved, entailing on each nation fresh burdens which no doubt their respective patriotism will cheerfully bear. Meanwhile there Babel, the greatest social reformer of Europe and Germany, is dead. But it is more than a question if socialism will die and give the German Emperor rest and peace of mind. Socialism is a political force in Germany as it is nowhere else, and the sooner the Emperor shakes hand with all that is best in socialism, the better. Italy is quietly forging ahead. She is evolving fat budget surpluses and building up great economic organisations out of it apart from strengthening her navy which to her is now more important than ever in the Mediterranean. Holy Russia is taking her forty winks of sleep; while the Duma has outgrown its first war enthusiastic impulses. It is tinging down and settling to modest and unambitious schemes of reform. That is an excellent sign. With a more and more prosperous Russia, despotism, autocracy and personage must soon find their respective level. They cannot entirely die so long as the Tartar is in the Muscovite. But short of it Russian economic prosperity is bound to spell a bitter condition for the vast illiterate

mass so loyal to the royal "Father" at St. Petersburg.

PERSIA.

Unhappy Persia! As each month rolls on we have to exclaim the same words. Persia is drifting. She is deliberately allowed to drift, thanks to the machinations of the Muscovite which the phlegmatic and infatuated Sir Edward Grey is hopelessly incompetent to fathom and frustrate. Lord Curzon forced a debate in the gilded Chamber in which Lord Lansdowne took an active part though not sharing all the views of the great ex-Pro-Consul. But it was good that he raised the debate and evoked a response from the ministers by the lips of Lord Morley. That philosophical radical whom "Kismet" has made an opportune politician, was, however, not happy in his apology or defiance. He threw no new light on the future of Persia and the methods, which the British Foreign Office was going to adopt. Russia has planted her foot most robustly on southern Persia which is nothing but a military occupation under the hollow plea of maintaining law and order. Southern Persia is left to her fate. There is the so-called neutral zone, the no man's-land, of which in the fulness of time none but the Muscovite will be the proud possessor. Persia is now reaping the whirlwind of the wind sown by the short sighted Anglo-Russian Convention of 1909. John Bull has been unwarily caught in the meshes of the Bear and finds it difficult now to clip the claws of that masterful entity. The rub is there. Either the Convention should be modified in harmony with the tone and temper of the British people or it should be ended. Far better to end it. But at any rate it will set England free to protect Persia in the way the nation asks and not in the way the Foreign Minister autocratically is trying these two years and more. His policy is again failure and the coming downfall of Persia must be laid at

the door of that Minister, despite all hollow talk about the integrity of Persia and the impossibility of a partition. We shall see.

THE FAR EAST.

Affairs in China continue to be unsettled. The rebellion which we were led to believe was crushed has burst forth again in all its fury. Shanghai is greatly disturbed and some imaginary engagements have taken place but none of a decisive character. The power of the rebels remains unshaken and is growing more formidable. The Southerners are marching enthusiastically forward intent on dishing Yuan Shi Kai and if possible slaying him alive—such is the spirit of vengeance breathing. Of course Yuan Shi Kai knows his strength but neither the Chinese populace nor the Chinese troops can be relied upon. Meanwhile Sun Yat Sen and his favorite general are in Tokio. What cards are up the sleeve of that author of the revolution one cannot say. He has known some Mexican revolutions and is perhaps biding his time when he can enact a fresh revolution, tragic or peaceful. He is certain to appear on the scene at the right hour. He is astute and is unlikely to be caught in the meshes of the President who cannot brook this Celestial Turk near his own throne. But all accounts are now unanimous, in spite of a variety of contradictions, that the Japanese in Southern China are fomenting seeds of a bloody revolution. China may be helpless in the matter but it may be taken as certain that once Yuan Shi Kai is firmly established in power he will be the first to have his diplomatic crossings with the Government at Tokio. He is too patriotic to allow the Jap to undermine his authority so as to lead to the realisation of his ambition for a big southern slice of the old country.

THE WORLD OF BOOKS.

[Short Notices only appear in this section]

Six Great Princesses. *By the Comte de Nois-sous G. Bell & Sons. 2s.*

The Six Great Princesses are the Duchess de Berry, the Abbess of Chelles, the Duchess of Medana, the Queen of Spain, Mademoiselle de Henjolin and the Princess of Conti, daughters of Philippe II, Duke of Orleans, Regent of France during the earlier part of the minority of Louis XV. With the possible exception of the Abbess of Chelles, their only claim to greatness lies in their rank. The author knows the period well, much better apparently than he knows his Bible, judging from the statement on page 207 that St. Paul must be blamed for his ferocious act in burning the masterpieces of Greek and Roman literature on the square at Athens. The holocaust of divination books at Ephesus is presumably meant. We are nowhere told how far St. Paul was responsible for that. The book has several excellent illustrations. The Comte de Nois-sous considers the complicated and sordid intrigues of the Courts of Louis XIV and Louis XV full of interest and diversion. To us, as here narrated, they appear inexpressibly dull and neither the style of the book nor the jejune reflections on the persons and events with which it deals are able to give it even a *suavitas scandalæ*.

The Religion of Guru and Sishya. *By Mr. P. K. Desikachariar, (Sub-Judge) Theosophical Publishing House, Madras.*

There are two discourses by one of the ardent theosophists of this presidency intended mainly for the members of the Theosophical Society. Some of the views therein set forth are not altogether free from controversy but they are nevertheless scholarly expositions of the subjects they deal with.

1. *Mediæval Europe. (1095-1254). By Kenneth Bell.*
2. *The Renaissance and the Reformation. (1494-1610). By Emmeline M. Tanner.*
3. *The Fall of the Old Order. (1763-1815). By I. L. Plunket.*
4. *From Metternich to Bismark. (1815-1878). By L. Cecil Jane.*

Text-books of European History, Published by the Clarendon Press, Oxford.

This new series of books on European History meets exactly the need of Indian College students in supplying a clear and terse account of the several stages of the general development of Europe. A close inspection of the volumes shows that unnecessary details have been omitted and that the most prominent events in each century have been presented in a way which should ensure their easy grasp by the pupil. The series is marked neither by the minute expansiveness incidental to the elaborate works of profound scholars nor by the short summary treatment of great facts which is inevitable in attempts to condense them into a small compass. Much might also be said in favour of the topical arrangement which is at its best in Bell's 'Mediæval Europe.' The Kaleidoscopic succession of events and the bewildering struggles between the powers which have made up that "complex historical compound" called Modern Europe, naturally increase the difficulty of determining the scope and the contents of any text-book on European History; and in this case the arrangement of chapters and the method of presentation are such as to easily interest the student in his studies. But at the same time it may be pointed out that the continuity between the volumes is not well brought out, and thus in some cases the lists of reference books which are given, could not be termed extensive bibliographies of the historical literature about the periods they cover. Perhaps it might be that the authors thought that long lists of books would only confuse the mind unless each book

was accompanied by a detailed note on its historical work. The excellence of the chronological summaries given, the abundance of plans and maps inserted, and the clearness of the genealogical tables shown, added to the suggestions of subjects for essays and questions which is a special feature of Miss Tanner's book, make the series eminently useful to the under-graduate world.

The contrast which mediæval Europe bears to the present in both its political and social aspects and "the working out, in conflict or in unison, of the ideals and policies represented by the leaders of mediæval society like Hildebrand and St. Bernard, Barbarossa and Frederick II, are clearly brought out by Bell in vivid yet simple language. Miss Tanner has to deal with a particularly difficult period and her treatment of the chief personages and movements of the time is greatly interesting and suggestive. The third volume explains that the drastic reforms of the Emperor Joseph II based on his so-called three principles—*equal justice, intellectual freedom, and religious toleration*—were the beginning of the Revolutionary movement out of which Waterloo developed a "sense of nationality before which the artificial barriers of" European society fell to the ground. The volume dealing with the nineteenth century shows that the principle of nationality and the bare acceptance of representative institutions "have done very little to remove the soul-destroying tale of poverty and distress" and that beneath the present State of Europe lurks "the ever-present danger of storm which hourly threatens to devastate a people enjoying more liberty, more taxes and less assurance of peace."

A knowledge of Western History cannot but be useful to persons interested in public reforms in the East; and is bound to generate in them a wider intellectual sympathy.

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Shakespeare's Stories of the English Kings*By Thomas Carter, (George Harrap & Co.,*
1s. 6d.)

Mr. Thomas Carter has done the very useful work of narrating in simple prose the plots of the English Historical plays of Shakespeare. The omission of Charles and Mary Lamb to treat Shakespeare's Historical plays in their classical narration of *Tales from Shakespeare* is to some extent responsible for the comparative unfamiliarity of the great deeds performed by English Kings as delineated by Shakespeare. The volume under review will serve to remove the defect. Mr Carter has been well advised in having a large number of extracts from the original and in conforming to the spirit of Shakespeare's language as far as possible. The Duke of Marlborough did not hesitate to acknowledge that all his knowledge of the History of England was derived from a study of Shakespeare's historical plays. Is it too much to say that lesser men may very well think of this introduction to Shakespeare's historical plays rather than remain completely ignorant of them?

Muscle Control. *By Maxick Ewart, Seymour and Co., Ltd., London.*

Messrs. Ewart, Seymour & Co., have issued a number of books relating to physical culture not the least important of which is the one entitled *Muscle Control* by Maxick. The author of this entertaining volume claims that mechanical exercise, either with or without apparatus will never produce the limit of strength and development of which the individual is capable unless combined with muscle control. The reasons are fully explained in this book under review. The facts are made clear by means of some 54 full page photographs illustrating the various positions and situations of the Maxick Method. To the ordinary physical culturist this is an indispensable book.

Diary of the Month July—August, 1913.

July 24. The twenty-ninth Anniversary Meeting of the death of Kristodas Pal was held this afternoon at Calcutta, Dr. Rash Behari Ghose presiding.

July 25. The portrait in oils of Dr. F. G. Selby, M. A., LL. B., late Principal of the Deccan College and Director of Public Instruction in the Bombay Presidency, was unveiled this evening in the principal Hall of the Deccan College, Poona, by H. E. Lord Willingdon.

July 26. A largely attended Meeting of the citizens of Allahabad was held this afternoon in the Mayo Hall, under the Chairmanship of the Hon'ble Pandit Motilal Nehru. Resolutions were passed regarding the establishment of an Executive Council with an Indian Member in the United Provinces, and that Government to intervene on behalf of the Indians in South Africa.

July 27. The King's Indian Orderlies discharged their final duty to-day, when they were present at the presentation of the *Terra Nova* Medals.

July 28. The first Council of H. E. Lord Willingdon was held to-day in the Council Hall, when Sir Richard Lamb introduced the Budget which was a subject of much discussion.

July 29. The Muslim University Foundation Committee held a Meeting at Aligarh to-day and was firm over getting the power of affiliation. It would not agree to the power given to the Viceroy as Chancellor of the University to be vested in him as Governor-General in Council. It also decided, to name the University the Muslim University.

July 30. In the House of Lords to-day, Lord Amthill drew attention to the fact that the South African Immigration Bill would become Law on the 1st August, and requested the Imperial Government to ask Union Government to suspend its operation until it was amended.

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TOPICS FROM PERIODICALS.

British Art Education.

Mr. E. B. Havell writes a valuable article entitled "British Art Education from an Eastern Standpoint" in the current number of the *Asiatic Quarterly Review*. A committee has been appointed to revise the old scheme of Art Education, as represented by the Royal College of Art and the committee has been entrusted with the trying task of establishing clear and definite principles upon which a sound practical scheme of national art education can be based. The subject is one of immense importance and as one who has gone through the whole departmental mill and found out its deficiencies in trying to apply its principles, or lack of principles to art education in the only part of the empire where a strong national tradition of art still survives—India—Mr. Havell gives his views from practical experience both in England and India.

One of the greatest obstacles to the understanding of the whole philosophy of Oriental art has been the fallacious doctrine laid down by critics that the correct drawing of the human figure has been too difficult a problem for the Oriental artist, and that, owing to his lack of intellectuality, India, China, and Japan have never produced a "fine" art.

The South Kensington curriculum for art teachers, while it is intended to give an all-round training in art practice, is especially directed towards the industrial applications of art, and it is in this respect that its fundamental error, which all the revisions made in the last fifty years have failed to eradicate, can be most clearly seen. This is, to put it concisely, a confusion between the aims of art, archaeology, and of trade, so that art teaching becomes less the calling forth of all the creative powers of the mind than the empirical application of certain formulae, more or less imperfectly understood according to the facilities afforded by text books and local museums to the demands of the manufacturer and the shop keeper.

The present day art student is invited to wander over the face of the globe in the belief that he will gradually pick up a kind of artistic espermato by studying the collections of archaeological documents gathered together from the remains of

many and diverse extinct civilizations. Regarded merely as archaeology the system is radically unsound for in his attempt to learn all historical styles the art student acquires none.

He becomes not a designer but a retailer of assorted forms and patterns for the trade. Though he may acquire the technical knowledge indispensable for adapting his antique stock-in-trade to the conditions of modern manufacture, his power of self-expression or creative sense remains stunted and undeveloped. He is not a creator of living art, born of his craftsman's sense of fitness and love of beauty, but a purveyor of cheap ornament.

Thus the writer conceives that this pernicious tendency is the direct outcome of a system of art-teaching based not upon national artistic instinct but upon museums, art galleries and text-books.

Mr. Havell does not however mean that there should be no museums and art galleries. Art teaching must be based upon the development of the artistic individuality of the student; but at present the teaching system looks more or less to the mechanics of art and treats the aesthetic sense as lying beyond the scope of educational methods.

The guiding principle must be that as every true artist or craftsman expresses his own individuality or racial consciousness in his art, and not only the formalities he has been taught at school, so any national scheme of art-teaching must be rooted to its own native soil, and not treated as an exotic of an artificial culture.

The writer concludes with the following brilliant hit:—

Certainly, the British art student, who in his historical studies wanders away to Egypt, Greece, Italy, Japan, or China before his mind is fully saturated with the practical lessons which our own national art history can teach him, is being as much led astray as the Indian student who, being told that Indian art is dead and buried, starts off to Europe to learn the artistic formulae of the West.

Art teaching will once more rest on a surer national foundation when every student takes to heart the words of Kabir, the Indian weaver and mystic:

"The Jewel lay unseen in the mud; and they have been looking for it in the East and the West, below the waters and underneath the stones. Poor Kabir perceived the diamond; see, here it is, tied in the garment of my hoi!"

The Soul of the East.

In the current issue of the *Japan Magazine* Dr. J. Ingram Bryan writes an excellent article entitled the Soul of Japan. The spirit of Japan is essentially the spirit of the East in general as distinguished from the western spirit. Says Dr. Ingram,

Many prophets and wise men have arisen out of the East, and it is to these we must go for light upon the oriental spirit. When the West has done something to grasp the message of the great souls of Japan, China, India, Persia and Palestine, and especially of the latter, there will be a closer approach to the soul of the East. Christianity has been so Westernized, and in the process, often so paganized that it has lost much of its oriental spirit, so that on occidental lips and in Western lives, it is scarcely recognizable as a light from the East. But no alien accretions can deprive it of its intrinsic sonorous quality, and it yet may prove a medium by which the East and West can arrive at a mutual understanding. It may be indeed that some day a prophet will appear to show what part of the sum total of truth the East has contributed to humanity.

While one is free to admit that the heart of the East is not eventually different in its humanity from that of the West yet there is no certainty that the Oriental soul is not of a uniquely divergent genius. The oriental spirit has an individuality more distinctive and vigorous than even the spirit of the West.

The soul of the East, unlike that of occidental conception, is a positive spiritual entity: it is not deemed to be some vague eternal spectre independent of the body. The average inhabitant of the West, so far as he has any definite conception of what is meant by the word soul, thinks he knows what soul is, but he has no such clear notion of what soul is, in the way that an oriental has. From childhood he has been taught to regard the soul as in some measure opposed to the body, the latter being rather inimical to the former. The body may perish, but if the soul be saved the whole man is saved.

True, in recent years there has been in the newer countries of the West, a wholesome reaction against this pagan notion of the inferiority of the flesh, a reaction due no doubt to the oriental element left in occidental Christianity. But for centuries this idea of the body being independent of the soul and inferior to it, underlay the public and private morality of Europe.

Since to the average Western mind the soul always meant something supernatural and ecstatic, hardly in any sense a human entity, the European mind naturally began to turn away from spiritual things as soon as it felt its prey to materialism. Consequently an increasing number of occidentals have now no use for the soul. But Christianity, being of the East, laid supreme stress on the importance of the human soul, without a true consciousness of which there can be neither morals nor

art, nor even civilization. For this great truth the East stands, and has stood from time immemorial. There can be no true art without spiritual conception, and there can be no spiritual conception without soul consciousness; hence the decay of art as religion weakens under the glare of soulless science in modern Europe, and the blight is extending even to the East. The rise of philosophy like Gergson in France and Bucken in Germany represents the expiring struggle of Western civilization to preserve its soul alive. How strange will it be if in this respect the soulful East may yet have to come to the rescue of the West!

England's Mission in India,

Dr R. F. Horton, one of the most eminent of the nonconformist divines who recently visited India, has been giving his impressions to the world in *The Contemporary Review*. In his recent article on India he gives a vivid picture of the "efficiency, the value and the beneficence of the British Raj." The hand of the Government in India, says he, is singularly light but absolutely unquitting.

It has drawn the scattered Provinces and States into unity which is more real and harmonious than the unity of the British Isles. There is no Ulster in India. There is not even an Ireland in India. Everywhere the railways and the post, the judicial and military machinery, and the English language are constantly operating to make the Indian Empire one. A letter goes for a half-penny from Peshawar to Colombo, or from Karachi to Rangoon. The railways are so cheap and so efficient that the people are always travelling. The third class carriages crammed with their picturesque occupants, or the travellers camping out on the platforms and in the parlours of the stations, with bedding, cooking utensils, and hookahs, represent the circulation of the blood in this great political organism. The races, castes, religions, are blending. When you travel a hundred miles for Rs. 4d., even the vast distances and comparative slowness of the trains cannot prevent the mingling and the fusion which make an effective nation. All over this great area there is an efficient administration. In each district the Commissioner, the Collector, the Civil Surgeon look after the order, the health, the well-being of the community. In the six hundred Native States Residents representing the Government exercise a wise and unobtrusive supervision over the Nizam, Gaekwar, Maharajah, or Nawab of the State.

Above all justice is so even and so very cheaply available says he, that the people are encouraged to indulge in law-suits as a pastime. And the army of officials in every city is a witness to the passion of the people for the law. Happily there is an extraordinary confidence in the impartiality of the judges and judges even of the High Court are often Indians. But says the writer, the

standard of probity and incorruptibility has been set by British Commissioners and Judges.

Dr. Horton then devotes a paragraph to show that the British Government in India has to assume more or less a paternal character. It is not content with such services as Governments in the West usually render. It seems to realise says he "the peculiar helplessness of the vast masses of people illiterate, steeped in prejudice and superstition and unable to secure their own interests by private machinery of the village community." This he illustrates by a reference to the excellent organization of the Indian Medical Service; with extraordinary patience and beneficence these medical officers have sought to overcome prejudices and saved people from the plagues of India—small-pox, cholera, malarial fever, tuberculosis and the bubonic plague. But the crown of all his panegyrics is reserved for the Indian Civil Service. It has established a tradition of sound, disinterested and beneficent administration.

It is a spectacle which may well occasion amazement and fill Englishmen with a certain pride in their country and their race, this large body of men, in the civil and the military service of India, doggedly governing India for her good, reticent, proudly reticent in face of criticism and calumny, content to do the day's work without immediate recognition, not defending or excusing them selves, but simply plodding on, until they retire and leave their work to similar successors. The great names Lawrence, Dalhousie, Ripon, Curzon, attract the attention of the public at home. But the great work is done by a crowd of men whose names are never heard, they leave England and live in the cruel climate of India all through the active years of their lives; they part from children and wives, and undergo many of the hardships of missionaries—and indeed they are missionaries; they are conveying to India the fruits of Western enterprise and progress, sharing with that dim Eastern population the light, the law, the opportunities, the privileges of the West.

Of it, as of Henry Lawrence, if its epitaph came to be written it might be written "It tried to do its duty."

The Religious Message of George Eliot.

The Rev. D. G. M. Leith's 'Message of George Eliot,' appears as the opening article in the *Christian College Magazine*, for May.

'Do the writings of George Eliot convey any religious message?'—Such is the doubt that is raised by some critics. What strengthens the doubt is the apparently contradictory elements in her teaching.

The book that has given a tone and colour to much of her best work is Thomas à Kempis's 'The Imitation of Christ,' a volume familiar to all students of religion.

It had been her companion through the years. It was the last book upon which her eyes glanced ere they closed in death.

Alongside of this fact, let us place a statement she made in conversation with F. Myer.

"God," she said "is inconceivable and immortality is unbelievable." So too we have to bear in mind that in early life she definitely abandoned religious faith. This abandonment is probably the chief cause of that pessimism which overshadowed her life. I know of no sadder symbol of gloom as that of George Eliot.

This strikes the note of gloom that characterises her features as much as her cast of thought. Her description of religion comes not from her heart but from the heart of the world's life.

The central theme of her works is the delineation of human personality:

The wonder of human personality, the possibilities of it, the degradation of it, the grandeur of it overwhelmed her again and again. She is never more trenchant than in her descriptions of the heights and depths of personality.

In dealing with moral responsibility, she sets forth the absolute certainty of retribution in the moral world.

The law of retribution is to George Eliot a part of the permanent order of the Cosmos. Wrong doing is irrevocable. No man can escape the vitiating effect of an offence against his own sentiment of right. Forgiveness is a possibility and may bring a certain peace into the mind. But the effects upon the moral nature abide even when God has pronounced the forgiving word. The whole theory of retribution is elucidated very fully in the character of Godfrey Cass in *Silas Marner*.

In *Silas Marner* again is illustrated the author's creed:—

To be enthused by that spirit of strong, constant, thoughtful love equips us for the responsibilities of life. We are the recipients both of the message and the Gospel

The Hindu Minister of Justice and Law.

Mr. Kashi Prasad Jayaswal, Bar-at-law, writes on the above subject a luminous article in the *Cuttack Weekly Notes*. In the Hindu constitution the Council of State generally consisted of eight and sometimes ten ministers. It is very remarkable that with regard to Civil Administration the Minister of Justice and Minister of Law took precedence over their Civil colleagues.

The duties of the two legal ministers were well defined. The Minister of Justice figured in two capacities. First as the Chief Justice, the *Pradivaka* (lit. the First Judge) presided over the Supreme Court in the capital of the kingdom. Next as the Minister of Justice he prescribed the law of procedure with regard to trials after ascertaining the opinion of the majority of the jury and then 'advised' the King accordingly. His duties are thus described in the *Shukraniti*:

'The *Pradivaka* along with members of the jury sitting in a meeting may ascertain by majority of opinion what (sort) of cases (either) instituted by the State (lit. by his department) (or) brought before the court, were subject of human proof—by witnesses, documents, past and adverse enjoyment—and in what cases divine proof (oaths, ordeals) was to prevail, where interpretation was to be allowed, where a matter was to be proved by direct evidence where inference and analogy were to be resorted to, where community and where jurisprudence should be followed; and the *Pradivaka* then (lit. 'having considered and ascertained these') may always advise the King.'

The Minister of Law, on the other hand, who is elsewhere called the *Dharmadhisara*, is called the *Pandita* (The Learned Minister) in the *Shukraniti* and his duties are thus defined:

'The *Pandita*, having considered what ancient and present laws are followed by the community, which of them are approved by jurisprudence, which of the laws now offend against jurisprudence, and which of them are opposed to the community and jurisprudence, he may advise (recommend) to the King, laws which secure behoof both here and hereafter.'

This afforded a glimpse into the Hindu method of legal reform. Hindu Law was normally considered traditional and as such could not, in theory, be altered by direct or avowed changes introduced by the State. They were exceptionally altered by direct legislation, and more generally by interpretation, and occasionally also by new treatises fathered on ancient names. Over and above these there was the agency of the two law ministers. The ministers rejected such laws as having regard to the circumstances of the community and public weal were deemed undesirable to put into operation. They also took into consideration the popular regard to the current laws. This

method of legal pruning and regard for popular view resulted in the modification of laws and in effect acted as new legislation. It may not be unlikely that the different treatises on Hindu Law differing from each other and modifying earlier laws may, after all, have been the works of Ministers of law.

To explain that the 'advice' to the king in this connexion was final I would describe here the procedure how the Council of Ministers in general submitted their proposals to the Sovereign. Every resolution of the Council had to be signed and sealed by the members. Every member had his fixed formula to write upon the resolution, e.g., the Minister of Finance wrote 'It is well-considered, the Regent 'It ought to be accepted,' The resolutions had to be signed first by the Foreign and the Legal ministers. 'It is not opposed to our department. This is significant as it shows that the Foreign Minister had to certify that it was not prejudicial to foreign relationship and the Law Minister that it was not opposed to the laws of the realm. Proposals thus signed by all the members were presented to the king whose last ratification 'Accepted' accompanied by his seal, but he had to write in his own handwriting 'Seen', and this he must write 'at once' because he was supposed to be 'unable to go through the document carefully' (4) The royal assent was therefore a formality, and the responsibility really rested on the ministers.

Education and the Native Races.

Mr. Halford in a highly informing article on Education and the Native Races in the *Socialist Review*, for June proves that in the matter of colonial administration, a new role for America, the New world is by no means inferior to Great Britain that is an old hand at work in that direction.

What is the moral that America points to Great Britain? What is the key to successful and efficient colonial administration?

But can we, even allowing that our rule does secure to the peoples of our Crown Colonies many very substantial benefits, claim truly that we are doing, not merely all we ought to do considering our attainments in civilization, but all that we assert as a justification for our presence in those lands? Are we, that is to say, so leading the Crown Colony peoples as to prepare them as rapidly as might be for the task of self-government?

The writer suggests that this 'partial' faint-hearted method of dealing with education may be due

To the persistence of outworn traditions, or it may be due to the feeling that these inferior races ought to be sufficiently thankful that, in addition to so many real and acknowledged benefits from our hands, they should receive any sort of education at all.

It may be difficult to make England, with her ancient traditions of Colonial Government and with her amusing theories of colonial responsibility—realise that she has been beaten in her ancient field by America that entered the arena of colonial rule rather late.

If any proud and narrow-minded Britisher still cherishes this illusion, let the following account dissipate it:

The United States have not failed in this—to them—new field. Both in Panama and in the Philippines they have accomplished more than can be truly said to be ahead of us. They have gone to work with a definiteness of aim, and a thoroughness of execution that is admirable, which ought to be a stimulus to us and other nations.

The reports of educational progress in primitive Philippines are full of hope. The progress achieved is extremely encouraging when it is remembered that formidable difficulties had to be faced—lack of competent teachers and lack of suitable school-houses, and inadequacy of funds.

This was a serious handicap to the Government of the United States. But

Despite this very serious handicap of insufficient funds there were on March 31st, 1912, "intermediate" schools attended by 22,745 scholars, and beyond these, "secondary" schools attended by 2,479. These two grades are, as compared with the elementary schools, very expensive.

We have seen that in the Philippines, with a population of 7,500,000, the United States had enrolled in a few years a total as high as 610,000 in the elementary and 25,000 in the intermediate and secondary schools.

How the Americans achieved this success and what the great secret of their achievement is told in the following extracts from the article:—

The Americans have from the outset recognised that if their subject people are to be truly educated they must be given access to literature. There is about as little literature in the languages of the Philippines as there is in those of Ceylon, so that if this access is to be attained the people must be taught one of the languages of those nations which already possess a great literature, and, naturally, as this possession is the case with the English-speaking nations, the United States have selected English.

What shall Britain glean from this survey of educational progress in the American colonies:

What we need is a definite policy and aim in which the improvement and training of these subject peoples shall not be left to the chance of a well-disposed administrator, but shall be the end of a well-considered policy applied to all the scattered items that make up these Crown Colonies.

• The Indian Emphasis in Religion.

The place of honour is given to an article entitled "Christianity and the Indian Emphasis in Religion" by the Rev. Sydney Cave, B. A., D. D., in the July number of *The Madras Christian College Magazine*. The writer of the article shows a better grasp of the Christian situation in India than most of his brethren in the field. To Christian dogmatism Hinduism is either gross superstition or impious pantheism needing alike to be reformed root and branch. Says Mr. Sydney Cave:—

"With the renaissance of the national life, educated Indians complain more and more that a man can become a Christian only by ceasing to be Indian. When Ram Mohan Roy, the founder of the Brahmo Samaj, was shown a picture of Christ, he remarked at once that they had given Christ a European countenance, forgetting that Christ was an oriental. It is a complaint which educated India still makes against us. To an extent it is only natural. We can but preach the Christ we know and as Paul pointed out, inevitably our vision of God is blurred through the medium of our own personality. The revelation is obscured and to an extent confused. But with this complaint, 'is the more serious one that Hinduism is spiritual while Christianity has its success and justification only in the lower realms of philanthropy and material relationships. Frequently such a claim is cant and jingle jangle. * * * Frequently too it is the insincere excuse of moral cowardice and mental indolence. But sometimes it is the sincere belief of earnest and to an extent competent opinion. The fact has to be recognised that to many devout and capable Hindus the Christian Church seems an excrescence, if not an impertinence, in the national life and Christianity not the fulfilment but the categorical denial of their most cherished spiritual aspirations."—

I. C. S. Probationers and Junior Civilians.

In the July number of *East and West*, Mr. Doderet I.C.S., brings to bear on the above question his varied and valuable experience as a member of the exalted service and his yet more weighty knowledge as a member of the Cambridge teaching staff. The question of the adequacy of the prevailing system of training probationers and the cognate question of their subsequent and supplementary training in India—that are now exercising the minds of the Royal Commission form the topics of consideration.

To even a superficial critic, the utter inadequacy of the legal course must be easily apparent.

It is interesting to inquire why in India of thirty years ago we had not the amusing spectacle of Civilian Judges and Magistrates being launched into their official duties without any knowledge of any branch of the Indian Civil Law. In those days, there was no need for the Cambridge coach letting his judicial prodigies into the mysteries of abstruse legal terms like Jurisdiction, parties, mortgage for :—

" Probationers received a fair amount of grounding in the elements of general law, and were coached in legal principles. They were thus able to bring to the performance of their official duties a certain measure of general legal knowledge, which undoubtedly stood them in good stead, especially when appointed later on in their service to the Judicial Department.

Is it any wonder that in India a huge outcry is raised against the use of administrators whom accident has brought to sit in judgment on the decisions of Indian subordinate judges of approved service and avowed legal culture :

Look on what the race of Indian judicial officers are and on what the Civilian officers are :—

In the legal world there has been marked progress. Not only have the Codes been several times amended, but a vast body of case law has arisen. No judicial officer, or Magistrate even, who desires to administer justice efficiently, can afford to dispense with a knowledge of the latter. New laws have been passed, dealing with various matters in accordance with the growing complexity and intricacy of Indian administration.

The qualifications of the local Bar have risen in sympathy with the change. The class of Subordinate Judges recruited from the local Bar, has advanced both in legal training and in general reputation. The Civil Service alone is exposed to the just reproach of being behind the times, and of being inadequately trained for their legal duties, especially the judicial branch of the service. If anything, there has been retrogression, instead of progress.

The evil is comblated in one of two ways : The age for the open competition has to be cut down to 22 and a two years' well-planned and wisely-conceived course provided for in England—an alternative which the writer would very much prefer or to provide for a supplementary course in India which will ensure the officers coming into intimate touch with the people, acquiring a fair degree of proficiency in the vernaculars of the land and grasping the essentials of all branches of Indian Civil Law. This zealous guardian of Civilian reputation is anxious to have the furlough rules so modified as to make it possible for Civilians of 6 years' standing to read for the Bar and return well-equipped for the discharge of legal duties. The supreme advantage of such a modification in furlough and study leave would be :—

They would meet the Indian Bar certainly on equal and, perhaps in the Mofussil, on superior terms. They would sit in appeal against the decisions of the Subordinate Judiciary with equal or superior knowledge of the law, an avancement which can scarcely be made in present conditions. The Indian public would regain confidence in their decisions, there would be fewer second appeals to Superior Courts, and a perhaps not unwarrantable slur would be removed from a branch of the service, which has too long laboured under disrepute owing to the failure of Government to devise an efficient system of appointment and training.

Influence of Eastern Thought on Wagner.

This is the opening article in the *Hindustan Review* of May by Mr. F. G. Gilbert Cooper.

The 19th Century produced vast changes in the intellectual and material outlook of man. Of the varied and numerous influences that were at work in forming fresh theories of life and inspiring Europe with new ideas, that of Richard Wagner was decidedly one of the most potent. The philosophy that he conveyed in his works of art, the colour and turn he gave to the Drama, the Gospel he came to preach, these had a mighty effect not only on Music and the Drama but also on the mass of philosophic thought in Europe.

It would be a matter of great interest to trace the sources from which Wagner derived his inspiration. A superficial knowledge of the themes in which Wagner sought to embody his scheme of life might lead one to suppose that Wagner was indebted to Norse mythology and the vast mine of legendary lore of the West. A deeper study however would show the comparatively large extent of his indebtedness to Eastern and particularly Buddhistic thought.

"Into the old Western tales he breathed the spirit of the East, its philosophy and its mysticism."

Taking the opera of *Lohengrin*, written in his transition period, let us investigate the source of the legend which forms the subject of the story.

"This legend must have originated in Asia, although of course, such legends are by no means confined to Eastern peoples, but are a part of the folk-tales of nearly every tribe concerning whose history we know anything."

While borrowing the ideas of the East, he has embodied them in the characters of Medievalism: Let us turn to his next work "*Tristan and Isolde*" and consider its philosophy.

It will always be a moot point in the consideration of the philosophy of this work as to how far Wagner was indebted to Schopenhauer for the Pessimism ex-

pressed therein. The ardent disciples of Schopenhauer triumphantly assert that, unless the Gospel of Pessimism had been given to the World, Wagner would never have written "*Tristan and Isolde*." Wagner, on the other hand, indignantly repudiated the charge, and stated that he had arrived at the same conclusion as Schopenhauer by a totally different course of reasoning, and he says that, having read his (Schopenhauer's) opinions, he is delighted, as he finds in them everything that he had ever conceived. But whether Wagner's pessimism was original, or whether he borrowed from Schopenhauer, the fact remains that the Philosophy of Pessimism in either case is simply Buddhist Philosophy expressed in Occidental mode.

The affinity of Wagner to Shakespeare is traceable in some of Wagner's works:

"In both of their works we feel the absolute inevitableness of the situation created. Their characters press to the heights of glory, drink the delights of unimagined love, and are ground down under the inexorable law of fate with a logic and a feeling of necessity that we cannot but realize."

The best Opera '*Parsifal*' was written when Wagner reached to a great age. The story is full of Buddhistic legends. The whole basis of the plot is centred round the idea of 'knowledge or pity through suffering.'

"A great mass of Wagner's thought consists of distinctly Eastern conceptions: their initiation is peculiar to the Philosophy of Buddha."

The leading thought of Wagner cannot be expressed more forcibly or appropriately than in Wagner's own words which betray his pronounced bias for Buddhistic thought:—

If one wishes to express the highest knowledge in popular image one cannot do it otherwise than in the pure, original teaching of the Buddha. For that last result of knowledge, for fellow-suffering, there remains but one redemption, conscious denial of the will. The creative work of this highest, self-annihilating will, is the final winning of the fearless, for ever loving man.

Keshub Chunder Sen.

In the *Modern Review* for June, Rev. J. T. Sunderland of the Unitarian School offers his humble but very fervent tribute of affection to the memory of one of the most distinguished religious teachers of India. The great Brahmo reformer never set his foot in the New World but his fame had nevertheless been noised abroad. Scholars and tourists, missionaries and students of oriental religions were loud in their praises of him :—

Mr. P. C. Moosoomdar, with his wonted and noble eloquence, sought to enlighten the Americans about the work of the Brahmo Samaj and spoke with rare grace and power of Keshub and of his mother in 1893, the year of the World's Parliament of Religions at Chicago.

The ardent admirer of Keshub bent his steps towards Calcutta during his visit (1895-96), for on the whole :—

Calcutta appeared to me most,—partly because that was the national capital, but principally, perhaps, because it was the most important centre of the Brahmo Samaj movement. There the Raja Ram Mohun Roy had lived and done his great work for scholarship, for both Bengali and English literature, for social and political reform, and for religion. There he had organised the Brahmo Samaj ; there step by step it had grown to influence and power ; there had been the home of its second great leader, the saintly Debendra Nath Tagore, and of the third, Keshub Chunder Sen ; and from there the movement had spread up and down India.

To the pilgrim, the most hallowed spot in Calcutta was Keshub's birthplace and its inspiring associations.

As a student of comparative religion, he has rendered signal service to this most useful and modern branch of religious inquiry and has nobly continued the traditions of his great forerunners, Raja Ram Mohun Roy, and has besides set an example to the west :—

I think I may truly say that no places that I visited in Calcutta touched me quite so deeply as his birth place the room where he died, the beautiful chapel or " Sanctuary " which he built close beside his home, and the spot where his ashes rest. Of the mementoes of Calcutta that I brought away, the two that I most prize are a little book given me by the Maharajah—a precious little book of his own golden thoughts, and a set of the complete English works of Keshub, presented to me by his youngest brother,

Mr. Sen was remarkably loyal to Asia and sought to maintain and advance its spiritual glory :—

I always admired Keshub Chunder Sen for his loyalty to Asia. Few men of Asiatic birth have been more appreciative of Europe, or more ready to receive her rich contributions to civilisation. But this did not make him ashamed of Asia, or forgetful of her great place in history, or neglectful of her claims upon him as her son. He remembered that however much Europe has done for the world's civilization, Asia has done more, and that however great has been Europe's contribution to the world's religion, Asia's has been almost incomparably greater.

The Press and Public Opinion.

Somehow politics has got the upper hand among the many interests of the people: at any rate the political sensation above all other sensations, is the most popular at the present day; so much so, in most of the discussions of the question of the value of the press in our public life the one test that is nearest to hand happens to be the political test. There are indeed no means of absolutely correct analysis. Yet, the thing assisted or denied that is to say, is the power of the newspaper to make or break candidates for office to carry elections. Moderate or negative achievement is not the same thing as impotence. But whatever the just inference about all this it is a mistaken narrowing of the subject to restrict it to the political sphere. By politics alone says Mr. Rollo Ogden in the *Modern World* neither man nor the daily press shall live. For as he says campaigns are, after all, infrequent and elections come but once a year at the utmost. The purely intellectual and social interests of the present generation are at least as engaging as the ballots or elections. The writer quotes Mr. Balfour saying that nothing attempted or achieved by politicians or by political parties during the past hundred years is worthy to be named in significance for the human race alongside the mighty revolution quietly accomplished by modern science. In fact there are endless manifestations of the spirit of man and social movements of infinite complexity which are sorely outside the region of politics but in which the press may have more and more of work to accomplish.

QUESTIONS OF IMPORTANCE.

A State Bank for India.

HOW IT SHOULD OPERATE.

[The following is contributed by an expert correspondent to the *Times*:—]

The term "State" has been used in regard to the institution which has been proposed to take the place of the three Presidency Banks in Bombay, Calcutta and Madras, and, in addition to undertake certain defined duties on behalf of the Government of India. Now that the proposal is before the Royal Commission on Indian Finance, a few considerations connected with such an amalgamation may be of interest. The suggested institution can hardly be described as a "State" Bank in any other sense than that it would be the Bank with which the Government of India would deposit its balances, and to which it would delegate certain functions which conceivably could be performed better by deputy than by the Government itself. Under this category fall the issue of notes, the husbanding of Government funds in India, and the due discharge of Government indebtedness.

ANALOGY OF THE BANK OF ENGLAND.

In many respects such a Bank would occupy a position analogous to the Bank of England, and be equipped for that purpose with a substantial capital, to which it might be advisable for the Indian Government to subscribe such a proportion as to ensure an effective voice in the management.

Objection seems natural to the centralisation into one Bank of duties to be discharged throughout what might be called a continent, for some of the branches might have to be distant, as the crow flies, 2,000 miles from each other and many days' journey. On the face of it, this argument appears to possess weight, when it is remembered that the Bank of England's outlying branch at Liverpool is only about 200 miles from its head office and can be reached by rail within four hours.

On the other hand, it can be urged that the conditions which obtain at the present time are quite different from those which existed when the Bank of England was founded. In those days it

was more tedious to travel a few hundred miles by coach than it is to speed in a luxurious Railway carriage from one point to another of the triangle formed by the vast Indian Empire. Then, the post took a day or so to bring the North of England into communication with the South; now after a few minutes' delay, the head office of a Central Indian Bank could converse telegraphically with its branches in the distant provinces. As a matter of fact, many great foreign Banks manage their business advantageously through agencies and branches in all the chief capitals of the world.

A POSITIVE ADVANTAGE.

One positive advantage which could accrue from the establishment of a great Central Bank with power to issue notes against currency, and to hold and transfer funds on Government account, would be the relief to the Secretary of State for India in Council of the duty of regulating foreign exchange. This has laid the Government of India open, though quite unjustly, to charges which, without implying anything of a dishonourable nature, have been so worded as to imply that the interests of India are being subordinated to those of the home country, it ought not to be possible to attribute the mere shade of such a suspicion to the Indian Government. The British people, not unmindful of the practical benefits that flow from the material link between Great Britain and India, are aware that the destinies of India must be guided upon one fixed basis—namely, that no legislation for India shall take place except in the interests of the Indian people. Mistakes may be, and have been, made, but this principle is, and must ever be, an axiom, in regard to the administration of that country. The well-founded conviction of the great population of India that the British Raj has its good really at heart can alone ensure confidence in the guiding hand, and the consequent ability to reap the advantage of that rule.

For this reason, the withdrawal of the invidious task of manipulating the exchange out of the hand of the Secretary of State for India in Council into that of a semi-official banking institution is for the public weal. The more so, as the Bank

UTTERANCES OF THE DAY.

Indian Architecture.

MODERN REQUIREMENTS.

[The following are extracts from an advance copy of the lecture on Indian Architecture, delivered on Monday, the 21st July, at the Caxton Hall, Westminster, by Mr. F. O. Certeel, Superintending Engineer, Allahabad :—]

With the kind permission of the East India Association, I am going to address you to-day on the subject of Indian architecture and its suitability for modern requirements. Mr. Havell has already read a very able paper on a similar subject before you in October last, but as he and others seem to be under the impression that the Public Works Department in India are the great opponents of indigenous art and architecture, it may not be out of place if a member of that much maligned Service (called by one enthusiastic critic, the late Mr. Salmon Growse, "a chartered antihæsthetic society") raises his voice in protest against these censurations and in favour of indigenous Indian architecture. I can assure you that there is no feeling whatever against Indian architecture in the Service. I have the honour to belong to. In the selection of styles, however, we are not always free agents, as many considerations come in. To begin with the Services as a whole, where work has to be done economically and quickly, it is difficult to break with established forms to which all the staff is trained. When the English first settled in India they brought with them the Renaissance style then in vogue in England, a form of which had become firmly established for all European buildings in India long before the Public Works Department came into existence. It is hardly fair, therefore, to hold that Service responsible for it and to sneeringly dub it "the Public Works style." It is true, unfortunately, that it is this style alone that all our draughtsmen are conversant with, and as the engineers are not themselves usually trained architects, and have but little leisure to devote to

the subject, they cannot be blamed for continuing a style in which it is easiest to work, and which met with the approval of the authorities as being the most economical and suitable for the purpose. It must also be remembered that the demands on the Indian exchequer, through famine, plague, and frontier wars, have been so great that, in my province at least, until quite recently, there was rarely anything to spare for architectural adornment of any kind, and estimates were kept down to the very lowest possible limit. The system of having standard plans for various kinds of public buildings, which are not allowed to be departed from, has, it must be admitted, helped to stereotype the style and produce a monotony which is justly condemned. At the same time, before criticising a body of Engineers for failing to evolve a satisfactory style for public buildings, it must be remembered that even in Europe the combined efforts of all the architectural profession have failed so far to produce a really satisfactory solution of this problem. There has, however, been a great improvement in this respect of late years in India. Trained architects have now been appointed to, all or nearly all, local Governments—an innovation brought about by Lord Curzon—and there has been a distinct tendency towards the adoption of indigenous styles of architecture for the more important buildings. This new condition of things has, I know, been hailed with satisfaction by such members of my service as are interested in architecture, most of whom have to regard the Indian styles as the most suitable to the country, and would gladly see them adopted throughout. But this end, however desirable, cannot be brought about until the authorities for whom we build themselves demand Indian architecture, and until the staff we employ have had some training in it.

BUILDING STYLES.

From my own experience I know, also, how difficult it is for a man trained in Western styles to break with his early notions. On returning to India after my architectural training in England, my first efforts in design were directed towards

introducing some improvement in the European styles in vogue, but I have now completely come round to the view that salvation for India lies in the adoption of some form of Oriental architecture which has grown up in the country, and is most suited to its climatic and other conditions. It is curious to note that most English architects working in India sooner or later arrive at the same point of view, and either adopt indigenous architecture, or so modify the Western styles as to give them a strong Oriental flavour. The same conversion may be noticed in the case of European art experts who come out to India to teach their art, and end by learning from the Indian craftsmen. Amongst the leading converts in this respect I need only mention such names as Sir Swinton Jacob, Mr. Robert Chisholm, Mr. Lockwood Kipling, and Mr. Havell, and to judge from their more recent designs Mr. Ransome, the late architect to the Government of India, and his successor, Mr. Begg, may also be included in the list as showing distinct leanings in the same direction. In fact, no one who really comes in contact with Indian art and architecture in their natural surroundings, and devotes some attention to them, can escape the fascination exercised by them. But it takes several years' residence and work in India before a man can throw off the thralldom of European ideas on this subject, engrafted in him by his early training.

While acknowledging the incomparable beauty of some of the Indian buildings, some architects hesitate to adopt the style, as they think it too costly and impractical for everyday requirements. It is generally considered that the only good examples of Indian architecture to be found in the country are temples, tombs, and mosques; but this is by no means the case. Charming specimens of domestic architecture may be seen in the Moghal palaces and residences of Indian Chiefs, while there is hardly a bazaar which will not furnish delightful instances of the humbler class of dwellings, so that there is no lack of materials for the architectural student.

COST AND STYLE.

The fear that the indigenous style is too costly for everyday use is disproved by the buildings already erected. There is no necessity for introducing expensive features, such as domes and kiosks, in all buildings. They can be given a distinctly Indian appearance even without these features, and the cost can be kept down by selecting the cheapest materials locally available. One characteristically Indian feature is the *chajjah* or overhanging slab cornice, which protects the walls from rain and sun, and throws a most effective shadow. The introduction of this one feature alone will give a distinctly Indian character to any building without materially enhancing the cost, as suitable stone slabs are generally easily obtainable—as, for instance, in the neighbourhood of Agra and Delhi—and the *chajjah* can be made plain or elaborate, and with or without carved stone brackets to suit the character of the buildings and the funds available. I have now been engaged for thirty years in the erection of buildings in India, and my experience is that it makes practically no difference as regards cost whether a building be designed in an Indian or a European style. The cost depends on other considerations apart from style—viz., whether costly or cheap materials are used, whether the design is extravagant or economical, and whether the building is ornamented or plain. There is nothing in the Indian style which necessitates extravagant design or costly ornamentation.

As for the fear expressed that the Indian style does not lend itself to the provision of sufficiently spacious and airy apartments, or to a plan suitable to modern Western requirements, I don't think there is any foundation for such an assertion. The style can be successfully applied to any plan whatever. A number of handsome edifices have been erected within recent years at Allahabad, Agra, Lucknow, and elsewhere, in the indigenous style, which fully prove its adaptability to all modern requirements. For instance, one of the Allahabad University buildings contains a hall measuring

130 ft. by 60 ft. in plan. The cost of this building erected in brick and stone, is 54d per cubic foot of contents, which, I think, will be found to compare favourably with buildings of equal pretensions in other countries. The Agricultural College at Cawnpore, a very handsome domed structure, covered with stone veneering on the outside, and the main building of the Medical College at Lucknow, both cost about the same per cubic foot. So 5d. to 6d. per cubic foot may be taken as a fair average rate at which handsome buildings of that class can be erected in that part of India. Plainer, but still nice, buildings in the same style can be erected at about half that rate by the elimination of as much stone-work as possible.

In support of the foregoing arguments I would like to quote here from Sir J. P. Hewett's speech on opening the Senate Hall at Allahabad. I think, he said, "that every critic who possesses any taste must realise that the ideal method of combining Oriental art and traditions with internal accommodation, such as is required in buildings adapted for modern use, has been attained in such buildings as the Medical and Canning Colleges at Lucknow and this Senate House. At any rate, my perception, such as it is, satisfies me that we have in these buildings, as well as in others, solved the problem of combining the external decoration of the East with the internal requirements of the West, and that some of them might well serve as models to those who will be engaged in erecting the Imperial City." There are also some very successful buildings in the indigenous style which have been erected in other parts of India, such as Bombay and Madras. In connection with this latter place I would especially draw attention to the excellent work done by Mr. Chisholm, a member of your Council. He and Sir Swinton Jacob are the two men who have done most for indigenous Indian architecture, and have given an impulse to its revival which will never die. They have guided and trained, with their refined taste a number of Indian draughtsmen, who

are, now successfully competing in all public building competitions.

AN INDIAN REVIVAL.

The hope for a brighter future for Indian art has in its revival by the Indians themselves, and here are signs that this revival is slowly coming about. If this consummation be ever achieved by the new national spirit, it will have effected a work of great and lasting benefit to India. What we want for India is not a Greek and Roman Renaissance, but a Renaissance of Indian art and architecture. The want of this is being deeply felt in India, and it has become our clear duty to help and foster the movement and guide it into the right channel. Since Lord Curzon's appointment of English architects to take charge of the designing of public buildings in the various provinces, it is to them that we must look for the proper lead, and I have no doubt that they can be relied upon to recognise their opportunities and duties in this respect. But one must not expect the impossible of them. As I have shown, they are almost sure to turn sooner or later to Indian art of their own accord; but it takes time and opportunity to master its details and imbibe its spirit, and this time and opportunity should be freely given to them at the beginning of their careers in India.

At the present moment a great and unvalued opportunity has come for the encouragement of Indian art in the building of New Delhi, and I trust this opportunity will not be allowed to go by without being taken full advantage of. Those who advocate a Colonial Renaissance style for our buildings at the Imperial Capital forget, I think, the true significance of the move to Delhi and of our position in the country. We are not in India as colonists intent on making a home there as nearly like the one we have left behind. There is some excuse for the early merchants who founded Calcutta to have erected the buildings there in a style familiar to them, but since Queen Victoria's Proclamation of November, 1858, we have avowedly broken away from the traditions of the East India Company. We now profess to exercise

Imperial sway over all India, with the consent of the people and for their benefit. It was, I take it, for the express purpose of showing to all the world that we had broken once and for all with the narrow policy of the old East India Trading Company, and to avoid all appearance of the Indian Government being unduly influenced by the powerful commercial interests of a large port town, that His Majesty the King-Emperor, in public Durbar, proclaimed his intention of removing his capital from Calcutta to the seat of the old Moghal Empire at Delhi. By so doing he signified that India was to be ruled for India's benefit alone and according to Indian sentiment, thereby forming a lasting and beneficial union between India and England for their mutual advantage. The British are too apt to disregard sentiment and appearances and to forget that the Indian peasant will largely judge the character of our rule by the public buildings in which our administration is carried on. If there are foreign to his understanding, the British Raj will remain foreign to him, however just, equitable, and beneficial, it may be. With the best intentions we have made mistakes in the past, and in our eagerness to bestow on India the benefits of Western civilisation have led it into paths in which it is not prepared to follow us—witness Macaulay's famous Education Minute. While architects in Europe are trying to get away from the tyranny of styles—the chief cause of offence in that respect—the Italian Renaissance is slowly conquering the rest of the world. The prospect of its ultimate success fills me with honor and dismay, and I trust that future generations will be spared the distress of having to point to the building of New Delhi as an important step in its triumphal march.

INDIAN BUILDERS.

One hears much of the Indian master-builders, a word I understand to mean indigenous architects, with whose help a revival of Indian art and architecture is to be brought about. I fear that these native architects are difficult to find. During my long service, I have had occasions

when I would have been only too glad of the assistance of indigenous talent of a higher order, but I have never been able to get hold of it. I must admit that the Public Works Department is not a favourable training ground for that kind of talent, for the opportunities for its employment are rare and intermittent. Men of that kind flourish best under the patronage of a Court, like Akhar's, where there is full scope for the exercise of their skill and where they have the personal interest of the King to encourage them. I have, however, never had much difficulty in securing clever "mistris" or master craftsmen, and I have no doubt that there are some of a superior order who can carry out independent building work so as to fully deserve the name of master builders. But such men are rare, and would be sure of permanent employment with some of the Indian Chiefs, and therefore difficult to procure for occasional work.

I have already said that much may be hoped for from the English architects lately employed in India, but opportunities should be given them to study Indian architecture. I would strongly urge the Government of India, to endow a couple of scholarships every year to enable young English architects to go through a course of study of indigenous architecture in India for at least two years, with some assurance of employment at the end of that period, either as architects, or as Professors at the architectural schools, which I hope to see established all over India. During their period of study in India the young architects might be employed touring and measuring up old buildings for half the year during the cold season, and for the other half-year, during the summer, they might be attached to the offices of consulting architects, and made to help in the designing of Indian buildings. There are at present a few schools of art in India which are doing useful work, but as far as I am aware, there is not a single school of architecture in the whole length and breadth of the land. The little architecture that is being taught is in connection with these schools, such as at Bombay and at Lahore. It is surprising to think that the teaching of architecture should have been so neglected, considering that it is the parent art which

gives employment to the other arts. If Indian art as a whole is to be re-uscitated, the first necessity is the establishment of good schools of architecture, not less than one in each province, where indigenous architecture, sound planning, and scientific methods of construction, can be taught to the students by trained architects conversant with the styles of the particular locality.

I wish to say that in the course of my residence in the East, I have toured all over India, Burma, and Ceylon, occupied in visiting all the most notable buildings in those countries; that I have watched with interest for more than a quarter of a century the development of our own efforts at building in India, and that the question of the most suitable style for the purpose has been ever with me, even although my chief duties have lain in the more prosaic work of constructing coals and bridges, water-works and drainage schemes. The conclusion I have come to is that Indian architecture is undoubtedly the most suited to the needs of India, and it is my firm conviction that Indian architecture is bound to prevail in the end over all imported styles, whether we like it or not, and whether we help on the process or not.

Essays on Indian Art, Industry & Education

BY E. B. HAVELL

*Late Principal, Government School of Arts, Calcutta.
"Author of Indian Sculpture and Painting," etc.*

All these Essays deal with questions which continue to possess a living interest. The superstitious which they attempt to dispel still loom largely in popular imagination, and the reforms they advocate still remain to be earned out.

Contents:—The Taj and its Descendants, The Revival of Indian Handicraft, Art and Education in India, Art and University Reform in India, Indian Administration and 'Swadeshi' and the Uses of Art.

SELECTED OPINIONS.

The Englishman, Calcutta.—Mr. Havel's researches and conclusions are always prominently readable. . . . His pen moves with his mind and his mind is devoted to the restoration of Indian Art to the position it formerly occupied in the life of the people, to its redemption from the degradation into which Western idealism, feverishly applied, have plunged it, and to its application as an inspiring force to all Indian progress and development. . . . It is full of expressions of high practical utility, and entirely free from the jargon of the posturing art enthusiast.

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INDIANS OUTSIDE INDIA.

Immigrant's Restriction Bill.

It is not the Indians alone who protest against the clause in the new Immigrant's Restriction Bill of the South African Union, which seeks to take away the jurisdiction of the Supreme Court. The Europeans too are up in arms against it as the following from the *Natal Witness* will show:—

We say without hesitation that such a clause strikes at the root of our liberties; it is an attack on one of the most sacred rights of the citizen, namely, the right to appeal for protection to the duly constituted courts of the country, and we say, too, that no object to be gained by the Bill is worth the sacrifice of principle that clause involves. We are aware that a similar provision was enacted in Natal in connection with trade licences, and that too, was, in our opinion, an infringement of the constitutional rights of the citizen. The clause as quoted means nothing less than that the Minister, board, or immigration official is at liberty to perpetrate the grossest injustice without risk of being brought to book. It is quite evident that this provision has been inserted because, in the past, the officials have been brought before the courts and subjected to reproof, and the Government now intend, if they can, to secure complete immunity. We hope most sincerely that this clause will be strenuously opposed. It would be a scandal if the only real safeguard against oppression and the arbitrary exercise of power were deliberately destroyed by the legislature simply in order to secure exemption for the Government and officials in the Administration of an exclusionary law. Such legislation would not only establish a most dangerous precedent, but it would be an insult to the judiciary. There are other clauses in the Bill which are almost equally objectionable, but these must be reserved for another occasion.

The Times on the New Bill.

In a leading article reviewing three years of South African Union, the *Times* has the following welcome comments on the new Immigration Restriction Bill:—

This is intended to deal primarily with the Indian difficulty, and has been substituted for the Bill which was approved last year by the Imperial authorities but blocked by the opposition of certain members from the Free State. The new Bill hardly seems an improvement upon the old, for it gives the Ministry the right of excluding any immigrant of whatever race or class on "economic" grounds and prevents any appeal except on the fact of domicile to the Courts. This is clearly a serious departure from the principle of an education or dictation test, which was generally understood to have been accepted by all parties in South Africa as a reasonable compromise. Moreover, it confers an autocratic power upon the Government which might clearly be used very tyrannically both against Indian and European immigrants. The measure was attacked by Mr. Chaplin in the House of Assembly in a speech of great fairness and breadth which contained the very reasonable offer on the part of the Opposition to help in passing an adequate Immigration Restriction Bill provided it contained some just and lasting settlement of the Indian question. General Botha's response does not seem to tally very well with his statements in this country or his promises to the Imperial Government. On the contrary, it shows, we fear, a diplomatic relapse towards the views of his more reactionary Dutch supporters. His policy seems, indeed, to contemplate a process of bargaining with the backveld, in which he must always lose, rather than the maintenance of the broad national standpoint which has hitherto brought confidence to his statesmanship. A reaction on the immigration question after Mr. Gokhale's visit, the success of which did credit both to South Africans and to Mr. Gokhale himself, would be little short of a calamity; and we can only hope that with the help of the Opposition better counsels may prevail.

Indians Abroad

The most important event of the year 1911-12 in regard to Indian Emigration, as regarded by Mr. H. E. Samman, Officiating Secretary to the Government of Bengal in his report, was the discontinuance of the emigration of indentured coolies from India to the Colony of Mauritius. This was decided upon by the Secretary of State for the Colonies after consideration of the recommendations of the Committee on Emigration from India to the Crown Colonies. Five Emigration agencies were at work in Calcutta during the year under review four of them representing British Colonies and the fifth the Dutch Colony of Surinam. The total number of labourers requisitioned by them was 10,447 as against 9,706 in the previous year. Of these 8,227 were supplied as against 8,861 last year. However, Surinam alone of all the colonies failed to secure the number of coolies it required, for a deficiency in the Jamaica consignments was practically made up by the despatch of 512 emigrants shortly after the close of the year while the 1,000 emigrants which Calcutta failed to supply for Fiji were furnished by the Madras Presidency. The Medical Inspector of Colonial Emigrants, Calcutta found the provision made for the accommodation of emigrants recruited for the colonies satisfactory in every respect. *The Enquirer*.

Indians in British Guiana.

In the June number of the *Modern Review* Mr. R. N. Sharma of George Town in British Guiana gives an harrowing account of the events that led to the shooting dead of 16 Indian coolies and the wounding of another 30 people by the police at a sugar plantation in Berbice in British Guiana. The trouble seems to have had its origin in a dispute as to the number of holidays to be allowed to the coolies. What aggravated the situation was the almost incredible brutality of some of the subordinate officers of the Estate who appear to have been the veriest fiends, who took unapologetic delight in torturing and ill-treating these poor and defenceless coolies in whom the manager of the Estate reposed the utmost confidence.

FEUDATORY INDIA.

The Maharaja Holkar of Indore.

The following characterisation of His Highness taken from a contemporary will be read with interest:—

It is indeed hard to generalise upon the characteristics of a Ruler who has only assumed the reins of Government a year ago, and who is only just out of his teens. But the foundation of virtue is laid very early in one's life and judging from His Highness' disposition as a Prince, and after his assumption of Government, it can undeniably be stated that he promises to maintain the name of his ancestors, who were one and all reputed to be great statesmen and administrators. In judging an Indian Prince one has not only to content oneself with merely observing his general dispositions and his particular proclivities, his educational attainments, but also his statesmanship and administrative capacity. In India mere blindfold theoretical conceptions of Government will be of little or no avail to an Indian Ruler whose lot is to rule over millions of unlettered men and women. A people who are prone to look upon political activity as an unnecessary luxury, would gladly exchange the blessing of a happy, contented and prosperous life, free from the anxieties of the work-a-day world, for the boons of franchise and ballot-box naturally demand a Ruler who will bring to bear his knowledge, capacity and power upon the administration, and offer them tangible and wholesome benefits. For years to come this state of affairs is bound to continue. A Ruler who will not allow his Ministers and subordinates to minimise his influence over the people and continue to utilise their talents for the welfare of the State, himself guiding and conducting affairs, is sure to win the admiration and ready loyalty of the ruled. To attain this end an Indian Prince must either possess a strong personality and a vast ex-

perience, and be fully able to cope with the situation, or must choose such Ministers as will justify his retirement from the active participation in the general administration. The former is decidedly better than the latter to do, but if the two are combined in a measure his success is doubly assured. This is what His Highness Sir Tukoji Rao seems to have done. Himself a powerful personality, a highly educated man, he went a step further in advance by choosing as his Dewan one of the most capable, honest, loyal and patriotic men of India. It is to a large extent due to his Highness' choice that Sir N. G. Chandavarkar has been appointed Dewan of the Indore State. Sir Narayan is a rare combination of the best of the Occident in the Orient, actuated by high motives and inspired by noble principles and His Highness, by selecting him to be the head of the Government, has given expression to his ardent desire to have really able men to assist him in the work of administration. When once this intrepid man is placed in a position to exercise his genius he never fails to fulfil the expectations entertained of him by his admiring countrymen.

The Mysore Exhibition, 1913.

The prospectus of the Mysore Dasara Industrial and Agricultural Exhibition, 1913, is published. The Exhibition opens on or about the 3rd October and continues till the 17th idem. The Cattle and Poultry Shows and weaving competition will begin on Monday the 13th October and close on Wednesday the 15th instant. The Wood Carving and Metal Work competitions will begin on the 3rd October and continue till the 17th. The Potters and Ploughing competitions commence on the 14th and 15th October 1913, respectively. The Committee invite exhibits from all the districts of the State as well as from outside. They also appeal to the various agricultural departments and associations in other parts of India, Burma and Ceylon to help them with exhibits and suggestions.

The Chief of Ichalkaranji.

The London correspondent of the *Times of India* writing on June 27th, said :—

Visiting this country for the first time, for purposes of health, the Chief of Ichalkaranji, who has served for various periods on the Bombay Legislative Council, yielded with some reluctance to an invitation to lecture to the East India Association, and, with Lord Reay in the chair, read a paper entitled "What has Britain done for India?" Although, as he said, it was not possible to say anything very new on this subject, the Chief showed both originality and sincerity in his presentation of the position. His occasional impromptu additions to the printed page, and the vivacity and debating skill of his reply made it clear that the lecture was no mere essay prepared by other hands but a statement of deeply held convictions. The Chief, who was accompanied by the Rani, showed that though there may be spasmodic or sporadic discontent at times there is no wide-spread or real dissatisfaction with the British Raj. In accordance with a dictate of human nature there might be fretting about small things; but it was not forgotten that British rule had brought great blessings, and that under its aegis alone Indian national growth and progress would and must continue. Partly on the basis of observation made during a recent visit to Java, he showed how incomparably superior is British rule in the East to that of other European nationalities. He made the potent remark that there is a tendency in England, and sometimes even in India, to make too much of unreasoning criticism and carping discontent, instead of treating it with a certain amount of "intelligent indifference."

Anthrax in Kashmir.

A serious outbreak of anthrax has occurred at Kashmir. The disease has now reached the stables of His Highness resulting in the death of twelve valuable walers. Special precaution has been taken by the Resident to prevent the introduction of the complaint into Gulmarg.

Responsibilities of the Indian Princes.

History affords no parallel to the praiseworthy action of the Indian Princes in firmly and unflinchingly abiding by their treaties and alliances with the British Government, even though, it must be added, that rigorous fulfilment was oft times threatened by the ill-will of reactionary and mischievous evil-doers. Never was it more threatened than during the time of the Indian Mutiny, when the Princes of India would rather risk their lives than violate their treaties with the East India Company. They spurned indignantly all temptations, kept all allurements at arm's length, openly opposed the Mutineers, and steadfastly clung to the Company in its hour of danger. The Governor of Bombay wrote that the fate of the Mutiny depended upon whether the Nizam joined the Mutineers or not. That was an eventful and psychological moment, a period full of anxieties, perils and turning points. There was a dead pause everywhere, and the atmosphere was charged with electricity. The Nizam was under great pressure. The mutineers begged him, enjoined him, entreated him, induced him and even threatened him but he stood adamant. He would not violate his treaty. He would not go back on his word, and a true Indian as he was he remained with the Company. The fortune of the mutineers suddenly turned. Their aims were frustrated, and their end was in sight. The Company was relieved of its terrible suspense. It began to breathe freely. All dangers were suddenly and surely diverted. The Company was free to move. The position of Britain was restored, and the great storm that threatened to wreck its prestige passed away, merely testing its strength. Many other Indian Princes, men of position and power, men who enjoyed the confidence of millions, men to whom the success of the Mutiny might have meant an enlarged dominion, men with only vague ideas of their position, refused to sell their honour for mere prosperity. They

scorned to be dishonourable. Powerful Princes like the Maharana of Udaipur, who gave a ready asylum to the flying Mutineers in his delightful Jagmandir Palace, the Scindia and the Holkar, who all aided the East India Company one way or another, all exemplified the extent to which Indian Princes are willing to go to stand by their words and promises. The word of a Chinese is a bond, but the treaty of an Indian Prince is a religion. I wish this were recognised by the observers of, and writers on, India.—*Jessie Singhji Soelodia in the Rajput Herald.*

Kala-Bhavan Baroda.

In the Kala-Bhavan Technical Institute, Baroda, Mr. L. Chand has been appointed as Dye-House Superintendent and Professor of Dyeing Technology. He is an M. A. of the Allahabad University. In 1906 he proceeded to England with a Government of India Technical Scholarship. He has obtained the degree of M. Sc. (Tech.) from Victoria University of Manchester, and the diploma of Manchester School of Technology, besides several other distinctions.

After his return Mr. Chand has developed a new process of making gold and silver thread by electrolytic methods, and has served for some time as Research Chemist in Sir Chinubhai's Mills, Ahmedabad.

The Baroda Kala-Bhavan has played a specially useful role in developing Dye Houses in India. Since its foundation 22 years ago, it has been for some years under the renowned Bombay Chemist, Professor T. K. Gajjar who invited two German specialists Dr. Erhardt and Herr Schumacher to work on the Kala-Bhavan staff as his colleagues. As the result of these brilliant efforts, the aniline Dyeing Industry by modern methods took firm root in India, and most of the Dyers in Mills and other Dye-houses have had their training in Kala-Bhavan.

INDUSTRIAL AND COMMERCIAL SECTION.

Technological Training for Indian Students.

In the spring of last year the Secretary of State for India appointed a Committee "to enquire and report as to the facilities available for Indian students for industrial and technological training in this country, with special reference to the system of State Technical scholarships established by the Government of India in 1904." The chairman was Sir Theodore Morison, and his colleagues were Sir Krishna Gupta, Mr. J. H. Reynolds, lately Principal of the Municipal School of Technology at Manchester, and Professor W. E. Dalby, Professor of Civil and Mechanical Engineering at the Imperial College of Science and Technology at South Kensington; with Mr. P. H. Dumbell, of the India Office, as Secretary. The report, which was signed on October 18 last, and has since been under consideration by the Secretary of State and the Government of India, was issued on June 24. We are indebted to the *Times* for the following summary of its contents.

WORKING OF THE SYSTEM.

The chief object of the State Technical scholarship system is to provide higher technical education which will qualify the holders on returning to India to assist in promoting the improvement of existing native industries and the development of new industries wherever possible. Up to March 31, 1912, 66 men had been granted these scholarships, including 24 for textile industries, 19 for mining and mining engineering, seven for electrical and mechanical engineering, five for the leather industry, and three for metallurgy. Apart from the holders of these scholarships, there has been a marked influx of Indian students in the last few years to centres of technical instruction in this country—some coming at their own expense and others brought by agencies established in India to encourage such studies.

The first broad conclusion of the Committee is that Indian students generally get on well at the Universities and Technological schools where they

pursue their industrial education. They are quite up to the average capacity of their classes, provided they come to this country with a fair grounding; but those who have passed only the Intermediate Examination on the arts side or the matriculation of an Indian University are unable to take full advantage of the instruction given. Those who have had practical experience of the industry are able to derive great benefit from the teaching given here; but those who, like most of the mining students hitherto sent, have had no previous acquaintance with the industry they propose to follow, do very badly, and the money spent upon their education has, for the most part, been thrown away. Indian students of engineering are handicapped by their general ignorance of machinery and the inadequacy of the training in drawing they have received in India.

THE SELECTION OF SCHOLARS.

The first recommendation in respect to the selection of scholars is that they should ordinarily have read in India up to the standard of the B.Sc. or B.A., with science, or have obtained an equivalent diploma. The second is that wherever possible they should have had preliminary practical experience. In mining this condition in the future must be strictly enforced, and no student must be sent here unless he has had at least a year's experience down an Indian mine. Emphasis is laid on the advantage of elasticity in the system of selection; and it is urged that local Governments should proceed on the principle of choosing the man rather than the industry, and that scholarships should be awarded only after consultation with business men and employers' associations in India. A most important proposal is that practical training in a business firm should be considered an integral part of the course in this country, and consequently that the period for which the scholarship is tenable should be extended so as to cover the time spent in undergoing such training. It is held that the period of tenure should range between three and five years.

Discussing the methods of securing practical training in this country, the Committee urge the need for a thoroughly organised system, and propose that it should be the duty of a special officer or department of the India Office to invite the assistance of British employers. A list of firms willing on patriotic grounds to co-operate with the India Office should be prepared and kept up to date; but if sufficient facilities cannot be thus attained, it may prove possible to exercise influence through the Stores Department after contracts have been given.

INDIA OFFICE RULES.

The rules laid down by the India Office for the guidance of the scholars are held to stand in need of revision. A new set of rules should provide for strict enforcement of obedience to the India Office, and to employers and foremen during works training. Failure to give satisfaction to the employer should expose the student to forfeiture of his scholarship. In view of some cases of deliberate failure to return to India after completion of training, it is recommended that all technical scholars should execute a bond undertaking to pay the value of their scholarship if they do not return to India within three years after its expiration. Measures for assisting returned scholars to secure employment are suggested, and it is proposed that records should be kept of their after careers and regular reports be sent to the India Office. The general recommendations end with a striking justification of the increased cost of the improved system to the State:

The ideal training for an industrial career is both lengthy and costly, and for this reason it should only be given at public expense to men of quite exceptional capacity. The average man, who can never be expected to do more than carry on well-known industries by well-known methods, can be trained in India; if he is trained in England it should be at private expense. But when the best men, as far as human foresight can discriminate, have been selected, it is false economy to give them any but the very best training.

A Prosperous Year for the U. P.

We take the following from the *Report on the Revenue Administration of the United Provinces of Agra and Oudh* for the revenue year ending 30th September, 1912:—There was an enormous improvement in the export trade during the first six months of the revenue year, which was due to a demand by brewers in Europe for Indian barley, to the prospects of a fine rabi, and to some extent to the needs of the Gujarat districts which were suffering from famine. The total exports increased by 177 lakhs of maunds. The increase in imports was far less marked, being just under 9 lakhs of maunds, but the prosperity of the year is well indicated by the fact that the total rail-borne traffic was the largest on record, and increased from the preceding year by 17.6 per cent. Most district officers have commented in their reports on the inability of the railways to provide sufficient rolling stock for the grain in transit, to the great inconvenience and often loss of the trading community. Owing to the favourable harvests of 1911, the exports of food grains rose from 191 to the unprecedented figure of 345 lakhs. The most remarkable rise was in gram and pulse from 39½ lakhs to 91½ lakhs of maunds. The Collector of Meerut mentions the interesting fact that gram is said to be wanted in Europe for cheap biscuits! Exports of *juar* and *bajra* were trebled and went largely to the famine stricken tracts in India. There is once more a large increase of nearly 10 lakhs of maunds in linseed, the area of which has again been increased in the rabi of 1911-12. The imports of cotton goods, of metals, kerosine and salt, all indications of a prosperous year, continued to increase, but not on the same scale as in the previous two years. There has been a further decline in the imports of gram and pulse as a result of the favourable season with which the province has been favoured since 1908-09. As a consequence of the brisk export demand, the feature of the year has been a rise in prices of barley, gram and *juar*, which are important food grains.

Indian Commercial Congress.

The Honourable Sir Fazulbhai Currimbhai of Bombay has written to the *Times of India* to propose, in effect, periodical conferences of representatives of the several Indian Chambers of Commerce that have come into existence in recent years. He speaks of the evaporation of the more reckless swadeshi spirit, and the growth of a sane desire among Indian business men to concert measures of material development. He cites evidence of the existence of a practical spirit and urges that the time has come for bringing the movement to a head. The only reference made by Sir Fazulbhai to the annual Industrial Conference held in connection with the National Congress is a suggestion that it might ultimately be taken over by the body whose inauguration is now proposed. The Editor of the *Times of India* in supporting the scheme of Sir Fazulbhai says that, without belittling the Industrial Conference, it must be admitted that it has not sufficiently engaged the public attention and that its association with the National Congress decrees that its meetings shall often be held at places remote from industrial centres.

Education of Factory Children.

A Resolution issued by the Government of Bombay states that with a view to a further and more thorough discussion of the question of the education of children employed in factories, the Governor in Council has consulted the Bombay Millowners' Association and the Municipal Corporation of Bombay and with the co-operation of these bodies, has decided to refer the matter to a Committee consisting of their representatives and others. The Committee is requested to examine generally the question of the education of factory children and more particularly to consider and report on the possibility of arranging for the education of all children employed in factories; to suggest the measures necessary to give effect to their recommendations; and to report upon whom primarily the responsibility for, and cost of the execution of such measures should be imposed.

Trademarks in India.

The importance of trademarks on textile and other goods has grown rapidly of late years, and has been confirmed by various lawsuits of a costly character. These disputes have generally arisen from the unauthorised use of property trade marks—in other words, from fraud, or from devices so like other well known designs as to deceive the unwary buyer. Few manufacturers or dealers in India seem to understand the importance of a good, well printed and striking trade mark. The designs are frequently inferior, badly drawn and worse printed, especially when impressed upon cotton cloth. The stamps are allowed to get clogged with ink until the design is hardly recognisable; it gives an idea of carelessness that reflects upon the cloth and on the whole management of a mill. A new and good design is not a thing to bargain over, and if one may judge from the examples that are seen every day, they are not to be entrusted to any one who says he can draw and call himself a designer. Enough of European goods are imported into Bombay to familiarise the commercial public with the appearance of good designs. The Indian merchant and manufacturer has such an infinite number of good and new subjects to choose from that he need never copy those of his neighbours, and if instead of going to a cheap and incompetent designer he were to apply to the School of Art in this city, he would be able to secure something novel, appropriate and distinctive. Some dealers invent their own trademarks and these are generally the worst, for a man may be an excellent trader but no artist. It is astonishing how poor the designs of trademarks are in a country, that abounds in beautiful forms of man, beast, bird, and plant.—*The Indian Textile Journal*.

AGRICULTURAL SECTION.

Cost of Cotton Production.

The Westminster Gazette in a special article refers to the discovery by a German named Schuetze, who is now in London, which he claims will reduce the cost of cotton production by one-half. The discovery is patented in Germany. The process, in which grafting plays a prominent part, purports to eliminate the annual re-sowing, thereby effecting an enormous saving in labour. It is further said that it will restore the natural perennial character of the plant while maintaining the yield and render it immune from insect pests and frosts. Experiments hitherto have been conducted in East Africa. The price of cotton regulates the price of cloth and if the new discovery should turn out true, no body in the world need go half blind at all.

Agricultural Outturn.

The final crop forecasts for all India present on the whole a satisfactory appearance. The sum of the figures shows, it is true, a decrease in the cultivated area as compared with the previous year and a decrease in the estimated yield, but in view of the unfavourable conditions in some of the provinces during the early part of the year the falling-off is less serious than might have been expected a few months ago. It is most marked in the case of linseed of which the estimated outturn shows a reduction of 19 per cent. The decline in oilseeds is estimated at 4 per cent, and in wheat at only 3 per cent. It will be noted that not every province has failed to reach the figures of last year, Bombay has surpassed them under every head, while Bengal has increased its area under oilseeds and its outturn of oilseeds and wheat.

Poppy Cultivation.

Orders have now been issued for opium cultivation for the next year. The Poppy growing area has been reduced to 250,000 bighas. The reduction is evidently due to the termination of the opium trade with China. The Government of India have decided to increase the price of raw opium from Rs. 6 to Rs. 7.8 per seer.

INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS.—Professor V. G. Kale, Fergusson College, Poona. Price Re. One. To Subscribers of I. R. A. 12

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Irrigation in India.

An interesting Review of Irrigation in India in 1911-12 is published in the *Gazette of India* of July 19th. It appears therefrom that during the period the total area irrigated by all the productive public works, including branches in Native States of the Punjab, amounted to 15,579,574 acres. Towards this total the Punjab canals contributed nearly $7\frac{1}{2}$ million acres, Madras $3\frac{1}{2}$, the United Provinces $2\frac{1}{2}$ and Sind 1 million acres. In Bengal an area little short of 900,000 acres was attained. The return on capital is highest in the Punjab, where the canals yielded 16.13 per cent. The next province in this respect is Madras, where a return of 13.47 per cent. was realised, excluding the Kainool and Barar systems referred to in paragraph 2 expenditure on which is charged to Revenue. In the United Provinces and Sind the returns realised were 6.98 per cent. and 4.18 per cent. respectively. The return on productive works as a whole was 8.80 per cent. on the capital outlay.

Experimental Fruit Culture.

Excellent work is being done by the various experimental farms in England. Spencer Pickering contributes to the April number of *Science Progress* his third article on the work done at Woburn Fruit Farm.

The article deals with the experiments conducted to find out the action of grass on fruit trees. Though opinion differed on this point among growers, the experiments show that in practically every case the grass has a very deleterious and sometimes fatal effect. "The only case in which, in our particular soil the action of grass seems to be modified is when the grass is allowed to establish itself gradually during the course of several years."

The reason for this deleterious action of grass is difficult to discover. It has been shown by experiments that it is not due to the abstraction by the grass from the soil of moisture and other food materials required by the tree. "Other possible explanations have been sought in the direction of alterations produced by the grass in the

physical condition of the soil, of alterations in aeration or the accumulation of carbon dioxide, of alterations in the temperature or alkalinity and also of alterations in bacterial contents. But without success."

The effect of grass is probably due to some toxic effect. "A toxic action, however, does not mean that the grass-roots excrete some substance which is poisonous to the tree: there is a considerable amount of debris from the roots of grass while it is growing, which on decomposition might form substances poisonous to the tree-roots; or the poisonous effect might be due to an alteration in the bacterial contents of the soil."—*Review of Reviews*.

Fruit Growing in India.

In spite of the very substantial amount of capital already invested in fruit-growing in diverse parts of India, and the undoubted progress that is being recorded year after year, the industry may be said to be in its infancy. In a climate like that of India, and more particularly in those parts of India where the greatest consuming and exporting markets are situated, temperatures are unfavourable to the preservation of fruit. For this reason problems of transportation and preservation are found to be much more crucial than those of production. It is difficult to see how they are to be solved unless some measure of combination be effected among the owners of orchards. But with a perishable commodity like fruit such combination must, if it is to be effective, be very thorough and most strictly observed. In the absence of central co-operative establishments for the preservation or sterilization of fruits intended for distant markets, it becomes necessary that individual growers should furnish themselves with some means of bottling, canning or otherwise preserving such fruit as is not saleable in a fresh state. Information about such appliances has been collected in the Commercial Intelligence Department and may be seen there.—*Indian Trade Journal*.

Departmental Reviews and Notes.

LITERARY.

THE LIFE OF KEATS.

Sir Sidney Colvin is engaged upon a new "Life of Keats," which he hopes to make the standard and complete critical biography. He has issued an appeal to American collectors for notes of any unpublished material, autograph or other, which may be in their hands. Sir Sidney Colvin's former books on Keats will lead readers to expect great things from the coming biography.

TRAVELLING LIBRARIES.

A meeting of the librarians of the travelling libraries started by the Social Service League, Bombay, was held on Sunday, the 27th July, in the Servants of India Society's new home at Girgaum, at which more than seventy librarians—Deccani and Gujarathi—were present. Mr. N. M. Joshi, of the Servants of India Society, one of the Secretaries of the League, placed before the meeting an account of the work done by the travelling libraries during its one year's existence. He said that they had now in all 5,000 books (2900 Marathi and 2,100 Gujarathi) divided into 85 sets or libraries, out of which 48 are of Marathi books and 37 of Gujarathi books. During the whole year 2,000 books were obtained as presents and 3,000 books were purchased, out of the donation of Rs. 3,000 given by Seth Damodardas Goverilandas Sukhadwala. Fifteen libraries were with the Depressed Class people, 2 with ladies, 6 in hospitals, and the remaining 22 with the backward and the middle class people. During the year 2,765 readers (1,462 Deccani and 1303 Gujarathi) read 10,200 books (6,210 Marathi and 3,999 Gujarathi), 455 ladies (180 Deccani and 274 Gujarathi) read 1,425 books (698 Marathi and 727 Gujarathi), and 663 Depressed Class readers read 1,900 books.

EDMUND GOSSE AND ANDREW LANG.

In the June issue of the *Bookman* Mr. Thomas Seecombe notes that in some respects Mr. Gosse bears a curious resemblance to Andrew Lang:

Both of them (he writes) are far better as chroniclers and contemporary biographers than as serious philosophic critics or historians, both at their best when the vein of humour was most buoyant, light, gay, spontaneous, or mocking. But no, they were not content with this, and would never rest until they had set up as cyclopaedists. Mr. Gosse's best work is not to be found amid the ponderosities of literary history or full-length biography, but among the lighter literary vignettes scattered among his Critical Essays. Some of his contemporary portraits are quite inimitable.

But the fullest scope for all his powers is seen in the different varieties of autobiography, and if he publishes "A Diary" it will not only be the crown of his work, but the one live commentary for all time of the critical era of the transit of Victoria.

TENDENCIES OF LITERATURE IN EASTERN EUROPE.

A new literary era is dawning in Russia, according to David A. Modell, who contributes to the New York *Evening Post* an illuminating column on the latest tendencies of literature in Eastern Europe. The old crass realism of Gorky and the morbid introspection of Andreieff have ceased to fascinate Russian readers. Neither of these men is writing much and at the moment they have no imitators. The authors of present popularity strike a note of a saner and broader realism than has been known since Turgenieff and Tolstoy. Gorky and Andreieff themselves are gradually abandoning the gloomier regions of their morbid imaginations for more cheerful climes. Both are showing a hitherto unsuspected optimism. Disgust with the decadent literature of their own generation has given many writers a new impulse to imitate the great works of the past. In both poetry and prose there is a deliberate and frank imitation of classical form.

EDUCATIONAL.

THE HINDU UNIVERSITY SOCIETY.

As authorised by Sir Harcourt Butler in his letter of the 2nd ultimo, the capitalised value of the permanent annuities granted by the Bikaner, Kashmir and Jodhpur Durbars are, it will be seen, for the first time included in it bringing the total to Rs. 37,46,935-2-7½. This still leaves a deficit of about 12½ lakhs to make up the minimum of fifty lakhs required. Considering that the total of promises goes well over 80 lakhs there should not be much difficulty in making up this deficit provided the donors, big and small, are a bit earnest and enthusiastic in the sacred cause which it is hoped they will be, for the credit and good name of the whole community which is, as it were, on its trial in this matter.

TECHNICAL INSTITUTE IN CALCUTTA

The following press communique has been issued from the Bengal Secretariat. —

A Committee was appointed by the Government of Bengal in January, 1913, to consider various questions connected with technological education generally and to advise on the desirability of creating a Technological Institute in Calcutta. The Committee duly submitted its report which was subsequently examined by another Committee of experts who have worked out a detailed scheme for the establishment of the proposed Institute. In accordance with the promise made by Government the reports of the two Committees are now published for general information. Copies can be obtained at the Bengal Secretariat Book Depot, Writers Building, Calcutta, for annas ten and rupee one respectively. The Governor-in-Council will take the reports into consideration on the 1st October 1913 and will be glad to receive before that date any criticism or comments which may be offered on the subjects of the proposed scheme. All such communications should be addressed to the Secretary to the Government of Bengal in the General Department.

A MUSLIM SCHOOL AT CANNORE.

The Mahomedans of Cannore are proposing to establish a Moslem School in the city, and are raising subscriptions with that object. The hide and timber merchants have, in the past, contributed handsomely for the objects of public utility, and there is no doubt that, with their help, the Moslem School will soon be an accomplished fact.

EDUCATION IN THE UNITED PROVINCES.

The following are the names of the Members of the United Provinces Primary Education Committee:—Mr. T. C. Pigott (President); Messrs. S. H. Freemantle, W. J. E. Lupton, C. A. C. Streetfield, E. A. Richaran (official members); Dr. Sunder Lal, Babu Ganga Prasad Varma, Munshi Asghar Ali Khan, Rev. R. Clancy of Muttra, Raja of Pirpur and Babu Chrsi Ram of Meerut, (non-officials) and Mr. I. D. O. Elliott, Secretary. The meetings of the Committee will be held at Naini Tal.

STATE TECHNICAL SCHOLARSHIP.

A Press Communique states:—The Government of India have this year sanctioned the award of ten State technical scholarships to the following candidates for a course of training in Europe, in the subject noted against each:—

1. Mr. P. K. Rajamanikam, leather goods industry.
2. Mr. Channil Purshotamdas Shah, pottery.
3. Mr. Ramesh Chandra Roy, at present at Manchester—Mechanical and Electrical Engineering, subject to the production of a medical certificate as to his physical fitness to undergo the course of study proposed.
4. Mr. Abdul Rahim Khan, sugar engineering.
5. Mr. Krishna Lal, sugar engineering.
6. Lahori Mal Khosla, flour milling.
7. Mr. Abdul Hakim, chemistry as applied to minerals and metals.
8. Mr. Vidyamanda Dewara, mechanical and electrical engineering.
9. Mr. C. C. J. Brandon, architecture.
10. Mr. Row Lal, mechanical and electrical engineering.

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LEGAL.

CONCESSIONS FOR LEGAL STUDY IN ENGLAND.

The following *Press communique* has been issued by the Punjab Government.

With a view to encouraging members of the Indian and Provincial Civil Services to undertake courses of legal study while on furlough in England the Secretary of State has, in consultation with the Government of India, been pleased to sanction the following rules:—(i) Officers belonging to the Indian Civil Service or to the Judicial and Executive Branches of the Provincial Civil Service who obtain a call to the Bar within 15 years from the date of entering Government Service will be eligible for the following privileges. (ii) A bonus of £ 25 will be granted to an officer for each first class obtained in any of the four examinations comprising part I, and a bonus of £50 for a first class in the final examination, or part II. of the examinations prescribed by the Council of Legal Education for a call to the Bar. (iii) An advance will be made of all fees payable in connection with admission to one of the Inns of Court, and on call to the Bar, the advance, reduced by the amount of any bonuses earned and paid, will be recovered from the officer's salary on his return to duty in India, by twelve equal monthly instalments or by instalments of one-third of his monthly salary. (iv). As a special inducement to read in the Chambers of a Barrister, a sum of £50, or half the fee actually paid, whichever is less, will be granted as part re-imbursement to any officer adopting this course, who can produce a certificate from such Barrister of due attention and application to study. (v). The Inns of Court have been asked to grant special dispensations of two terms under rule 21 of their Consolidated Regulations to officers undergoing the course on the production of recommendations for the concession from the Government of India or a Local Government in India endorsed, if necessary, by the India Office, but it is not yet known whether the Council of Legal Education will find itself in a position to accept this suggestion.

THE PONDY CASE.

The London Correspondent of the *Madras Mail* writes:—

The Judicial Committee gave its reasons for allowing the appeal of Vaitthinatha Pillay against the judgment of the Madras High Court, confirming the conviction and sentence of death passed upon him for abetment of the murder of his daughter-in-law. Their Lordships, discussing the alleged motives for the crime, on which the Courts in India had placed so much reliance, paid a tribute to the capacity of those Courts to judge the habits and feelings of Indian people which might supply motives where the Privy Council might not be expected to find them. But their Lordships thought that however convincing the existence of an adequate motive might be, evidence of it could "never counteract the harm done by the reception of inadmissible evidence, or the injustice its use might lead to, nor by itself supply the want of all reliable evidence, direct or circumstantial, of the commission of the crime." As Lord Atkinson observed, the task of the Judicial Committee was to determine whether in the prosecution of the appellant there had been, (in the words of *Dilleys' case*, 12 A C, 459), "by some disregard of the forms of legal process, or by some violation of the principles of natural justice or otherwise, some substantial and grave injustice had been done." Reluctant as the Judicial Committee is to interfere with the decisions of the Indian Courts in criminal matters, their Lordships had in this case come to the conclusion that there had been a miscarriage of justice by reason of the admission of "a vast body of wholly inadmissible evidence, hearsay and other, which had been used to the grave prejudice of the accused." Their Lordships also commented on the unsatisfactory manner in which the informer's evidence had been dealt with. And, in conclusion, Lord Atkinson said that the Committee did not think the circumstantial evidence strengthened the direct evidence, which was unreliable. This is, I believe, the first occasion on which the Judicial Committee has set aside a conviction and sentence of death by the Courts in India.

PERSONAL.

MR. R. H. CAMPBELL, I. C. S.

The Campbells of Bircaldine have given many sons to the service of their country in distant lands. In the middle of the eighteenth century Alexander Campbell commanded a Regiment in the East India Company, and towards the end of the same century Allan Campbell, who fought at Prestonpans, led his Regiment to the relief of Mangalore, which is on the western coast of India south of Bombay. Towards the middle of last century the late General J. P. W. Campbell, of the Bengal Army, third son of Sir Duncan Campbell, first Baronet of Bircaldine and Glenure, a Peninsular veteran, married Miss Begbie, whose father was in the Bengal Civil Service, and had five sons, all of whom have served in India. The youngest, Mr. Richard Campbell, after seven and twenty years in the Madras Civil Service, is now Private Secretary to the Maharajah of Mysore.

A family connection with the East extending over several generations is the best asset a man can have whose life work lies in that section of the Empire. His sympathies are strengthened, his sentimentalities destroyed. He has acquired an innate respect for Oriental character. Its defects are balanced in his mind by a knowledge of those fine qualities which it takes a lifetime to learn, unless the wisdom is in the blood. Mr. Campbell was specially chosen for this delicate appointment four years ago because of his admirable tact, wise sympathy, and sound good sense; he had been for some years previously the Governor's Agent in Vizagapatam.

DR. SUNDERLAND.

Our readers will be delighted to hear that our esteemed friend, Rev. Dr. J. T. Sunderland of America, will visit India in December next as the representative of the American Unitarian Association and one of its Billings Lecturers. He will start from San Francisco about the 12th of August, visiting Honolulu, Japan, China, Manila, Ceylon, and India about December 18, to

MR. BRYCE'S RETICENCE.

Mr. Bryce, former British Ambassador at Washington, has been travelling in Japan, and according to the *Japan Times* replies to interviewers with "venal reticence." It appears from the *Japan Times* that a Japanese reporter proceeded 160 miles down the main line to join Mr. Bryce, in the hope of securing an interview, but he found more than his match in that diplomat, who has fortunately escaped the experience which befell Dr. Morrison, the well-known *Time's* correspondent at Peking, when on a visit to Japan some four years ago. Dr. Morrison was met on the train by a reporter, with whom he exchanged two sentences, one being a reply to a question as to what kind of a trip he had experienced, and the other, "good morning, I am going to my breakfast." As the results of this "interview," the Japanese reporter wrote two columns giving Dr. Morrison's views on political conditions in China and on Far Eastern politics in general. The questions put to Mr. Bryce were easily dodged, and things fired at him point blank had no effect on the impregnable silent fort that he remained throughout the brief encounter with the reporter.

PRINCE KATSURA.

A matter of grave concern at present is the illness of Prince Katsura, undoubtedly the ablest of living Japanese statesmen, and a man without whose advice Japan would be in a bad way in case of the development of any critical situation. Although Premier Admiral Count Yamamoto has been doing well for one of such small experience in great national matters, no one expects that he will continue at the head of affairs. His most likely opponent is Prince Katsura, whose new political party, the *Doshikai*, has been carrying on a well-laid political campaign throughout the country ever since the overthrow of the Katsura Cabinet; so that the next elections were expected to turn the tables against the present regime. Now with Prince Katsura's serious illness and uncertain tenure of life, the new Party is in the dumps, and the mind of the nation somewhat exercised as to the political future.

POLITICAL.

EMPIRE WITHIN EMPIRE.

Mr. Archibald Hurd, writing in the *Fortnightly*, apprehends that "Mother Country and Dominions are drifting apart." He detects the development of "an Empire within the greater Empire," the Dominions coming together for trade and defence independently of the Mother Country, which has short-sightedly chosen to stand outside. As to trade he is able to quote Sir Guy Fleetwood Wilson, the Vice-President of the Legislative Council of India, who said in one of his brilliant speeches "the United Kingdom, so far as her tariff policy is concerned, at present stands outside the general Empire movement." And as to defence Mr. Hurd observes the Dominions trying to combine in order to establish a naval force in the Pacific Ocean, in support of their Asiatic-exclusion policy, beyond the effective control of the Imperial Government. "In these circumstances every tendency of policy will be in the direction of the substitution of a British Alliance, indefinite in its terms, for a British partnership; and an alliance may be terminated at any moment."

MR. BALFOUR OF PARLIAMENT.

Mr. Balfour speaks on the present and the future of Parliament as follows:—

I do not think that a debate in the House of Commons is looked to in all parts of the Kingdom and abroad, and among our fellow-subjects across the seas with the same respect or interest or attention as it was when I was a younger politician. If it be so it is a great tragedy. Those who are like myself, sincerely democratic, in the sense of saying that the deliberate will of the community must prevail, must be alarmed at the fact that in so many countries democracy seems incapable of creating an assembly representing itself to which it can pay the smallest possible tribute of respect. If I am right it is a most serious danger ahead of free institutions throughout the world, which may in the long run show itself in a steady deterioration of credit, in which the House of Commons

stands, and perhaps not merely the House of Commons, but in the future second chamber, which in some shape or another, is quite certain to have a great elected element. All the members of the House of Commons look with alarm on the manner in which free debate has been checked or has had to be checked, and which has greatly destroyed the interest of the House of Commons in it-self. Directly the House of Commons ceases to be interested in itself no human being is going to be interested in it.

FIRMS DEALING IN GOVERNMENT PAPER.

The Government of India, in the Finance Department, has addressed the following letter, dated 28th July, to the Bengal and the other Chambers of Commerce:—

I am directed to acknowledge the receipt of your letter No 1012—13, dated 31st May, 1913, regarding the enforcement of Government Promissory notes. In the alternative I am to say the Government of India regret that the reasons for the proposal put forward in paragraph 2 of their circular letter No. 435 A, dated 1st May, 1913, for the registration of firms dealing in Government promissory notes were not explained.

"The present position is that when an endorsement in the name of a limited company, or of a firm not registered under the Indian Companies Act, comes before a Public Debt Office it is frequently necessary to call for and examine the Articles of Association, or the papers in regard to the constitution of the firm in order to see that these explicitly provide for dealing in Government Paper. This not only causes considerable work in the Public Debt Office, but also causes delay and inconvenience to the public. The registration of firms dealing in Government Paper will, it is thought, obviate this difficulty. Once the papers have been examined by the Public Debt Office, the name of the firm would be entered in a register maintained at all Public Debt Offices, and the notes presented by such firms could be passed without any further reference to the parties concerned, as has frequently to be made at present.

MEDICAL.

CAUSE OF OLD AGE.

Interest attaches to the declaration of Prof. Metchnikoff of Paris, that the *indols* and *phenols* in the large intestine are responsible for the decay of the human system known as old age. He claims that they can only be destroyed by sugar-producing bacilli, which he has called *glycobacteria*, now only found in the colon of the dog. In addition to the ingestion of these bacilli, artificially produced, Metchnikoff thinks that a vegetable diet, including particularly beets, carrots and dates, is of assistance in furnishing the system some of the sugar it needs, although he admits that sugar as such is not found in the colon. In Metchnikoff's opinion, if sufficient *glycobacteria* can be liberated in a man's intestinal tract, his life can be greatly prolonged. As is usual, when any scientist lays claim to a new discovery, this modern *Ponce de Leon* is ridiculed by some of his French confreres, and the assertion is freely made that indols and phenols play no causative part in senile decay.—*The Medical Times*.

MEDICAL DIPLOMAS.

At a meeting of the Managing Committee of the Central Mahomedan Association, a letter from the Government of Bengal regarding a proposal to initiate legislation to penalise the use of bogus medical degrees was considered. The following resolutions were adopted:—

(1) "This meeting agrees in the principle of the proposed legislation and considers that no unauthorised persons or bodies should grant any degrees or diplomas or licences or colourable imitation thereof to practise Western methods of medicine which are recognised by Indian Universities, and the General Council of Medical Education and Registration in Great Britain."

(2) "This Committee are of opinion that some provisions should be made in the proposed legislation to the effect that titles and diplomas to *Kavirajas* and *hakims* be granted only by bodies recognised by Government or a syndicate of competent *hakims* and *Kavirajas* appointed by it for the above purpose."

INDIAN MEDICAL SERVICE.

Indians have done remarkably well in the last competitive examination for commissions in the Indian Medical Service. Out of twelve vacancies they have annexed five, and take the first, second, third, sixth and eighth places in order of merit. The following are the names and qualifications of the successful Indian candidates:

Sahib Singh Sokhey, M.A., B.Sc., M.B., Ch.B., Edinburgh, Edin. Univ. (1st).

Atul Krishna Sinha, M.B., Calcutta, L.R.C.P., M.R.C.S., D.T.M., and H., Camb., Calcutta Univ. and London Hosp. (2nd).

Subramanya Doraisamy, L.R.C.P., M.R.C.S., Madras Univ. and Middx. Hosp. (3rd).

Jyotish Chandra De, M.B., Calcutta, L.R.C.P., M.R.C.S., Calcutta Univ. and London Hosp. (6th).
Nanahal Maganlal Melita, L.M. & S., Bombay, L.R.C.P., M.R.C.S., London Hosp. (8th).

The ninth place is taken by Mr. Charles Harry Powell Allen, L.R.C.P., M.R.C.S. of Madras University and University College Hospital.

THE NINE HEALTH HINTS.

To maintain health and ward off attacks of influenza, the following vital points may be summarised to impress them upon the attention of those in danger and infection: 1, A generous dietary of nitrogenous food; 2, free ventilation of dwelling and sleeping rooms by open windows; 3, adequate house-heating in winter; 4, boil all milk and cream previous to use; 5, try to obtain eight hours' sleep every night; if not found sleep, contract the hours to seven, and rest in the day; 6, if debilitated with weak digestion, take rest in the incumbent position a quarter of an hour before and after meals; 7, wear the loosest clothing possible, especially around the waist and lower ribs, to afford freedom in respiration; 8, take systematic exercise daily in the open air on foot; 9, if means and station in life admit of a long holiday from time to time, live during fine weather in a tent in the open air or in a summer house for most of the day; and, if unemployed, pursue a hobby to occupy the mind.—*Science* *Siftings*.

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SCIENCE.

ARTIFICIAL DIAMOND.

Artificial rubies have already become well known and now a Paris engineer claims to have produced minute diamonds by an electric furnace process, the largest of the specimens measuring nearly one-tenth inch. Naturally the announcement of such an important discovery has, remarks a contemporary, made somewhat of a sensation and gives rise to some incredulity as well, but the author has now published a brochure on the subject in which he gives a very complete account of his method, for which he has taken a patent. The specimens of artificial diamonds have been seen by some well-known scientists, also jewellers, and they identify them with real diamonds. Naturally they were put through all the necessary tests in this case. The process is based upon the electrolysis of calcium carbide in the electric furnace by the use of direct current, and the carbide is decomposed in such way that one of the poles becomes surrounded with a blackish and spongy substance in which a certain quantity of minute carbon crystals or diamonds are observed and these are separated by pulverizing and washing the substance. The experiments were made on a small scale, as lack of means prevented further work. But the inventor expects to resume them soon.

WHY LEAVES FALL.

How climatic conditions influence the fall of leaves proves to be no simple problem. To determine the effects of varying rainfall, M. David, a French meteorologist, has made observations for a dozen years, chiefly on lime trees, which are fed from the deep soil, and has found that, with the usual winter reserve of moisture in the subsoil, foliage is independent of drought and heat. Cold is not so well withstood, premature frosts decidedly hastening leaf-fall. Different plant species behave differently, and in 1907, with plenty of soil moisture, the leaves of the lime trees fell unseasonably, two months before those of the plane trees and the fruit trees.

AVOIDING EYE-STRAIN.

Eye-strain is said to be largely a defect of civilisation. To counteract it, children should be encouraged to use their eyes at long range, and older persons should so train themselves. A teacher who has a surprisingly small amount of eye-strain among her pupils attributes it to her practice of having the scholars drop their work at the end of each hour and look out of the window. There is a contest over who sees the farthest. This tests and trains the eyes, and teaches observation. A woman who does fine sewing for her living found her eyes strained and weak. She was advised to drop her sewing every half-hour and look for a minute into space. Relief was quick, and the eye-strain disappeared. Near sighted persons who hold their book or work close will ease eye-strain and lengthen their vision if they frequently remove their glasses and look at some object on their farthest horizon. The long-distance training will not, however, relieve eye-strain that comes from astigmatism, reckless disregard of the eyes, or from glasses that do not suit the sight.

STARVATION DOES NOT AFFECT BRAIN.

It is not surprising to be told that too little attention has been given to our most important organ—the brain—and in a recent lecture, Dr. F. W. Mott has given expression to the fairly obvious in urging that great possibilities for the future of the human race are offered by the study of mental hygiene. The brain is a most complex structure, and its gray matter has as many as 7,000 million nerve cells. The organ has such extraordinary protection, however, that even during starvation it scarcely loses weight. In its growth, the weight increases rapidly during the first three years from birth; then the increase becomes slow, and ceases entirely between the ages of sixteen and eighteen. In old age there is more or less decrease. In born germinal defect may be the cause of feeble-mindedness, or it may be due to conditions before, at, or after birth, such as lead-poisoning, alcoholism, falls, the absence of the thyroid gland, and so on.—*Science Signings*.

GENERAL.

THE ORIGIN OF THE JAPANESE RACE.

In the June number of the "North American Review" W. E. Griffie replies in an emphatic negative to the question, "Are the Japanese Mongolian?" He says—

"It is as unscientific to call the Japanese 'Mongolians' as to say that Englishmen are Jutes or that Americans are Angles. Like all great peoples, the Japanese are composite in origin. Their reputed Mongolianism is but a possible incident of their partial and far-off ancestry. Their history, language, ethnology, physiology, religion, culture, tastes, habits, and psychology show that instead of being 'Mongolians,' they are the most un-Mongolian people in Asia. There is very little Chinese blood in the Japanese composite and no connection between the languages. Physically the two peoples are at many points astonishingly unlike. In the texture and attitude of their mind they are antipodal. The notion of a voluntary Chinese and Japanese political union for example, an 'anti-Caucasian league,' is unthinkable."

As to the actual origin of the race, his own opinion is that the Japanese are made up of four races, Aryans, Semitic, Malay, and Tartar. The original inhabitants were the Ainu who, by speech and facial appearance, are Aryans. Reading from their own historical books, we find that a new race invaded Japan from "Ama" or "Heaven" (the central Asian plateau), and fighting back the Ainu settled in the Yamato or Kyoto district. At the same time are mentioned long-bearded, mixed Indonesian tribes, who came from the south and settled in Southern Japan in 1159 A. D., the Ainu and the Indonesians were brought under the rule of the Kyoto bureaucracy.

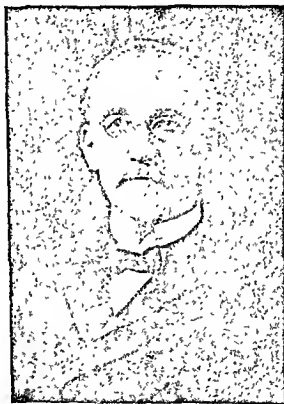
China at the time of the Yamato invasion, was the most civilised nation in the world, and the Yamato imported and fashioned their civilisation on her model. And it is from this fact that the Japanese have for long been considered Mongolian.

SCIENCE-RELIGION DEBATE.

A notable congress will be held in Paris this month with the object of reconciling science and religion. The Congress will be presided over by Etienne Bontroux, the academician and well-known philosopher and psychologist. Among the committee drawn from nearly every nation in the world, are: Abdul Baha, the prophet of the Bahaists; Prof. Troeltsch of Heidelberg; Saint Altar Singh, head of the Sikh religion of the Punjab; Sir Richard Stapley of London; Rabbi Cesar Seligmann, of Frankfurt; pundits from Calcutta, Mohammedans from Medina, Buddhists from Burma, Taoists from Shanghai, Shintoists from Tokio, and Zoroastrians from Persia, as well as numerous representatives from the great Christian communities. The esoteric side of religion will also have spokesmen. M. Bontroux has stated that he will endeavour to show in his speeches that there is nothing incompatible between religious principles and the foundations of philosophy, and that an understanding can be arrived at on the territory of morality. Philosophy, he said, is the connecting link between religion and science, provided the two are not intolerant of each other. The idea that science kills religion belongs, he insists, to the old philosophical stage of thought, which has not realised that the future does not kill the past, but proceeds logically from it.

THE EARLY HISTORY OF CASTE.

Professor A. A. Macdonell in his paper on "The Early History of Caste," defines caste of the present day as a homogeneous social corporation, bearing a common name, hereditary, endogamous, following the same occupation, and not eating with members of other castes. After showing that the caste system existed in the old Sanskrit law-books, though in a less rigid form than that of to-day, and also in the later Vedas and the Brahmanas, he said that the transformation of the earlier Vedic classes into the castes of the later Vedic period was due to the deep racial dividing line of colour between the conquering Aryans and the conquered aborigines, resulting in the prohibition of marriage between the higher and the lower race.



REV. J. T. SUNDERLAND.

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY MR. G. A. NATESAN.

Vol. XIV.

SEPTEMBER, 1913

No. 9.

THE GREAT RELIGIONS OF ASIA

BY

THE REV. J. T. SUNDERLAND

IN view of the attitude of superiority which the people of Europe and America very generally assume toward Asia, it is a little disconcerting, if not somewhat startling, to call to mind that Jesus was an Asiatic, and that both our Christian religion and our Christian Bible came from Asia. Nor is this all. The still more startling fact confronts us that all the great historic religions of mankind, and every one of the important sacred books of the world, have been the products of Asiatic peoples.

From China comes Confucianism and Taoism, with their sacred writings. From India comes that great religion known in the various stages of its development as Yodism, Brahmanism and Hinduism, with its Vedas, Upanishads and many other sacred books. Also from India comes the widespread and ethically noble religion of Buddha, with its sacred volumes. From Persia comes Zoroastrianism, with its Zend-Avesta. From Arabia comes Mohammedanism and the Koran. From Palestine come Judaism and Christianity, with their sacred books, the Old and New Testaments.

Thus we see that the world's highest and best religious life, not only in Asia, but in every continent, has been moulded and shaped, and, so far as we can see, is likely for a very long time to

come to be moulded and shaped primarily by the great religious faiths and by the sacred books which have sprung from a single continent, and that continent one which we of the Western world have been disposed to look down upon and despise.

The significance of all this will appear more clearly if we study the great historic religions of Asia separately and a little in detail.

We may fittingly turn first of all to India, since it is that historic and venerable land that gave to the world what is probably its oldest sacred book, the Rig Veda, together with the attractive religion which it teaches.

The Rig Veda is a book of religious hymns, composed by the early Aryan immigrants into India probably from 1500 to 1200 years B.C., in the "Land of the Five Rivers," that is, in the highlands of the North-west, among the streams that form the head-waters of the great Indus. These hymns are songs of praise and worship to the bright-nature gods, or personifications of the powers of nature, believed in by the people. As poetical compositions they are striking in their thought and in their imagery, and are full of the spirit of a vigorous, joyous, and conquering people, as they are also full of the charm of out-door life, of open skies, of mountains and flowing streams, of dawns and evenings, of lightnings and rain-clouds, of flocks and herds. Their religion (properly called Vedism) was at once very picturesque, very free, very near to nature and very simple.

But this earliest form of faith of the Indian Aryans has passed through many and great changes in its long subsequent career. Like so many other religions in the history of the world, as time went on it tended to lose its early simplicity, spontaneity, freshness and freedom, and to become artificial, elaborate and burdened with ceremonials and priestly tyrannies. If we come down a thousand years from the time of the birth of the Vedic hymns, we find the religion which they taught transformed into the elaborate, artificial, formal, stately, but oppressive faith known as Brahmanism; and if we come down two thousand years more, to our modern age, we discover it transformed still further into that strangely diverse and contradictory and yet strangely unified and harmonious agglomeration of religious faiths, worship, sects, superstitions, asceticisms, philosophies and pieties known as Hinduism,—the religion to-day (and it must be added, the intensely living religion) of more than 200,000,000 out of the 315,000,000 of the people of India. In the long period of its history it has produced a sacred literature the most extensive in the world, supplementing the first Veda of hymns, incantations and liturgies, and then adding as time went on works of spiritual meditation, of deep devotion, of profound philosophical thought, codes of laws, ethical treatises, great epic poems, dramas, lyrics, tales, sermons, almost every form of literary production known, and also of almost every conceivable literary, ethical and religious quality.

Thus the religion of India, under its different names, may be thought of as a great and majestic river, whose headwaters appear in the far away Vedic mountain highlands, and which flows on and on, full of strange shallows and mysterious deeps, through more than thirty centuries, receiving into itself during its long course many tributaries to change its character and to swell its

onsweeping waters, and in its tortuous ways flowing sometimes through broad fertile valleys and sometimes through dark and malarious jungles, but ever increasing in volume and power until it becomes what we see it to-day,—perhaps the most comprehensive and inclusive, the most mysterious and subtle, and yet the most tenacious and persistent religion in the world, embracing within itself almost every form of faith and worship from the crudest polytheism to the loftiest theism, and almost every grade of morals from the lowest and most sensual to the very highest and purest.

But Hinduism, although the great central stream of Indian religion, is not the only important historic faith that this remarkable land has given to mankind. Buddhism also was born on Indian soil. Buddha was the Luther of India. The religious movement which he inaugurated was India's Protestant Reformation. Six centuries before Christ the old religion of the land, that which I have called Vedism in its beginning and Brahmanism and Hinduism in its later developments, had become burdensome, tyrannical and corrupt, much as had Roman Catholicism in Europe when Luther came on the scene. Then arose India's Luther, to break the chains, to free the people, and to give to them a religion without cruel castes, without burdensome ceremonials or sacrifices, and ethically of a higher type than they had previously known.

Buddha was one of the really great religious teachers of the world. He seems to have been the son of a Prince, or the ruler of a small kingdom; but he gave up his heirship of a throne, put on the garb of a mendicant, and devoted his whole life in the most self-sacrificing manner to the religious welfare of the people. The religion he taught was a way of salvation. Salvation was to be attained by means of Eight Steps, which he claimed led to the highest happiness. These

steps were Right Views, Right Thoughts, Right Speech, Right Actions, A Right Mode of Living, Right Effort, Right Recollection and Right Meditation. He gave to his followers five commands: Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery or any impurity; Thou shalt not lie; Thou shalt not intoxicate thyself. He taught the doctrine of non-resistance, that evil cannot be overcome by evil, but only by good. He taught the doctrine of human brotherhood in the most emphatic and impressive way, both by precept and example. His religion became a great influence for peace, gentleness, toleration and good-will.

Little by little the sway of Buddhism extended until it became the dominant faith of India, and remained so for many hundred years. Then a strange thing happened. The old Hindu faith which still continued in the land, the rival of Buddhism, but less influential, commenced by degrees to regain its influence. It took the bold step of making Buddha an incarnation of one of its gods—thus seeking to conquer its rival religion by seeming to yield to it. The result was, Hinduism began to grow stronger and stronger, by degrees regained its old power, and at last partly absorbed Buddhism and partly drove it out of India. So that about the tenth century of our era, after a great career in India of 1500 years, Buddhism became practically no longer an Indian religion. From that time to the present its main home has been in Ceylon, in Burma, in Siam, in Thibet, in China, in Mongolia and Manchuria and in Japan,—countries into which it had spread as a missionary faith, and where it numbers now some hundreds of millions of adherents. Its sacred book is called the Tripitika, or the Three Baskets, in which are found the teachings of its great founder.

So much for the two great religions, Hinduism

and Buddhism, given to the world by the Indian branch of the Aryan or Indo-European family.

From the Persian branch of the same family comes a religion very different from either Buddhism or Hinduism. It is known as Zoroastrianism, from Zoroaster or Zarathustra, a great religious teacher who lived in Persia or Bactria many centuries before Christ, but we do not know how many, probably somewhat later than the origin of the Vedas. Zoroaster's religious teachings come to us in a sacred book called the Avesta or Zend-Avesta. Its morals are singularly pure and its worship is of a high order of spirituality. Its philosophy is not polytheistic, and yet it is not quite monotheistic. It teaches that there are two Powers or Beings above man, a God of Light and Good, and a God of Darkness and Evil. These are in perpetual warfare; but in the end the God of Light and Good will conquer his foe, and become triumphant in the universe.

Zoroastrianism has a special interest to Jews and Christians from the fact that our Biblical doctrines of the devil, and angels, and perhaps to a greater or lesser extent of heaven and hell, seem to have come from the Zoroastrian or ancient Persian faith.

On the rise of Mohammedanism and the conquest of Persia by the successors of the Arabian Prophet, Zoroastrianism was almost wholly crushed out. A little remnant of believers fled, however, to the East and made their home in India, where their descendants are still found, and are known as Parsees.

In the great commercial city of Bombay these Parsees are very prominent as leading merchants, manufacturers, bankers and educators. They are the solitary candle that keeps alive in the world to-day, the flame of the old Zoroastrian faith of Persia which for many centuries held wide sway in western Asia, which it is interesting to recall.

was the religion of King Sycrus the Great who conquered Babylon, and set the captive Jews free to return to their own land, as it was also the religion of Xerxes the Persian king who half a century later invaded Greece. In this connection it is curious to speculate what might have been the faith of the Zoroastrian religion and what the religious faith of Europe, if the Persians instead of the Greeks had been victors at Salamis and Plataea. If they had conquered the Greeks, would Zoroastrianism have become the religion of Greece? And further, entering Europe by the Greek door, might it have spread and in time become the faith of Europe, thus radically changing the history of the whole western world? Of course these are idle questions; and yet they have more than once been asked by very thoughtful students of history.

Pass now from the Aryan family of the White Race, to the so-called Yellow Race in China. Here we find a great religious teacher, Confucius, and a very influential religion called after his name.* It is not easy to classify Confucianism. Some insist that it is only a system of ethics. But if so, it is an ethical system lifted up to the dignity of a religion—a religion which in one respect seems almost or quite theistic. Considered as a system of ethics it may be described as a great body of practical precepts, or as a moral, social and political code, designed for the government of the individual, the home, the community and the State.

At first the teachings of Confucius were accepted by the Chinese people only unwillingly and slowly. But little by little they gained favour, until at last they became the moral law of the nation from the King to the peasant. For more than two thousand years they have been the supreme authority and standard, venerated by

everybody. On them, we may say, the Chinese State, Chinese life, Chinese morals, Chinese civilization are all based. And this is to say very much for China, for the teachings of Confucius are among the noblest that come down to us from the past. Confucius taught what was essentially the Golden Rule centuries before Christ. Among his precepts are many on the high level of the following:—

"Love to speak of the good in others."

"He who requires much from himself and little from others, will save himself from anger."

"Only he who has most complete sincerity, can transform and inspire others."

"Make happy those who are near, and those who are far will come."

"If one cannot improve himself, or serve men, how can he improve others, or serve God?"

"No virtue is higher than love to all men, and there is no loftier aim in government than to do good to all men."

Let us now leave the Chinese Confucius, the greatest religious representative of the so-called Yellow Race in Asia, and return to the White Race. Not, however, to the Aryan portion of it, in India and Persia, but to the Semitic portion, found in the extreme West of the Asiatic continent.

The Semitic family of the white race has several branches. From two of these, the Hebrew and Arabic, in Palestine and Arabia, have come great historic religions and sacred books. Indeed from the earliest of these in point of time, the Hebrew, have come two great religions, namely, Judaism and Christianity; and two sacred books, namely, the Old Testament and the New.

Let us look first at Judaism. This faith springs from roots which extend very far back. It seems to have grown out of an earlier polytheistic belief similar to that which is found in connection with the religion of all of the early Semitic peoples.

* Two other important religious teachers of China might be mentioned in this connection, Mencious and Lao-Tai, but their influence has been much less extensive and powerful than that of Confucius.

Perhaps the point at which the religion of the Hebrews began to separate itself from that earlier polytheism, and to assume a life of its own on a somewhat higher plane, was what is known as the Exodus, when a great leader, named Moses, some twelve or thirteen hundred years before Christ, is supposed to have led the rude and as yet more than half polytheistic Hebrew tribes out of Egypt or from the Sinaitic peninsula in the neighbourhood of Egypt, across the desert to the "Promised Land" of Canaan which was to be their future home. Moses, by a long period of disciplinary training, appears to have cemented these tribes together and planted in them the feeling of common relationship or nationality. He also seems greatly to have elevated their morality, purified their religious conceptions, and set their feet on the road leading to the worship of one God, as a God of Righteousness. However, the full attainment of these high ends was a slow process, which took many centuries of time for its consummation. The main agents in carrying it forward were men known as the Prophets, leaders who appeared among the people from age to age, with foresight, with moral courage, with clearer vision than their fellows, with religious fervour and zeal, to urge the nation forward to higher and purer religious faith.

For a long time there was no sacred book. The first beginning of what many centuries later was to become a sacred book, was probably Moses' Ten Commandments, in some brief form known as the "Ten Words". Then, three or four centuries after Moses had passed away, someone, we do not know who, seems to have gathered together such precious fragments of the people's history and tradition and folklore as were available, such old laws and tribal enactments as he could find, and such bits of ancestral wisdom as were within his reach, and these became further beginnings of what would after a while

become a sacred volume. But many more centuries must pass and many minds and hearts of prophet, preacher, priest, historian, seer, framer of laws and singer of songs and sacred hymns, must contribute before the time could arrive when the Hebrew people would possess a literature large enough, excellent enough, and dear enough to their hearts, so that they would instinctively lift it up in their reverence, associate it indissolubly with their religion, and make it a real sacred book or Bible.

The Hebrew people had a long history, in some respects glorious, in some respects tragic in the extreme, in Palestine, before they were finally driven out. Again and again they were subjugated by foreign nations. Once a large part of their number were carried away captive to a distant land, and never returned.

Later others were carried away, but were permitted to come back. Again and again their capital city was destroyed, and afterward rebuilt. At one time their greatest pride, the splendid Temple erected by Solomon was destroyed. At last they were expelled wholly from the country which they had come to love so well, and were scattered all over the earth.

This however, did not occur until after a great prophet and reformer had arisen, the greatest in all their history, preaching a form of religion purer and higher than any before him had done. That reformer and prophet was Jesus; and the religion he taught was the old Judaism of Isaiah and Micah and the Psalms, only purified and deepened. It should not be forgotten that Jesus was a Jew, and that his aim was not to break with the religion of his fathers, but to purge that religion and carry it on to a still higher ethical and spiritual development. But his lot was that which is so likely to come to the man who is in advance of his fellows. Many misunderstood and opposed him, and finally he was seized and put to death.

The religion which he preached, which to him had been the revered religion of the past, was taken up by ardent disciples and given to the world as a new faith; and thus Christianity was born.

At first Christianity had no sacred book except the Old Testament, which it shared with Judaism. But after a while out of accounts of the Master written by one and another, when those who knew him personally had begun to pass away, and out of letters of counsel and encouragement written by leading disciples to churches which they had founded, and other religious material, a century or two after the Master's death there came into existence by a slow but natural and inevitable process, first parts, and then the whole of another sacred book—one belonging to the Christians alone. Thus did Christianity get its New Testament.

I need not stop to sketch the history of Christianity. It will be enough if I notice the rather singular fact, that though it was born in Asia, it spread quickly into Europe; and nearly all its most important triumphs have been won not among Asiatics but among European people either on the European Continent or in America. In this respect its history is somewhat analogous to that of Buddhism, which, as we have seen, though coming into existence in India, later disappeared almost wholly from the land of its birth, and became the religion of non-Indian peoples.

I come now to the latest born of the great historic religions, Mohammedanism. As already noted, this as well as Judaism and Christianity was Semitic in its origin. It was born in Arabia; and yet so many of the influences which conspired to create it came from Palestine, that we may almost call it a form of Judaism or Christianity. It teaches one God and one only,—not polytheism and not trinity. In this respect it is like Judaism and like early Christianity.

Mohammedanism is somewhat exceptional among great religions inasmuch as it started with a sacred book, as well as with a great Teacher or Prophet. The New Testament was the product not of Jesus but of his disciples. The sacred books of the Buddhists were the product not of Buddha but of his disciples. But the Koran, the sacred book of Mohammedanism, was the product of Mohammed himself. He believed that its contents were revealed from Heaven directly to him; and he himself gave it to his followers as a proof of his divine mission.

Mohammed obtained his first followers by intellectual and moral persuasion. But it was not long until he adopted the sword. Before his death his cause had obtained considerable strength; and immediately after his death it entered upon a career of conquest that carried it over all western Asia, northern Africa, and into Spain.

We have now before us a general review of all the great historic religions of Asia, with a brief sketch of the rise, history and leading characteristics of each.

In comparing these religions with one another, we quickly notice that they naturally divide into two classes, as missionary and non-missionary faiths. Hinduism, Zoroastrianism, Confucianism and Judaism, are non-missionary or non-proselytising in character. They are the products of the religious genius, not of individual men, but of certain whole people or races, and they have no desire to extend themselves to other races or peoples.

On the other hand, Buddhism, Mohammedanism and Christianity are missionary religions. They are aggressive; they desire to make proselytes and to extend themselves outside of the lands where they were born.

Buddhism arose, and set out on its career, in a small section of northern India, but its mission-

aries began very early to go forth in every direction. As a result it spread all over India and far beyond, until in the course of two or three centuries it had obtained a strong foothold in nearly all the countries of Central and Eastern Asia. I have already said that after a very great and influential career in the land of its birth, of about 1500 years, it ceased to be any longer an Indian religion, being partly absorbed by Hinduism and partly driven out by the hostility of its enemies. But its missionary character saved it. Long before it disappeared from India it had become very strong in other lands; and in those lands it has never lost its hold. In nearly all the countries of Eastern Asia outside of China it has more followers and more influence than any other religious faith, and in China itself it has a very large following, counted at not less than two or three hundred millions, being only second in influence there to Confucianism. Indeed in China we see the singular situation of the two religions, Buddhism and Confucianism, existing side by side, and very largely believed in by the same people; so that a considerable portion of the Chinese people are both Buddhists and Confucianists.

Buddhism is to-day much less missionary in spirit than it was in its earlier career. It does not seem to be doing much propagandist work. For this reason it is to be looked upon as at present pretty nearly a stationary faith. Like Christianity, it has wandered in thought and practice far from the simplicity of its founder, and has connected with itself, especially in Tibet and China, many superstitions which Buddha did not teach. In a few quarters, however, especially Japan, Siam and Ceylon, there is some stir of new life, some indication of a desire to advance, to shake off the superstitions which cumber it, and to make itself once more a moral power in the world. In common with all the religions of Asia,

it is beginning distinctly to feel the influence of western thought, western science, western civilization. Among the possibilities, perhaps among the probabilities, of the not distant future, is a revived Buddhism, a Buddhism purged from its worse features, reaching out its hand for the knowledge of the west, and aflame once more with the old missionary spirit. This would mean, unquestionably, a large and influential career for Buddhism in the future.

The second of the great missionary religions is Mohammedanism. It does not any longer use the sword as an instrument of propagandism, but relies solely upon moral agencies; but it is spreading fast, perhaps faster than at any other time in its history since the first century or two. It is making steady progress in India, where it has more than 60,000,000 of adherents. It seems to be advancing in China and other lands of eastern Asia, while in western Asia it is supreme. In Africa its progress is rapid. There tribes after tribe, people after people, land after land, are coming under its sway. Its advance in Asia as a whole seems to be much more rapid than that of Christianity, and in Africa many times over more rapid than that of Christianity. There are elements in Mohammedanism which seem peculiarly to fit it to reach, to interest, to impress and to elevate peoples in low conditions of civilizations. It is even a question whether it is not better adapted to the needs of such peoples, and whether it cannot do more for them, than Christianity—at least than Christianity in either its Roman Catholic or its Orthodox Protestant form. Certain it is that Mohammedanism is one of the most intensely living, earnest and aggressive religions of the world to-day.

We in this country commonly think of Mohammedanism as being intellectually paralyzed, as having no sympathy with free inquiry or science,

or the progressive spirit of the Western world. There is some truth in our thought. Mohammedans like Christians are fettered, burdened, spiritually bound, by belief in the infallibility of a sacred book. They believe that their Koran contains all wisdom, much as the majority of Christians believe that the Bible contains all wisdom. This tends to keep their eyes turned constantly to the past, and to make them distrustful of new truth. But Christian peoples are gradually shaking off the fetters which belief in an infallible book has placed upon their minds. Will not Mohammedan peoples sooner or later do the same? We should not forget that the time was when Mohammedan peoples led the world in knowledge, in civilization, in science. May they not come to the front again?

The third of the great missionary faiths is Christianity. Its missionary spirit has been the secret of its success. We are told in Matthew's Gospel that the very last commission which Jesus gave his followers was: "Go ye and make disciples of all nations." His religion has been spread abroad in the spirit of this commission. Singularly enough, it has not had a great career in Palestine where it arose. At a comparatively early time it was driven thence by Mohammedanism. But it far more than made good its loss here by extending itself over the whole of Europe, and far beyond.

It has had two great periods of missionary activity. The first was the early centuries of its history. During that period it spread throughout the entire Roman empire. The second period embraces the last two or three centuries. During this period what is known as the modern missionary movement has arisen, both in the Roman Catholic Church and the Protestant, and has carried the Christian name, and the Christian gospel in one form or another, into almost every country, civilized and uncivilized, on the face of the earth. The number of adherents of Christian-

ity in the world is larger than that of any other faith, embracing between a quarter and a third of the human race. And what is still more significant, it is the religion of the most progressive nations; and its intense missionary spirit ensures that it will still further extend itself, and exert a constantly growing influence among mankind.

It is a great thing for the world that the time has arrived when the attention of thinking men in all lands is beginning to be drawn to other religious and other sacred books as well as their own. He who knows only one book knows none, said Hecon. It is equally true that he who knows only one religion knows none;—that is, he knows none in any large or adequate way. We learn by comparison.

From three sources there is coming a great new light to Christianity in our day. One of these sources is science; another is Biblical study, or what is known as the Higher Criticism; the third is the great non-Christian faiths of the world, or the study of comparative religions.

When we come to study a number of religions side by side, we soon learn that there are great laws which govern the birth and development and history of religious faiths, just as there are great laws that govern the origin, development and history of nations. The opening up of Asia to the knowledge of the western world, and especially the acquainting of Christendom with the great and venerable religions of Asia, cannot fail to broaden Christianity.

From the study of these religions, with their sacred books, their great teachers and their devout saints, we shall learn—we are already beginning to learn—how small and narrow is the thought that there is only one true religion, and that the rest are false; that only those who follow in the path of that one religion are acceptable to God, or can be saved, while all the others are enemies of God and must be lost.

All religions have their excellencies. All have their defects. Absolute perfection in religion is no more attainable in this world, than is absolute perfection in science or art or government. It is easy for Christians to find defects in Buddhism, Hinduism, Confucianism and Mohammedanism. It is little if any less easy for the adherents of those religions to find defects in Christianity. But it is better to look for excellencies than for defects. One of the encouraging facts connected with Christian missions to-day is the increasing number of missionaries, particularly in China, Japan and India, who are beginning to study other faiths with the view of finding out their excellencies. If this good tendency continues and increases, as I think we have reason to believe it will, the result will be that at no distant day the followers of other faiths will begin to look for the excellencies of Christianity as they have never yet done.

Since we in Christian lands have had the defects and evils connected with non-Christian religions pointed out to us so often, it would be fitting, if, before closing, I suggest several particulars in which some of these religions sustain a favourable comparison with our own.

If we were asked what religion has best promoted peace in the world, I am afraid we could not say Christianity. Is it not plain that a candid survey of history would compel us to answer Buddhism? Indeed it seems to be true that *within the civilized portions of the earth, there have not been, during the past thousand years and more, so many or so terrible wars anywhere else as among Christian peoples, if we make the single exception of Mohammedan peoples. And during the last three or four centuries even Mohammedan peoples seem to have been distinctly more peaceable than Christians. Why do Christian nations so lamentably fail in promoting what their Master taught, "Peace on earth, good-will to men?" Do not Christians see that their*

warlike character and their vast armies and navies discredit their religion in the eyes of the thoughtful of other religious faiths.

If we asked what religion has most effectively taught the great lesson of religious toleration, I am afraid that again our answer would have to be Buddhism. The Edict of Toleration proclaimed by the Buddhist Emperor Asoka of India, three centuries before the Christian era, forbidding religious persecution and placing all religions on an equality before the law, well expressed the spirit of Buddhism, and it precedes by nearly 2,000 years any similar enactment in any Christian land.

If we were asked what religion has succeeded best in inculcating among its followers regard and obedience to parents and respect for the aged, I fear we should be compelled to answer, either Buddhism or Confucianism. Reverence for religion and for objects of worship seems to be much more general in the Orient than in the Occident.

If we enquired what religion has done most for woman and the home, and to promote virtue and social purity, are we quite sure what our answer would have to be? We condemn Hinduism, and I think justly so, for the sanction that it gives to the undoubtedly serious evils of child-marriage. But we should not forget that under this arrangement marriage and a home are assured to all Hindu women. None are compelled to pass through life alone, or are driven to sell their virtue for bread. We condemn the Mohammedan faith because it permits polygamy, as doubtless well we may. Yet to be just we should remember at least two facts, one is that certain parts of our own Bible tolerate and even justify polygamy,—some of the men who are lifted up to highest honour in its pages being polygamists. The other is, that in Mohammedan lands, where men may have more than one wife, nearly all women marry, and there is very little prostitu-

Most of us are too busy with our own adult life to think of getting, or trying to get, to the child's real thoughts or feelings and few of us have sufficient wisdom to understand them, or sufficient patience to follow each step that the child treads on its upward way.

In our judgments upon its actions, how unjust we often are! The child wishes to do something, but just then we do not wish it to. There is no real reason why it should not, but its desires do not happen to fit in with ours, so it is checked. The child still wishes to do it. It is reprimanded. It persists. It is told not to disobey. It disobeys and is punished. If we could see into the unhappy little creature's mind after its punishment, we should probably be considerably surprised, if not horrified, at its train of thought which would, perchance, proceed thus: "Mother does the things she wants to do, but she does not let me do anything I want to. Why couldn't I do it? Then she beat me or was unkind to me. Oh, I wish I were grown up. Then I could do what I liked, the same as grown-up people do." And the child's judgment of us is usually much less faulty than ours of it. In addition to our having acted without wisdom or love or understanding, in our prohibition of the child's action, we probably think we have given the child a lesson in obedience. But, again, if we could get to the child's mind, we should most likely see one of two things—cowardice towards, and fear of our superior physical strength, or a rankling sense of injustice, with a feeling of aloofness from the parent, which, in time, will probably develop into tolerance for the parents' weaknesses that is, if the child loves the parent, and something worse, if it does not. And this we call child-training!

Some one may ask: "But must we not have obedience from our children?" Yes, certainly; but obedience to what? To our arbitrary impulses, our whims and fancies? Or is it to be that

voluntary yielding of obedience which every one whether child or adult, gladly gives to its superiors, its real teachers? I often think we are so apt to consider naughty the things in a child which, if we examined them more carefully, we should know were the natural expressions of the child's life. The restlessness and activity of a child, when we would have it still and quiet, is generally a normal expression of physical energy, if the child be well; the craving for a fuller mental life often shows itself on the surface in a crossness of temper or a disagreeable irritability. It is useless to punish for these things. We must, if we would be efficient mothers and train our children well, put our personal feeling on one side and try to get at what the child is needing, help it so that it may help itself. This does not mean spoiling it, letting it run wild, giving it everything it asks for, so long as it seems contented for the moment. That is merely choosing the line of least resistance, which no wise mother does. We do not thus get at the child's real need; neither, by such means, are we guiding its steps along its own road.

It is right and well that children should grow as the flowers, in freedom to express themselves, but we give our cared-for flower suitable soil, the sunny or shady spot, according to its need. We water it, and if we see it growing crooked, we help it to grow straight. We take away the weeds that encumber it. We do not by this training alter the flower; the rose grows to a rose, the lily, to a lily; but we help it to grow to the finest rose, the finest lily. So, also, in our training of the child.

How few of us realise the frequent loveliness of a little child's life, even though it be a loved one of our own. The grown-up folks have a kind of tolerance or wonder and amused contempt for its little world, its strange imaginings, its pretences—for nearly all the things that mean so much to it.

And we think we have nobly done our duty to it and to posterity when we have borne, fed, clothed, housed, and paid someone else to impart to the child a few of the accumulated facts of the outside world. But we have done nothing of real value, nothing that will not fade with the day, unless we have sought to help the child to attain one step higher in the real progress of humanity. To reproduce ourselves is a useless ambition and does not help the world. To produce something better and greater is what ultimately counts, and it must be with this aim that we seek to train and educate. We must not reject, ignore, or try to crush down that which is new or difficult to understand in the child, but we ought rather to find out if, in that newness, there be not something that has a greater truth than that which we have hitherto found. It is a sin, not only against the child but against mankind, to starve its personality and hinder its soul-strivings. We must get beyond the thought that, because we are its physical mothers, we are so much greater than the child. Rather should we hold ourselves humble in mind, correcting our own faults, and so set a living example for the child to emulate and, subsequently, to excel. It will judge us, not by our words, but by what we really are. It will be useless for us to endeavour to teach it to be truthful, if we ourselves constantly evade the truth. So many of us pretend to think the child weak and small in character, and yet we demand such greatness from it as we do not expect from an adult. The scriptural injunction: "Do ye unto others as ye would that they should do unto you" applies to our attitude towards our own children quite as much as towards an adult, and it is only by really trying to observe such laws in our own home-life that we are training the child in any way that will be effective; for we are then showing it that we believe in them ourselves. It is essential for it to know that *we do believe them*. And

also, we shall thereby teach it the idea of the *justice* of the great Divine Law, that everything bears its own punishment or reward; that if we are kind and well others will be kind and nice to us; that if we are not kind others will not be kind to us.

The greatest work of these early years is the helping to unfold the faculties of the child; and as this so often does not seem training at all, it is totally neglected. We feel so much more satisfied with our influence over the child when we have slipped, or coaxed, or worried it into doing our will, and obtained an outward show of submission to our authority. Few children are born wicked. Most, if not all, are, we might say, unvirtuous—neither wicked nor good, because both these states imply something more positive than a young child possesses. But they do possess wonderful possibilities, and the work of training and education consists in developing these possibilities along right lines. Probably the most positive quality a normally healthy young child possesses is strength—strength to fight, to have its own way, even if, during the early months of its life, this can only be manifested by crying, screaming, and kicking for its food, or to be carried, or to crawl, or whatever it wants to do. This seems to me the most wonderful thing in a little child, this seeing only the thing it wants, this struggling and fighting against all obstacles until it gets it; or resentfully put aside the external want of it; or and this is where the wise training will be demonstrated, it sees, in however imperfect and childish a way, that life imposes limitations upon all, grown-up folks and little children alike, and, seeing this, feels compelled to accept it as a truth, even though it does not like it.

We must make sure that, during these early years, we do not train the child's possibilities for evil by our own weakness, wrong

actions, or neglect. During these early years, before it has entered upon the discipline of school life, and we are supposed to be helping it towards a knowledge of itself, we nearly always speak of it as being so impressionable, so soft, so undefined, so plastic. Yet, do we really believe this or act as if we did? Rather, do we not do and say things before the child as if it could not be touched one way or another? We unhesitatingly talk of subjects and of people, in its hearing, in such a way as, surely we would not wish impressed upon the child's receptive mind, what, then, do we mean by a child's being impressionable, being something for us to train, when we act in such a manner before it, that, if it followed our example, we should be angry with it? And then, too, so few of us are consistent. What pleases us one day vexes us the next, and so the poor child has no definite ideas of anything. Except, probably, that we are often unkind and unreasonable towards it.

The great fault is that we set out to do a great work when we undertake to train a child, but we have never thought the matter out at all, and have not attempted to discipline and equip ourselves for the task. We mistake our duties towards the child, and the child's towards ourselves, and we just muddle through what should be the best training years of its life. So generation succeeds generation, and the world still waits for the children that shall be intelligently developed and not foolishly thwarted and warped and twisted out of their original and divine shape. If we really have the child's welfare at heart, really wish to help it, and do our part towards making the world a better and a happier place to live in, we shall endeavour to create for it a suitable environment, proper soil for the nourishment and strengthening of the child's soul. We shall try to make these early years a period of habit-forming. Nearly all virtues exhibited in later life are habits formed in childhood, habits into which the

child is trained in its daily life by the mother—habits of love, kindness, truth, punctuality, cleanliness, thought for others, order in its little life—and these are the things that will remain when many of the lessons it has learnt at school will be forgotten. These realities form the basis of the character of the future man or woman, and within the limitations that the greater life imposes upon the individual, every mother with ordinary health, strength and some settled place which forms a home, can endeavour to teach them. Such training does not require great talent, but it does require that we shall so control ourselves that we also can become as a little child, not in ignorance, but consciously, seeking to hear, through its perceptions, the faint sounds of the eternal notes that each soul, in the form of a little child, brings with it.

Private Enterprise in Education in India

BY "AN EDUCATIONIST."

ENGLISH Education in India theoretically begins with the close of the 18th century or perhaps even a little earlier. We may divide the period of English Education in India into clearly well-defined stages. The first stage may be said to end about 1823. This was a period of almost private effort with little or no Government interference. The Parliament in England came to see that it was the duty of England to spread knowledge among her people in India and in the Charter of 1813, the following regulation was included:

That a sum of not less than £10,000 in each year shall be set apart and applied to the founding and maintaining of colleges, schools, public lectures and other institutions for the revival and improvement of literature, for the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.

But nearly ten years had to elapse before any steps were taken to carry out the orders of the Parlia-

ment. In 1823, a Committee of Public Instruction was appointed to look after the proper expenditure of the money voted by Parliament. Sir Thomas Munro in 1822 and Lord Elphinstone in 1823 investigated into the educational conditions of their respective provinces of Madras and Bombay. In Sir Thomas Munro's report the following summing-up is noteworthy :—

I am inclined to estimate the portion of the whole population (in Madras) who receive school education to be nearer one third than one-fourth of the whole. The state of education exhibited, low as it is compared with our own country, is higher than it was in most European countries at so very distant times.

One cannot but conclude from the above statement that there was an educational system in India maintained by private effort. Well might the *Westminster Gazette* remark that 'such a summing-up surprises those of us (Englishmen?) who are accustomed to think that we first introduced an educational system into India.' The Royal Charter was renewed in 1833 and Parliament increased the funds to ten times its original amount. The way in which the sum was to be expended led to a violent controversy. The controversy lasted long until it was finally put an end to by Lord Macaulay's Minute and Lord William Bentinck's Proclamation in 1835 which embodied the principles of the Minute. In 1843 'Councils of Education' were established in three Presidencies in the place of the 'Committees of Public Instruction.' There is nothing of note till 1854 when the great Charter of Indian Education, Sir Charles Wood's Despatch, was conferred on the people. According to this Despatch the aim of the schools was "to see how useful and direct knowledge suited to every station in life, might be best conveyed to the great mass of the people." Great stress was laid on the importance of encouraging private enterprise in education and to this end a liberal system of grants-in-aid was set forth. The principles of the Despatch were mainly three-fold : (1) No addition to the number of Government Colleges was contempl-

ed (2) Secondary education was to be left to private enterprise (3) Attention was primarily to be directed to the education of the mass.

The principles were confirmed in the succeeding Despatches of 1859, 1863 and 1871. But in spite of these reiterations, it was widely felt on all hands that the principles of the Despatch were not adhered to and that there was a notable departure from the principles. This 'unwarrantable violation of the principles' led to a widespread agitation in 1879 which lasted till 1882 when the Government appointed a Commission to enquire into the condition of education in India. The subjects they dealt with were varied as Indigenous, Primary, Secondary and Collegiate education, the education of classes requiring special treatment, the administration of the Department, and educational legislation. We are concerned here only with the recommendations of the Commission as far as they affect private effort in education. Among the many points they have noted down, we may briefly mention some of those which directly or indirectly contribute to the success of private enterprise in education :—

(1) *Co operation* :—Institutions under private management must be considered as an essential part in the general scheme of education. The way in which the Department can manifest its co-operation with private schools is also indicated. If aided effort can be made adequate in a certain place, the Department should not try and establish a school there. If an independent school begins to languish, the Department should try its best not to take over the management to itself and thereafter improve the school but to resuscitate the institution by proper help to its original status. In discussing questions of educational policy, private managers should have a voice. The Commission recommends

'that with a view to secure the co-operation of the Government and non-Government institutions the managers of the latter be consulted on matters of general

educational interest, and that their students be admitted on equal terms to competition for certificates, scholarships and other public distinctions.

(2) *Freedom*.—The freedom of private institutions should not be tampered with. The awarding of grant should not be made a means of coercing school-managers.

* If the Department regards each school as a unit, with the internal economy of which its only concern is to see that it does well what it undertakes to do, and if it aims at making all such units mutually helpful, the problem will not be found too difficult to solve.

(3) *Variety*.—Means must be taken to favour the formation of new schools in places where there are already departmental schools as well as in others.

* Though grants be given to the few that ask them, yet if there be no attempt to increase the number of applications, while great care is given to the improvement and development of departmental schools, it is inevitable that the feeling should spring up of its being an act almost of disloyalty to open new schools, especially in places where education is under the direct management of the department.

(4) *Fees*.—Fees in all the schools managed by the Department should be kept as high as possible. In any case they must be higher than in private institutions. From this it does not follow that all the private institutions should levy a uniform rate of fees. If an institution is well equipped on all points, it can charge higher fees, the maximum limit being the fees charged by Departmental institutions.

(5) *Withdrawal of Government effort*.—

* Full encouragement to private effort demands that it be made clear by practical examples, when occasion serves, that departmental schools are not regarded as ends in themselves, but as a means of awakening such a desire for education that in course of time it may be maintained with moderate aid, and become more and more self-supporting though there is little ground to expect that the very highest kind of education will ever attain to complete self-support by means of fees alone.

(6) *Elevation of the profession of teaching*.—

The Despatch of 1854 contemplated "that the profession of school-master may for the future afford inducements to the natives of India such as are held out in other branches of the public service." It might be wondered at how the elevation of the profession aids private effort. Since private effort is but the result of public sentiment

it is but natural that whatever raises educated men before the eyes of the community, might tend powerfully, though indirectly, to make individuals to take more efforts in their private enterprise.

How far the recommendations of the Commission were carried into effect may be understood by the Resolution of the Government of India on the quinquennial review of education (1892-93 to 1896-97) by J. S. Cotton, published in the Gazette of India, 1899 :

The Government of India regret to observe that there is a marked departure in many respects from the principles laid down by the Indian Education Commission and accepted by the Government of India. It is desirable to indicate the principal points in respect of which Local Governments seem to have lost sight in any degree of the more important of these principles; and also briefly to indicate the general impressions left on the mind by this review

Side by side the above resolution, it is worth while to read carefully the Resolution issued by the Governor-General in Council in 1904. The Government sum up their Resolution in these words :—

It has been shown how indigenous methods of instruction were tried and found wanting; how in 1854 the broad outlines of a comprehensive scheme of national education were for the first time determined; how the principles then accepted have been consistently followed ever since; how they were affirmed by the Education Commission of 1882, and how they are now being further extended and developed.

As regards private enterprise in education, the following remarks are found in (para 13 of) the Resolution :—

The system of grants-in-aid was intended to elicit support from local resources, and to foster a spirit of initiative and combination for local ends. It is supplemented by the direct action of Government which, speaking generally, sets the standard, and undertakes work to which private effort is not equal, or for which it is not forthcoming. The progressive devolution of primary, secondary and collegiate education upon private enterprise, and the continuous withdrawal of Government from competition therewith was recommended by the Education Commission of 1883 and the advice has been generally acted upon. But while accepting this policy, the Government of India at the same time recognise the extreme importance of the principle that in each branch of education Government should maintain a limited number of institutions, both as models for private enterprise to follow and in order to uphold a high standard of education.

Thus a remarkable N.B. has been added in interpreting the famous Despatch of 1854.

And now to give a brief account of the reforms that have been made since the Education Commission of 1882. We have already remarked that the progress of the educational system in India has been periodically reviewed. In 1902, a Director-Generalship of education was created. But "he was a Director with nothing to direct," as he held no portfolio. Ten years afterwards we have seen the appointment of a Member of Council for Education. Lord Curzon would not have a department "packed with pedigrees and crusted with officialism." The new member is not purely a member for education. He is in charge not only of education, 'but also of those departments formerly described officially as Archaeology, Municipal and Local Boards, Sanitary, Ecclesiastical, Census, Gazetteers, Records, Copyright, Books and Publications, Imperial Library, Museums and a few others.'

In last year's Indian Budget Debate, Mr. Montagu, the Under-Secretary of State for India took the rather unusual step of speaking at length on the subject of Indian education. Mr. Montagu observed that "universal and free education in India must come, as it has come in all other countries, but the time is not yet." It has justly been complained that the Government has too exclusively devoted themselves to higher education and they sought 'to build the steeple before the Church had been erected.' The programme sketched by Mr. Montagu meets the difficulty half-way. As regards higher education, Government seems to be adhering in the main to the principles laid down in the Despatch of 1854 and reiterated by the Commission of 1882, that private enterprise should be encouraged as much as possible, *with Lord Curzon's later corollary that Government institutions should be maintained and extended as models.* "We propose," said Mr. Montagu "in secondary educa-


tion to extend our model schools where required and not to replace private or aided schools, but co-operate with them and set an example of standard." How these model schools are to be formed without disturbing private schools is a problem which remains to be solved.

Opinion is divided on the question of the establishment of model high schools. But, as a prominent member of the Servants of India Society has remarked, the new policy is likely to prove a menace to the spread of Secondary Education and to the growth of that "spirit of reliance upon local exertions and combination for local purposes," which an earlier race of administrators deemed it a special duty to foster.

THE LAND OF THE MAPLE

BY

MR. A. S. COUTTS.

HEN I was a student at the University of Toronto, a small special study class was asked by the Professor of History to draw a map of India, and mark the locations of Madras, Calcutta and Bombay. The result was ridiculous to the point of sadness, and not only did no two people's idea of the location of these cities agree, but almost every section of Indian territory was accredited with each city. Doubtless, many residents of India have no clearer idea of the Dominion of Canada than those University students had of India geographically, and it is in the hope that many may be interested in a short general account of this other daughter of the British Empire that the following article is written.

Canada is a giant in its cradle—a fact which cannot be disputed by anyone who has studied the past development and present economic possibilities of that country. Its vast potentialities

are becoming rapidly an object of world-wide interest, and it requires no enthusiast to discern its latent and ever-increasing strength. Each year brings it more and more before the eye of other countries, each year it forms a more integral and vital part in the world's progress. Canada is such a veritable infant in the family of nations that it is difficult for an outsider to realise that her evolution is phenomenal, and that, in the words of Rudyard Kipling, although she is most truly a daughter in her mother's house, she is quite as truly, mistress in her own.

A glance at the map shows at once that the Dominion of Canada embraces the northern half of the continent of North America, and that its total area is estimated at nearly four million square miles, a territory somewhat larger than the United States of America, and not much smaller than all Europe. The ruling physical features upon which its existence as a country depends, and about which its history has grown up, are the proximity of the north-eastern part of the continent to Europe, and the existence of a great waterway, the River St. Lawrence, running to the very centre of the continent and expanding there into the group of inland seas, generally spoken of as "The Great Lakes." The first of these made possible the landfall of Cabot in 1497, and the second led Cartier in 1535 to the sites now occupied by the cities of Quebec and Montreal, and opened a route of exploration and commerce to subsequent explorers and traders of France by which they overran much of the central and western country of North America before the colonists of New England furtlier to the south achieved a way across the Appalachian highlands which there barred their progress. Admirably is the natural coast line of Canada provided with harbours both on the Atlantic and the Pacific shores. The Gulf of St. Lawrence and the coasts of Nova Scotia and New Brunswick supply them endlessly, the southern harbours being open all

the year; and on the Pacific, the sea front of British Columbia contains innumerable well-sheltered havens among its many islands and fords. From east to west, with her lavish scattering of lakes and her plentiful quota of rivers, with her blue-topped, green-clad hills, and her majestic snow-peaked mountains, with her stately, dense forests and her waving fields of golden grain, Canada, as she is, with no thought of anything but her natural beauty, stands pre-eminently fair and lovely in her youthful strength, a land of which her children may well be proud, and to which the oppressed of many lands can flee with joy and hope.

In a country with such wide boundaries, there is naturally a very diversified climate. On the western coast, with the Pacific Ocean on one side and the lofty ranges of the Rocky Mountains on the other, it is moist and mild, while to the east of the mountains on the high level plateaus of the prairie province are found extremes of temperature, but a bright, dry, bracing and healthy atmosphere. Then, further east, such extremes are modified by the influence of the Great Lakes, and in the valleys of the St. Lawrence and Ottawa Rivers a cold but bright exhilarating winter is followed by a long and delightful summer, while the Maritime Provinces, lying between the same parallels of latitude as France, and with shores washed by the waters of the Atlantic, enjoy a climate that cannot be overrated. Kipling wrote a very beautiful poem in "Our Lady of the Snows," but Canada might with equal truth be termed our 'Lady of Sunshine and Flowers.' A sweeping statement concerning the climate of the Dominion cannot be made with accuracy, and such a statement could apply to one section of the country only or refer to a certain season of the year.

Such is the land. What of its people? The earliest immigrants from Europe into the region now forming Canada were French, and these

pioneers not only occupied portions of what is at present Quebec, but penetrated very early into the wildernesses of the west. Their descendants have formed the bulk of the population of the lower St. Lawrence, have contributed to the pioneer settlement of newer Provinces in the west, and have migrated in large numbers to the United States. The rapid increase of the French population in Lower Canada, the consequent extreme sub-division of the land, and the scanty industrial employment in their native Province have been the principal causes of this migration. The remaining aboriginal North American Indians number some tens of thousands, but they are steadily though gradually decreasing. To a great extent they live on reserved land, as wards of the nation, and are under Government supervision, receiving an annuity in money, and a certain amount of provisions. By means of industrial schools and other methods civilised habits are already superseding their former mode of life, and as they progress towards a settled habit of living they are given the franchise and thus a status in society. The people of the Maritime Provinces, and the Provinces of Ontario and British Columbia, are mainly of British origin, with here and there settlements of Germans, Russians and other nationalities. In British Columbia, especially, there is a large Oriental population, and year by year the cities everywhere become more cosmopolitan. In the largest cities a representative of almost any race may almost assuredly be found, and in the streets and on the tram cars the sound of any language may chance to strike the ear.

The intruding mass of new settlers floods for the most part the great grain-growing districts of the North-West, and by them the extensive wheat-fields are being brought under cultivation, and the vast expanses of hitherto unknown and unpopulated territory opened up. The assimilation of these foreign elements from every quarter of Europe

has taken place more slowly than in the United States, but the process is being hastened by the growth of a national consciousness, and thorough Canadians and true British subjects are being developed more and more readily out of these diversified nationalities. Some figures may show the extent of this increase in population during the last ten years, and give a more accurate idea of how Canada is being built up. The population of Canada as a whole during that time has increased by two million souls, or 34 per cent, while in British Columbia the increase has been 120 per cent., in Alberta, 413 per cent., in Saskatchewan 440 per cent. and in Manitoba 78 per cent. Cities in the North-West that a decade since boasted perhaps three or four thousand inhabitants have to-day a census roll of fifty or sixty thousand, and in the past two or three years myriad towns and villages have sprung into being. Canada is emphatically a poor man's country, and it is this very fact which is going to result for her in national richness and advancement, as it, in addition to the broad and practical tolerance exercised in religious and political matters, lures the many strangers to its shores and binds them there loyally and firmly.

Pre-eminently an agricultural country, it is estimated that of Canada's total population over 50 per cent is engaged directly in this pursuit, in addition to the large numbers engaged in industries arising out of agriculture,—the manufacturers of agricultural implements, millers of flour and oat-meal, curers and packers of meat, makers of cheese and butter, and persons occupied in the transportation and commerce of grain, hay, live-stock, meats, butter, cheese, milk, eggs, fruits and various other products. The country is splendidly adapted to the production of food, and its geographical position, its railway systems and steam-boat service for freight across the Atlantic and Pacific, are favourable to the extension of

and energy. Crossing the mountains, sublimely grand and magnificent in their natural beauty, he will find himself ill-prepared for the busy little foot-hill city of 60,000 souls, which is Calgary, and still less, after passing many a mushroom village on the level and treeless prairie, for the flat and uninteresting cities of the middle-west, Regina and Winnipeg. But the scene changes when, after flourishing towns and minor cities in plenty, to say nothing of cosy, home-like villages, with their winding tree-shaded streets, comfortable houses and protecting Church spires, he reaches Toronto, second in size and commercial importance to Montreal only, and yet withal as pleasing a residential city as one could wish to see. With the waters of Lake Ontario stretching out of sight beyond her busy harbour, with her noisy business centres and her fine public buildings, with her cleanly streets and beautiful boulevards, Toronto is one of the most ideal cities on the whole continent of America.

But, where the Ottawa, the Rideau and the Gatineau Rivers meet, and the Laurentian Mountains bound the horizon with their shaggy crests, stands Ottawa, the Capital of the Dominion, whose natural location is unparalleled for beauty, and whose Houses of Parliament in their pure Gothic architecture crown the bluff and cast their spell over the entire city. In Ottawa, the Governor-General has his residence, and that means that the city's social life is a gay and varied one and unlike that of any other in Canada. Fifty per cent. of the population of Ottawa is French, and the two languages are used concurrently both officially and in every day transactions. Montreal is more generally bi-lingual still. It is the largest city in the Dominion, and the most important commercially, being a great shipping centre. It stands on its island to-day, the St. Lawrence rushing past with its mighty flow, as it did in the early days of the French explorer, but from its lofty mountain a magnificent

view may now be obtained of an extensive, many-steeped city, where once appeared only a few log huts, and a crude fort. Montreal possesses the largest Church in Canada, the Roman Catholic Cathedral of Notre Dame, and in many other respects she carries the palm from all other Canadian cities.

In point of historical interest, however, not one can vie with Quebec—holding still in her hands the keys of entrance into this part of the new world as she rises in martial dignity on her rocky heights. The "Gibraltar of America" is fair to look upon, with her stone battlements and citadel, but no Canadian is likely to forget in his admiration how in 1759 Wolfe won her for the British, and thereby ended the French regime in Canada. Quebec is divided into a Lower and an Upper Town, the lower being the more interesting to the lover of the quaint and historical. Little Champ-lain Street winds along the water front with many of the same characteristics it possessed when every leaning, small-windowed dwelling overflowed with red-coats and men-of-war's men. You see the spot where Wolfe and his Highlanders scaled the heights, and where they met and fought with the gallant Montcalm on that September morning over 150 years ago.

And, finally, the traveller reaches the Atlantic Coast and the City of Halifax, some 4,000 miles from his starting point on the Pacific, and here he sees a magnificent harbour, with a battleship, per chance, lying quiescent therein, and the fort, and quiet streets and homes, and much natural beauty, and much that is old world and interestingly different from all that he has seen.

Such are the most picturesque or most important of Canada's cities, those which, in their various ways, give her individuality and distinction, and which in some manner, send abroad her fame.

Lest the reader should think Canadians an agricultural or a commercial people only,

a word must be said about the Universities and their importance in the national life. They are many in number, and vary greatly in prestige and quality, but to them flows a large proportion of the Canadian youth, and from them comes away a type of cultured men and women, well equipped for the battle of life. Pre eminent among many are McGill University at Montreal, and the University of Toronto. With their numerous departments for the study and exploration of all branches of science, with their widespread facilities for research and their well chosen professorates, they send out from their doors students and scholars in the highest sense of those words as well as a great level of simply well-educated youth.

This is Canada. She is, as yet, only in the making, but she gives promise of a fair and ripe maturity. To be appreciated, she must be seen, to be loved, she must be lived in. She is broad in extent, and boundless in enthusiasm, and the Union Jack waves proudly over a happy, light-hearted and contented people.

THE INDUSTRIAL REVIVAL IN INDIA

BY

MR. ASOKA DUTT, B.A., (Bar-at-Law.)

INNUMERABLE are the ways in which a man may repay his debt to society, but none confers on it greater blessing, or lays it under a deeper obligation to one-self, than one who, speaking from a material point of view, can make two blades of grass grow where only one grew before. In order, however, to be able to render such services it is necessary to work hard, regularly and assiduously, and this seems to go somewhat against the grain of our nature; and, moreover, it had been the fashion amongst us

hitherto to look upon such labour as degrading, or certainly not befitting one of a *chadralog* class. After more than 150 years of British rule and 50 years of University education one may now discern a new light dawning upon India. The accumulated prejudices of ages, which enveloped the land as with a dense fog, and sat like a deadly nightmare on the breasts of the people, damping their energies and stifling their activities, are slowly disappearing. In the new light coming from the West we are beginning to see things in their true colours, to judge them in their true perspective, and to rate them at their true value.

To one who has closely followed the events of the past few years in India no sign is more pregnant with greater possibilities for the future development of the country, or gives a surer indication of her ultimate emancipation, than the present endeavour after industrial revival. No proof is needed in support of this proposition. There are several unerring indications of the fact that the matter now engages the attention of a larger number of our countrymen than it used to hitherto. It has been an important item in the Congress programme, and it has figured of late in the speeches and writings of most of our countrymen. It was an economic problem which was bound to arise in course of time if the great economic question was to be solved, and the salvation of our country worked out by ourselves. The learned professions and the Government Offices were, at first, eagerly taken up by our countrymen, but in the very nature of those things they could afford scope to the ambitions of only a limited number. Fresh fields had to be sought for, and the eyes of the people were turned to the fact that India, with her fertile soil and vast natural resources, her tea, coal and jute, has been the happy hunting ground of foreign adventurers who came here with a certain amount of capital,

and aided by their trained business habits and sound business instincts, reaped a rich harvest of profit. No wonder people have at last begun to stir themselves in this direction, with a view to see whether they can do anything to revive the dying industries of the country, or carry on themselves the industries which are now in foreign hands.

Such, in short, is the genesis of the movement, and so far, it is very encouraging to all genuine lovers of the country; but it seems doubtful if the problem has been viewed in all its bearings, or the various difficulties attending it have been seriously considered and attempted to be met by our countrymen in the way these should be met. The Government is certainly to be congratulated for showing itself keenly responsive to the increasing demands of our countrymen for industrial training by granting a few scholarships to our students which are tenable abroad. We ourselves have given a practical demonstration of our eager solicitude for the welfare of the country by sending a large number of our young men to foreign countries, who on their return are expected to promote the industries of the country with their skill and knowledge. But our responsibilities seem to end there, though we are yet a long way off from the goal. He who wants to erect an edifice cannot rest content if only the foundations be built, for that will not satisfy his purpose. Similarly with regard to the subject under discussion some things are still necessary besides giving industrial training to a few young men to be able to revive the dying industries of our country, or successfully to launch new ones.

The two outstanding defects of our present position are, the want of a leader, and of an effective organisation. No cause has ever been won, no great movement has ever flourished, without a leader. Even if we confine our attention to the

history of Bengal under British rule we cannot fail to find how, under the influence of English education and sometimes also with the help of English friends, we have reformed our religion and our society, enriched our language and our literature, and got certain political rights and privileges which we so highly value. Everyone of these movements owes its success to leaders, whose names are familiar to us, and but for whose untiring energy and devotion, success would have been impossible. To complete the cycle, as it were, now comes the last of these movements which, if successful, would not only justify the education we have been receiving for over half a century but would lift us into a higher sphere altogether. Progress, like other things, moves in the line of least resistance. That explains why the present movement comes last of all. Before such a thing was possible we had to overcome the innate conservatism of our nature, the time-worn prejudices of ages, and the false sense of dignity which kept us off from manual labour of any sort.

Fortunately for us these obstacles which stood in the way of our progress are now being removed, and the present situation is one which calls for a leader who can guide and control it. A thousand and one difficulties confront a pioneer in an industry. It should be the constant duty of the former to warn and instruct the latter as well as to advise and help him. Capital should be induced to flow in this new direction, and people should be persuaded to patronise indigenous products. Besides, the present system of education has to be reformed and brought into line with the new state of things, for that system was not devised to develop those faculties which are necessary for the development of industries. The spirit of mutual trust and confidence has to be fostered and habits of co-operation and of self-reliance, have to be taught to the rising genera-

tion, so that they may grow up as men of sound business habits. The industrial activities of the people have to be thoroughly raised by putting fresh zeal and enthusiasm in their hearts and securing their whole-hearted support to the movement. These are some of the things that should engage the attention of the leader, and he can do a great deal to stimulate their growth, and thus to help the evolutionary law, if he were to surrender himself to the ideal.

Great as is the necessity of a leader to act as a pilot, and to help the inexperienced mariner to guide his craft, and to save it from the shoals and perils of the deep, greater still is the necessity for a sound industrial organisation. In modern times with world-wide competition it is impossible to make any headway in any industry by one's single and unaided efforts. National barriers have been broken down and commerce has become cosmopolitan in its nature. The result is, a modest undertaking started here in the present day, in order to succeed, will have to compete with firms of large capital, established reputation, and long standing and experience, and naturally the former is placed at a great disadvantage in the competition. It is like that of a boy having a fair field and no favour in a free fight with a professional champion. Further, it is the universal complaint amongst those of our countrymen who intend to pursue the industrial line that capital fights shy of investments in business undertakings, that it demands a higher rate of profit than is justifiable under the circumstances; and where it is forthcoming it is advanced in such miserable doses as virtually to strangle the undertaking, so that competition with foreign firms becomes out of the question. Then again, capital here exists only in the shape of money, and credit is practically unknown, and advances from existing banks by an Indian firm are rather hard to secure. Joint Stock Compa-

nies, in spite of recent legislation, have not become very popular, and very often end in litigation and dispute.

The question of capital stands at the very threshold of any industrial development, and yet it is curious to note what little attention this question has received at the hands of the public or their recognised spokesmen. No effort has been made, no organisation has been started, to finance the schemes of young men who come back after a course of training abroad. They are left entirely to their own resources, and it is common knowledge what that means. This policy of letting things drift can never lead us to the goal we have in view, it can only end by being stranded on some solitary island or being wrecked on the shore. The need of an effective organisation, therefore, is imperative for the promotion of indigenous industries. The value of such organisation, it must be admitted, has been understood comparatively recently in the West, but now it has become a widespread and a well-established institution. The Village Blacksmith of Longfellow who "owes not any man" represents an extinct type of industrial worker. His place has been taken by firms acting on borrowed capital with hired labour and working with expensive and the latest machinery. What chance is there for individual experts to compete against such highly organised industries? Therefore, for us to launch into the arena without the strength of a powerful organisation at our back is to invite ridicule and court disaster.

An effective organisation therefore is essential, indeed indispensable, for the successful carrying out of the industrial scheme. We have so long shelved aside the main problem, on which our salvation depends, and have frittered away our energies on relatively trifling matters. For, be it remembered that Wealth and Political Rights are but the handmaids of Industry. Just imagine for a moment of the vast wealth of a country like

England, or the United States, and think what it is due to! If one considers again, how the landlords as a class have declined in political influence in England, how the agricultural interest has ceased to shape the destinies of the country, or how the manufacturing centres have risen in influence and importance, one cannot fail to be struck by the fact that political power is inseparably bound up with industrial development. No less striking or phenomenal is the rise of Germany or of the United States from a collection of petty states or of insignificant colonies into a first rate Power. Japan also furnishes another instance of industrial activity being followed by material prosperity and national regeneration. Why should India form an exception to the rule if only the industries be made to take a firm root in the soil? It behoves us therefore to do our level best to further this end. No trouble or sacrifice could be too great, for on the solution of this problem depends that of all others. If we fail, all is lost; win, a much brighter day is in store for us than any of us can now imagine. It is a life and death struggle with us and in view of the issues at stake we should not flinch from it. Let it not be recorded by the future historian of India that at the supreme moment of her trial her sons were weighed and found wanting, that they could not find a leader to guide them, or create an organisation to help them, or reform their habits, character and education to suit the end in view. If, unfortunately for India, such were the case the hand of progress will be set back for ages, if not stopped for ever.

INDUSTRIAL INDIA.—By Glyn Barlow, M.A., Second Edition. Price Rs. one. To subscribers of the *Review*. Añ. 12.

G. A. Natesan & Co., Sankarajam Chetty Street, Madras.

RECOLLECTIONS OF MR. HUMÉ.

BY

THE HON. MR. T. V. SESHAGIRI Aiyar.

WHEN I first became a delegate to the National Congress—that was 25 years ago—it was Humé's personality that towered over all the stalwarts of the movement. The others were no doubt giants; all of them. They made great sacrifices. They lived down odium and hatred; they were leaders of society each in his province. And yet the reverence paid to Humé by these patriots verged on idolatry. They will discuss and debate very learnedly until Humé appeared on the scene; then there was nothing but the willing obeisance of adoring pupils to a loving schoolmaster. I was not in the subjects Committee in those days; but I have watched the discussion from a distance. The influence which Humé exercised over these deliberations was enormous. What is it that gave this man from a far-off land such a commanding position? It was not mere intellect, for they were men among his followers who were abler and subtler; it was not official position, for he had ceased to hold office—not wealth; it was the sincerity of the man, his unquestioned love of India and of its people that gave him such sway over men of all shades of opinion and of persuasions. I well remember his last visit to Madras when we dragged his carriage from the station to Donmore House where he was the guest of Mr. Farley Norton. Who can now describe the enthusiasm which we then felt for the great old man? There was only one other occasion when people showed equal enthusiasm. It was when Lord Ripon came to Madras. There was a great deal that was common between these two men. They loved India, but that was because they

* Reflections suggested by a perusal of Sir William Wedderburn's recent memoir of A. O. Humé.

loved England more. To them the Queen's Proclamation meant what it said. It was sacrilege in their eyes to suggest that the Proclamation was not intended to be carried out. They advocated equal justice to all, because they were brought up in that atmosphere in England. They helped Indians to come up, because they believed that to be the true mission of England in India. They both have left behind them memories which more solid achievements and statesmanship have not been able to secure.

Hume sometimes reminded me of a great Rishi of this land of whom we have read in the Ramayana. He had a great deal in common with Visvamitra. Both hated injustice and oppression, both were indomitable in their plan of work; both were easily irascible and as easily pacified. Their seeming intolerance was a part of their plan of work. The awe that they inspired was an item in their programme. They both reached the haven of peace after a life of strenuous and unceasing work.

If it is possible to make a comparison, Hume has benefited England more than India. The direction of the forces of reawakening into channels of usefulness that feed and nourish as they sped along was his work. But for his initiative, they might have spread out aimlessly and might have done great mischief. Constitutional agitation owes its origin to his statesmanly instincts. India undoubtedly owes him a debt of gratitude which it can never well repay. England also, I venture to think, is no less indebted to him: None but crazy youths have ever considered it possible to seriously disturb the administration of this country. England is strong enough to cope with every attempt to weaken her hold upon India. But the general contentment, the feeling of amity and of good will, and the idea which has now taken root that Englishmen and Indians are subjects of the same sovereign and are comrades in the work of regeneration and uplifting that

India stands in need of, owe their genesis to the genius and perseverance of Allan Octavian Hume.

Hume is dead, but the ideals that he preached guide our national movement: his self-sacrifice and courage keep the timid and the faltering from forsaking the national cause. The lessons of his life are among our cherished possessions; I have no fear that we shall ever prove false to his teachings. They are too deeply engraven on our hearts to be forgotten: Men of his stamp are rare in this world. Silently and, one might almost say, stealthily, they do good. They seek for no other reward than that which comes from the performance of good work. They uplift life and purify it and they leave behind enduring monuments of their devotion to a good cause: It was India's good fortune that such a one in the person of Hume chose this country for his philanthropic mission.

ALLAN OCTAVIAN HUME,

Father of the Indian National Congress.

A MEMOIR BY

SIR WILLIAM WEDDERBURN, BART.

WITH PORTRAIT.

"The purpose of this memoir," is, to use the words of Sir William Wedderburn, "to set forth the work of teaching of a man experienced in Indian affairs who combined political insight with dauntless courage and untiring industry." "But specially it has seemed to me a duty to place before the youth of India the example of Mr. Hume's strenuous and unselfish life, and so bring into fresh remembrance the stirring words he uttered of encouragement and reproof, both alike prompted by his love of India, and his anxious care for her future. "Excellence!" was his motto. His ideal was indeed a high one—the regeneration, spiritual, moral, social and political, of the Indian people. But he taught that such a consummation could not be attained without the solid work-a-day qualities of courage, and industry, and self-denial."

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A STATE BANK FOR INDIA

BY

MR. C. GOPAL MENON.

IN presenting the Indian Budget in the House of Commons Mr. Montagu observed that the establishment of a State Bank would relieve the India Office of an extremely large amount of financial work. Lord Crewe is also of opinion that the State Bank which is under contemplation would act as custodian for a large part of the Government balances, manage the paper currency and participate in the sale of drafts on India. The idea of a State Bank with a large capital for India, emanated from Mr. Alfred de Rothschild and Sir Everard Hambro, and has the support, in principle, of Sir Henry Fowler (now Lord Wolverhampton). The extension of railways, irrigation and public works at the instance of Government has done a great deal to increase the prosperity and commerce of India, but progress in the direction of working financial institutions has been so limited, that neither the Government nor the people have an adequate idea of their own financial capabilities. There is hardly any industrial concern in India which is not frequently hampered by want of working capital nor does any busy season occur without the Presidency towns being devoid of loaning capital.

The increase in the Banking institutions in India, nearly forty-six in number, started and controlled mostly by Indians themselves, is undoubtedly a remarkable characteristic of the age. Coupled with this, the idea of a State Bank to exploit the capital in the country and to control the credit agencies would be the best centralised form of influencing credit. Credit in India is essentially plutocratic, and that is why India, in the matter of wealth, is such a slow-moving country. Hartley Withers, in his book, entitled "The Meaning of Money" says, good banking is pro-

duced not by good laws, but by good bankers. The banker's influence over the destiny of many trades is indeed great. Upon the action of the banker lies the economic welfare of the community. The present is the era of industrial and commercial development in India. Banking is the mainstay of industrial development and the more the number of banks in a country the more will be the country's commercial and industrial prosperity. The commerce of India is expanding by rapid strides; she has boundless resources awaiting development. At such a stage, the increase in banking institutions should be considered a boon to the country, much more so when they are backed up with State support. There is however, a diversity of opinion with regard to the Central banking institution being subject to the State. Should banks be controlled by the State is a question which varies so much in detail and in action that the answer depends on a consideration of a variety of circumstances. We shall briefly consider the relations of some of the principal banks to their respective States.

A State Bank is bound to promote national welfare and is privileged to have the control of State finance. We have the examples of the Reichsbank of Germany and the Bank of England,—the former has maintained its function as an institution to consolidate the German Empire and the latter largely contributes to the pre-eminence of England in the international finance. The Bank of England is the central Banking Institution in England. It is not a State Bank, but it acts the part of the Government Bank, transacting the business of Government in collecting the public income, such as Customs and Excises etc., and disbursing huge payments for the Army and Navy and Civil Service expenses. The Exchequer keeps a large balance at the Bank free of interest. Hence the relation of the Bank to the State. The Bank has two branches in London, and nine in the country.

By the Bank Act of 1844 the Bank of England has the monopoly of the Note issue, and its notes are legal tender to any amount. The business of the issue department is entirely separate from that of the banking department. Under the provisions of the Act of 1845, the fiduciary issue which was originally fixed at £14,000,000 has been increased to £18,450,000, and beyond this limit any issue of notes must be covered by Gold Coin or bullion. The Bank is also, by the Act, compelled to buy all bar gold offered to it at 77*sh.* 9*d* per ounce; and to sell such gold to the Mint for minting Sovereigns at 77*sh.* 10½*d* per ounce.

The note issue in England is becoming of less importance owing to the growth of the cheque system, and the circulation of notes in England is far below that in France and Germany. A factor which hinders the expansion of note circulation in England is the high minimum denomination of £5, whereas in France notes are issued for as low a sum as 4*sh.* Bank of England has a capital of £11,553,000, being almost equal to the combined capitals of the Bank of France and Bank of Germany, these having a capital of £7,500,000 each. The current and deposit accounts, on which no interest is allowed average about £50,000,000 as against £25,000,000 each for the Bank of France and the Imperial Bank of Germany.

The Banque de France differs in many ways from the Bank of England. It is more directly controlled by the State, and has branches all over the country, nearly four to five hundred with auxiliary offices. Each branch has a certain amount of capital allotted to it. That the Bank is conducted with a view to benefitting the people in the country may be apparent from the fact that in one year alone the Bank discounted at Paris over three and a half-million bills which were below £1½ in value, and of these two millions were less than £2½ millions less than eight shillings.

The Imperial Bank of Germany is also closely connected with the State, having about 500 offices, and does a large business in bills. The State receives a considerable percentage of the profits. The German system of note issue was modelled on the English system and is in many respects identical. The minimum denomination of notes is £5/-. The privilege of note issue of the existing banks is retained, but on an issue lapsing, the Imperial Bank may increase their fiduciary limit by the whole of the amount.

In Russia, the Banque de l'Etat in every sense of the word is a State Bank. It controls the State finance, watches over and guards the other banks, fosters and develops national industry and since its introduction has reformed the national monetary system. Then there is the Austro-Hungarian Bank which came into existence in 1878. The Banque Nationale de Belgique founded by the Act of 1850, The Nederlandsche Bank established in 1814, The Banco de Espana, The Banca d'Italia, The Riksbank of Sweden (Royal Bank), Norges Bank founded in 1816, The Bank of Portugal, The National Bank of Bulgaria, The National Bank of Servia, The National Bank of Roumania, The Imperial Ottoman Bank, The National Bank of Greece are all State Banks in their real sense.

The system of Banking in the United States is somewhat striking, there being no predominant central institution. The State Banks, although the oldest banks in the States, are all small with capitals of \$50,000 or less, but the National Banks are the most important organised under Federal Law. The National Banks are not allowed to open branches, but they possess the privilege of issuing notes. The lowest denomination of notes issued is £1/- and the total circulation amounts to about £70,000,000.

A good healthy banking system is quite essential to a country so that its industrial and com-

mercial development may have the maximum encouragement. A close intimacy between a State and a Bank is bound to result advantageously to the public good and, therefore, the creation of a State or Central Bank in India with branches all over the country will be only following the footsteps of other nations in the world. A State Bank in India, if established, will be entrusted with the sale of Government bills (council bills), with the paper currency probably transferred to it and empowered with the management of the Treasury balances and the gold standard and currency reserves. The proposal is to form the State Bank by consolidating the three Presidency banks, to increase their capital and to extend the scope of their operations. For the information of the readers, I give below the consolidated position of the three Presidency banks for the week ending 26th July 1913.

LIABILITIES.

Capital	Rs. 3,75,00,000
Reserve Fund	„ 3,67,00,000
Public Deposits at Head office ..	„ 3,29,64,393
Do. Branches	„ 2,59,25,322
Other Deposits	„ 36,88,39,129
Bank Post Bills & Sundries	„ 69,24,611
Total Rs. ..	50,88,53,455

ASSETS.

Government Securities	Rs. 6,92,76,335
Other authorised investment	„ 79,65,315
Loans on Government and other authorised Securities	„ 10,76,32,514
Credits on Government and other authorised Securities	„ 7,77,22,505
Bills discounted	„ 7,32,39,017
Sundries, Cash at Head offices and Branch offices	„ 16,32,40,766
Bullions, Dead Stock &c.	„ 97,76,803
Total Rs. ..	50,88,53,455

What strikes one most forcibly about this balance-sheet is the smallness of capital compared

to the deposits the bank has with it. Public deposits both at Head office and branches and other Deposits amount to Rs. 42,77,28,844. A large portion of this includes the Government deposits, the balances of Joint Stock and other banks. If there happens to be a sudden demand both by Government and the Joint Stock banks the strain on the institution will be severe. The Presidency banks give no interest on current account, but allow interest on deposit receipts. The banks' capital and reserves should certainly be large enough in proportion to the deposits in the aggregate, and, therefore, the capital of the proposed State Bank should be increased to ensure the safety of the Government deposits. There have been periods when the Government deposits in the Presidency banks exceeded the whole of the Cash balance. Not only for this reason, but also to enable the State Bank to get access to the London money market as is at present proposed and probably to make advances on such Securities as the Assisted Railways and District Boards, the Capital should be large enough. It is also suggested that the Bank would receive deposits in London for employment in India just as the exchange banks do. For all these purposes, the State Bank must be an institution of undoubted stability, and it should have a capital four or five times larger than the combined capitals of the three Presidency banks. Mr. Alfred de Rothschild suggested a capital of £14,000,000 or about four times as large as the capital and reserves of the Presidency Banks. In some quarters it is suggested that a capital of £10 millions will be quite sufficient. Mr. (now Sir) Everard Hambro in his Annex to Sir Henry Fowler Committee's Report recommended "the establishment of some institution having ample facilities at its disposal and framed on some lines similar to either "those of the Bank of England or the Bank of France."

One of the functions of the proposed State Bank will be the management of the note issue. Until half a century ago the privilege of issuing notes was allowed to the Presidency Banks, but in 1861 the Government appropriated the privilege to itself on the general principle that so far as it issues notes it must have in its treasuries a cash of a corresponding value. A State Bank with numerous branches could do much to increase the note circulation; with it is closely connected the management of the gold standard reserve; and intimately allied to the gold reserve is the sale of Council Drafts. By transferring the note issue to the State Bank, the sale of Council Drafts will pass into the hands of this new institution. Now the exchange banks, have the monopoly of tendering for these bills. These are some of the general functions of the proposed State Bank; a detailed account of the various lines of development should be reserved for a future occasion.

INDIANS IN SOUTH AFRICA.

BY AN "ANGLO-INDIAN."

So far as I am able to read them, the signs of the times in South Africa are more hostile to the Indians in that country than they have ever been before. Under normal conditions the colonial mind is full of colour and race prejudice as the sea is salt, but at the present moment there are special reasons why the Anti-Indian laws in South Africa will be pressed for all, and more than all they are worth. The fabric of white society in South Africa rests upon a very unstable basis. Not merely is it split up racially, but also economically and politically. The Boers, or a large section of them, are obviously as bitter against the British as they ever were, and as they greatly outnumber them it is quite impossible to say what may not happen in the near future. But

this is not the only cleavage in South African Society. Recent events reveal the dwellers on the Rand as split up into two sharply defined divisions—the mine-owners, or the plutocracy and the miners, or the proletariat. The Johannesburg mine-owners is, I should imagine, just about the lowest down specimen of his class. He is usually either an American or a Jewish adventurer, without a conscience and frequently without an "h" to his name. He is so greedy and unscrupulous that he is fast-driving the slaves—white and black—who dig for him into revolt; and when that happens we shall witness an outbreak of suppressed vengeance which will easily throw the horrors of the French Revolution into the shade.

It is into a society thus distracted by historical, racial and economic strife that the Indian seeks an entry. Under normal conditions he would find it difficult. Under present conditions I am afraid he will find it practically impossible. The contending parties do not wish to complicate their quarrel with such an issue. None of them will take up the Indian cause, for that would immediately expose whichever side did so to the misrepresentations of the other side, with an election coming on. Obdurate as the colonial attitude towards Indian claims has been and is likely to be under the most favourable circumstances, therefore, it is mildness itself compared to what will happen should the Indians persist in their agitation. South Africa is seething with evil passions, and will be glad of a fresh excuse to vent them upon the helpless Indian.

Fully persuaded as I am, therefore, of the justice of the Indian cause in South Africa, it is my deliberate conviction that that cause is further off from victory at the present moment than it has ever been, and I believe its failure will strike a blow at the stability of the Empire from which it may never recover. The British Empire really consists of India, and how can you possibly expect India to adhere to a political system which

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exposes her children to such insults and oppressions? There is only one chance of preserving the Empire, but no Government that may conceivably hold office in Great Britain during the next ten years is strong enough to seize upon it. It is to give the Dominions their independence, and announce to the world that the British Empire consists of Great Britain, India and the Crown Colonies. The Empire will then become a fact and not merely a name, and the grand old motto *Civis Romanus Sum* will once more apply. The Indian will then know that there is no part of the British dominions to which he will not be admitted. It is true that he will still be excluded from the Colonies, but he will at least be spared the cant about the Empire which at present aggravates his grievance. And if it would be any consolation to him he might very shortly have the satisfaction of seeing these boasted and boasting dominions swallowed up by larger cosmic forces than themselves—Australia by Japan, South Africa, as likely as not by the Germans, and Canada by the United States. I shouldn't be surprised to see this happening whether Great Britain throws off her colonial encumbrances or not; but it would happen within a decade if she did. Nor could the dominions object. They cannot both eat their cake and have it too. They can't both remain in the British Empire, and claim the right to exclude the most important section of its citizens from their borders. Of course there would be a dreadful outcry from the Dominions if Great Britain did give them their *conge*; for under the present system they are guaranteed against invasion and conquest by the might of the British fleet, to the upkeep of which they contribute next to nothing. We should have miles of oratory and floods of tears over the "betrayal" of the colonies. Nevertheless any Government which had the courage and good sense to end the force of the "Colonial" Empire would deserve well of Great Britain and the Empire at large.

But, as I have said, no conceivable Government will have so much courage, or common sense. Whether it is Liberal or Tory, or Labour either, it will keep on pretending that the Empire includes a set of countries over which the so-called Imperial Government has no control whatever. It will, at the same time, express its profound sympathy with the Indian subjects of the Crown who are debarred under insulting statutes from entering the self-governing colonies, and oppressed and degraded if and when they manage to struggle past the barrier. But as to making any real effort to redress their grievances it will do nothing of the kind. What will be the result? The Indians are not fools. They have submitted to the British Empire because it promises them certain tangible advantages. But the present situation is ruinous to their self-respect. No advantages which the Empire or the world offers can possibly offset so degrading a condition. The upshot of the matter is, therefore, that unless the British Government is prepared to arrange that its Indian subjects shall retain their self-respect, it will lose India.

INDIAN UNIVERSITY IDEALS.

I.

BY THE LORD BISHOP OF MADRAS.*

O one will deny that our existing Universities in India have done good work in the past, and they are doing good work at the present day. They represent probably the best that could have been done under the circumstances. To criticize them because they are not ideal would be like criticising the seed because it is not a full-grown flower or the acorn because it is not an oak.

* [From an address delivered to a large Hindu audience at the Y. M. C. A., Bangalore.]

But a University should be a home of learning and a centre of intellectual life and culture. Its main object is not to enable a number of young men to pass a number of examinations, nor simply to impart to them a certain amount of information on a large number of subjects. Its highest function is to produce a cultivated class of men and women; to teach the educated classes of a country to think on questions of all kinds, soberly, sanely and scientifically; to produce men who can take broad views of questions, who possess a high standard of intellectual honesty and see things steadily and see them whole; to foster among its members a love of learning, a love of knowledge and a love of truth. When a young man goes to a University, he should find himself in an atmosphere of high thinking, in the midst of a vigorous and cultivated intellectual life. The highest function of the University as a place of education is to bring young men into close personal contact with stimulating personalities and set before them a high ideal of thought and study. A University should be something more than a place of education for the young. It ought to be an intellectual influence in the country at large.

A CORRECTIVE FUNCTION.

One function of a University, therefore, in the intellectual life of a nation or a State is to correct the inevitable narrowness that comes from the growing specialisation of modern life and from the minute sub-division of labour. That is a necessary condition of industrial progress. And if it is to fulfil this function adequately, the University must have a common social life of its own. And the influence of a University need not be limited to what are called the upper classes of society. Last summer, when I was at Oxford during the vacation, I found there a large number of intelligent artisans from different parts of England who had been during the year attending lectures provided by the University of Oxford in different industrial centres throughout England.

In the second place, if a University is to fulfil its true function, both as a place of education for the young, and also as an intellectual influence upon the nation as a whole, it is essential that it should be in close touch with the actual life and thought of the people. It ought to be essentially a national institution, reflecting the life of the people themselves, guiding and stimulating the national genius. It ought not to be a foreign institution borrowed from abroad, but should have its foundations rooted deep in the soil of the nation's life. If we study the histories of our ancient Universities in Europe, we see how from age to age the Universities that have been really living institutions have kept in close touch with the actual life and thought of the people. This is my own ideal of what a University ought to be and what it ought to do, both as a place of education and as a centre of intellectual influence on the life and thought of a people.

WHAT CHANGES ARE NEEDED.

And now the question arises 'What changes are needed in our Indian Universities to enable them more fully to realise this ideal.' The first change needed, I think, is to fill the Universities with specialists, professors, and tutors, devoted to the interests of learning and the pursuit of knowledge. The intellectual atmosphere of a University must depend on the men at the head of it who teach and govern. At present in our Indian Universities the very stars in their courses fight against learning. The whole system of the Government Educational Department strongly militates against it. A young man comes out to the Educational Department. He is first set to inspect village schools; then to teach history or try his hand at philosophy. The most ardent lover of learning would be quenched by a system like this.

The second change that I think is needed is that Universities should be far more centralised

and localised. In Europe, a University is the University of a city or a town; in India it is the University of a province. The University of Oxford is composed of a large number of colleges but they are located at Oxford itself. The University of Madras is composed of a large number of colleges, but they are spread over the whole of South India. The result is that in an Indian University there is no common intellectual life.

Then the medium of instruction for the pass degree in the Universities should be the vernacular of the people and not English. It was inevitable, perhaps, that University education in India should have been given in English to begin with; but after all this is not the ideal: it is only a regrettable necessity. For the vast majority of the students reading for a pass degree, it is an intolerable burden to be obliged to study and think through the medium of a foreign language. It makes original thought almost impossible and compels them to rely mainly on their memories. It requires a very thorough knowledge of English before a student can really think in English and feel in English. It is quite true that the best students in Indian Universities do acquire an extraordinarily good command of the English language, and I do not think that to them the disadvantage of having to think through the medium of a foreign tongue outweighs the fact that English is the only door through which they can enter into a whole new world of knowledge and culture.

A PLEA FOR THE VERNACULAR.

But that is not the case with the large majority of the students, their command of English is comparatively poor and they cannot either speak it or write it with the facility needed to enable them to think in it with perfect ease. I believe on the contrary, that the literature and poetry of India would be far better for them as a means of culture than the literature and poetry of England.

It would be more intelligible, more stimulating, and infinitely more powerful in its appeal to their hearts and feelings. Ideas and truths must come to people in their mother tongue if they are to touch their hearts. Our Universities will never be in close touch with the masses, they will never fulfil their true function of guiding and stimulating the national genius and bringing great ideas home to the hearts, and feelings of the people, so long as English remains the medium of instruction. A University which is rooted in the soil of a people's life must study and teach those subjects which are of special interest and importance to the people.

At the present day the religious life of India is brought into close contact with the religious thought of the world and exposed, to all the disintegrating influences of Western criticism and scepticism, and as no inevitable result, it is passing through a grave and serious crisis. To banish religion from the Indian Universities is to banish the one subject on which the Indian peoples have for centuries thought most deeply and earnestly, about which they feel most intensely, and with regard to which they are to-day in the most utter need of help and guidance.

STUDY OF POLITICS.

Indian students should also be helped and encouraged to study the politics of their own country in a scientific spirit and a reasonable temper. There can be little question that the subject would be stimulating intellectually, but I also believe that it would have a most salutary influence on the political life of the country by training public men in habits of reasonable criticism and leading them to deal with public questions in the spirit of the student and the historian rather than in that of the advocate and the party politician.

is that in these seats of learning, the true ideal of a University is zealously upheld, and they have produced and do still produce men who have that power of command which is born of true culture and penetrating insight.

III.

BY PROFESSOR J. C. BOSE,*

(Of the Presidency College, Calcutta.)

THE GREATER VALUE: TEACHING OR RESEARCH?

do not think there is necessarily any antagonism between teaching and research. The object of an University being the advancement of knowledge, this must include the complementary functions of the discovery of truth and diffusion of knowledge. It may be said generally that teaching degenerates unless it be kept in touch with research; since the constant repetition of second or third-hand knowledge leads to mere mimicry in pupils: the living touch of reality is lost. Hence the importance of the encouragement of originality and research in an University, even from the point of view of the teacher.

And the power of an University to encourage research will depend on the world-status which that University has created for itself. What is the worth of its degree and what is the value of the honours conferred by it in the estimation of the world? This estimation and this world-status can by no manner of means be created artificially.

For the question will be asked what advancement in any branch of knowledge has been made by you? What discoveries and investigations have been brought about under your fostering care? Is your University always to be a preparatory school for the foreign Universities which have a high world-status? Will you never be able to make

your work so distinguished that instead of there being a constant export of your students to other Universities there should be an interchange and that you should receive an import of foreign students attracted by the special contribution which your University has made to the general stock of knowledge? This is not to be regarded as an unrealisable dream. It has been accomplished before. The fame of Nalanda and Taxila did attract students from other lands who made long pilgrimages to the Indian shrines of learning.

It is well known that those who have come in close contact with great scientific workers and worked under them, have carried away a great impulse, and have afterwards become centres of great intellectual activity. Those who are in touch with scientific activity in England know how much of this is due to the pupils of Kelvin and Rayleigh, of J. J. Thompson and Ramsay. It would be invidious to mention specific names, but I shall be disappointed indeed if the present activities of scientific men in India do not bear fruit in the near future.

FACILITIES FOR RESEARCH.

It would serve no good purpose to draw attention to the relative absence of facilities for research in India compared to those in foreign countries. I have found it not at all an unusual thing for Universities in America to spend a million dollars in the equipment of a laboratory. Envy at the good fortune of others leads to no productive results. It has to be remembered that there are two factors for successful investigation—one, external, demanding lavish expenditure of money—the other, internal, which requires intense mental application. Perhaps in this power of concentration, Indians possess an asset of no mean value. In spite of difficulties work has been done here which has found recognition in the great intellectual centres in the West. It is obvious that with better facilities much more

* From the *Bengal Educational Journal*.

can be done; it is a matter which should not present insuperable difficulties to our Universities.

FACILITIES IN CALCUTTA.

My experience has been in connection with encouragement of research offered by the Government. Sir John Woodburn, the late Lieutenant-Governor of Bengal, was much interested by the devotion shown by some of my pupils in the research work carried on under me, in appreciation of which he instituted a research scholarship of Rs. 100 a month. The object of this excellent institution is frequently vitiated by red-tape; for example, the maximum duration of the tenure of a scholarship, is three years. It generally happens that only in the third year of his tenure a scholar's training is sufficiently advanced to enable him to begin original work on his own account, and at this critical period his scholarship is withdrawn. It is highly desirable that these scholarships should be continued in specific cases where exceptional promise has been shown. It is moreover desirable that their special training should find scope, and their services utilised in the Department of Education for the cause of education itself.

THE KEENNESS OF STUDENTS.

In my experience, there is a genuine desire among a fair number of students to undertake research work. But as regards success in such work, I think it is often forgotten that research is different from class-teaching. There are at least ten thousand workers all over the world engaged in original investigation, and we hear of comparatively few successful results. You cannot command results by merely opening classes. There must be favourable combination of circumstances for success in research. You must first have as the teacher one who after long seeking has found; who has seized boldly as it were the thorns that beset his own path in the hope of

making it a little easier for those who should come after; who enhances the value of life and work by drawing others into the great vortex of the struggle for truth. This is the man who alone can kindle enthusiasm in his disciples. A candle can only be lighted from another burning candle. As regards the qualifications of the true student, he is one who comes seeking at all cost to know. It is knowledge itself and not the accessories of knowledge—fame, comfort, power—that should be all in all to him. The seeker after knowledge must fix his eye on the distant goal of truth itself. Under these conditions we may expect good results in researches of enduring importance. It must, however, be remembered that even out of a number of earnest students there can only be a few who can succeed in striking out a new path.

THE FUTURE OF RESEARCH IN INDIA.

I think there is a great future for such work. First, on account of favourable conditions in the tropics, we have a wealth of biological material unavailable to the Northern laboratories. The Indian mind is again characteristically synthetic; it refuses to recognise artificial divisions. The greatest work for the future lies undoubtedly in the border lands which at present divide one department of science from another, and in such work alone do we look for scientific generalisation of supreme importance. Work of this description would require unremitting toil, great patience and indomitable persistence. In these qualifications some of our students will not be found wanting. At present they find little scope for the satisfaction of the nobler aspirations—not the mere gratification of personal ambition—but the service which they can render by bringing their contribution to the store of the world's knowledge.

A LONG DELAYED REFORM

BY "CRIMINAL JUSTICE"

AMONG the reforms for which the Indian National Congress has been agitating for more than a quarter of a century, there is none about which public opinion has been so pronounced or so unanimous, as the separation of Executive from Judicial functions. The question is an old one, older than political agitation in this country, and everything that could be said on both sides has been said times over. The stage of discussion was passed long ago, and the country has been patiently expecting the administration to move in the matter of introducing this much needed reform. As far back as 1908, Sir Harvey Adamson—the Home Member of the Viceroy's Council—admitted that the existing system was indefensible, and promised that the reform would be introduced though "cautiously and tentatively." His condemnation of the existing system was as strong and emphatic, as the worst non-official critic's could be. He said:—

"The inevitable result of the present system is that Criminal trials affecting the general peace of the District are not always conducted in that atmosphere of cool impartiality which should pervade a Court of Justice. Nor does this completely define the evil, which lies not so much in what is done, as in what may be suspected to be done."

In plain words, Sir Harvey admitted that people have no confidence that under the existing system they can get justice in the Courts of Magistrates. With reference to the stock argument that the separation of Executive from Judicial functions would weaken the prestige of the head of the district administration—the Collector and District Magistrate—Sir Harvey after describing existing conditions said that "the combination of functions in such a condition of

society is a direct weakening of the prestige of the executive." By implication, therefore, he said that the separation of the two functions would enhance rather than lower the prestige of the administration. Sir Harvey is not a lawyer. He was long an administrator, and a Member of that Service which thinks its days would be numbered if the separation should take place. It is clear that Sir Harvey—and for that matter the Government of India—found facts too much against the continuance of the existing system or he would not have made such an emphatic pronouncement.

And now five years after Sir Harvey's speech, a body calling itself the European Defence Association, and consisting of nobody knows who, has appeared on the scene, and has coolly requested the Government of India to promise that the separation of the two functions shall never take place. It is impossible to believe that those who drafted the Communication to the Government of India on behalf of the Association were actuated by any regard for the interests of the people of the country or the good name of the administration. There is perhaps more behind this communication from the European Defence Association than appears and it would be no matter for surprise if it should turn out that this new move has been engineered by European Officials who naturally dislike the idea of being deprived of the practically uncontrolled power they have long enjoyed under the present system. To judge from the agitation against the appointment of Mr. Hornell as Director of Public Instruction in Bengal, this class can make itself very unpleasant to the Government of India if it chooses and though there can be no doubt that the Government of India would not go back on Sir Harvey Adamson's promise, there is reason to fear that the introduction of the reform may be indefinitely delayed on account of the opposition of the European element in India—both official and non-official—unless

public opinion should rally round Government in a very emphatic manner, and insist on their carrying out their promise at an early date. It is gratifying that Madras and Bombay have already done their duty in this matter. The other provinces will doubtless do theirs in due course.

In these circumstances the publication of Mr. Mitter's volume on "The question of Judicial and Executive separation and the better training of Judicial officers" is quite opportune.

In the first part of the volume Mr. Mitter has worked out a scheme for the separation of the two functions in Bengal for the better training of judicial officers. The second part is a collection of recent Criminal cases, illustrating the evils of the present system. The scheme outlined in 1893 by the late Mr. R. C. Dutt for the separation of the two functions, the pamphlet published in 1896 by the late Mr. Mano Mohun Ghose, to whom more than to any other the country is indebted for his fearless and persistent exposure of the evils of the present system, and the memorial submitted to the Secretary of State for India in 1899 by a number of eminent and distinguished men like Lord Hobhouse, Sir William Wedderburn and Sir Richard Garth, have been incorporated in the volume and the volume closes with a reprint of Sir Harvey Adamson's speech already referred to. Altogether the volume is a very useful handbook to those who are interested in the question. The time is come when instead of vague declarations against the present system it is necessary to press on the attention of Government, constructive proposals for carrying out the separation of the two functions. Mr. Mitter has done well to work out a scheme for Bengal which ought to be a useful basis for discussion in that province. Sir Pherozeshah Mehta has worked out a scheme

for Bombay, and it would be a good thing if in other provinces also, similar schemes are framed and submitted to Government. It has been a standing reproach against political agitation in this country that it is all destructive criticism. The reproach is not altogether without foundation, but in regard to this question of the separation of Executive from Judicial functions it is not difficult to escape it. A small committee of a body like the Madras Mahajana Sabha and the Madras Provincial Congress Committee should be able to work out a practical scheme for the Madras Presidency especially after Mr. Mitter has indicated the lines on which it may be done.

Notwithstanding that the question is an old one, and has been discussed over and over again it would in the present writer's opinion not be out of place to point out in this connection what in the existing system is the most objectionable feature as even now, there seems to be much misconception about the matter. At the public meeting recently held in Madras under the presidency of Mr. V. P. Madhava Rao, one of the speakers said that in Madras the separation had already been partly carried out by the appointment of stationary Sub-Magistrates, by relieving Tahsildars of magisterial work, and that all that remained to be done was to relieve the higher Magistracy of all magisterial work. As a matter of fact it is not true that any separation of functions has been effected, for every Sub-magistrate is also an executive officer though he does not ordinarily do executive work and every Tahsildar is also a Magistrate though he does not ordinarily do Magisterial work. Other speakers made much of the inconvenience to which parties, witnesses, and *lawyers* are subject in consequence of Magistrates being touring officers. These inconveniences are no doubt real but they are often exaggerated. It is conceivable that even under a system according to which there would be one set of officers to do executive work, and another to do magisterial work, it may

* "The Question of Judicial and Executive separation and the better training of Judicial officers," by Prowash Chunder Mitter, M. A., B. L., High Court Judge. M. J. Mitter, Uckoor Dutt's Lane, Calcutta. Rs. 2-8.

be necessary to appoint magistrates who will have to tour about their charges. The great defect in the present system is not that a Magistrate has also executive work to do, or that he has to be on tour, but that he forms part of the executive machinery of a district of which the District Collector is the head, and that he is not in a position to discharge his duties impartially and without fear of consequences. The District Collector and Magistrate is the executive head of several branches of the administration, such as the Police, Forests, Excise &c. All these branches institute prosecutions before Magistrates, and the District Collector has very often consciously or unconsciously a bias in favour of convictions in such prosecutions. The Magistrates who are all subordinate to him cannot afford to ignore this bias. Leaving out of consideration European officers of the Indian Civil Service one may say without fear of contradiction that none of these Magistrates is in a position to discharge his judicial duties independently and without considering what the District Collector would think of their decisions. The lower Magistrates—Sub-magistrates and Taluk Magistrates—are officers who are completely in the District Collector's hands. He can appoint them, promote them, reduce them or dismiss them at his pleasure. Appeals against his orders rarely succeed and even when they do, it is not always on their merits. Thus the District Collector is all-powerful as regards this class of officers. The superior officers—Divisional Magistrates—are in a slightly better position as they are appointed by Government and can be punished only by Government but even they cannot afford to incur the displeasure of the District Collector. If they ignore his bias or do not come up to the standard by which he tests their work, he can report confidentially against them to Government and get them transferred to distant or unhealthy stations, have their promotion stopped and even have them reduced. He is

all-in-all with Government. What can one expect from such conditions except that Magistrates will naturally see eye-to-eye with the District Collector and endeavour to humour him. If it is known—and the District Collector can easily make it known—that he would like heavy punishments, magistrates vie with each other in awarding absurdly heavy sentences irrespective of the merits of each case. If it is known that he does not like that prosecutions instituted by the Police should fail, convictions in all such cases would become the order of the day in the district. Many years ago in one of the districts of the Madras Presidency there was a Collector, who within a short time after joining the district gave Magistrates to understand that he was of opinion that most of the complaints preferred by private individuals before them were false and frivolous and deserved to be dismissed without a formal trial. The result was that as long as he was the head of the district the percentage of complaints dismissed was very high. He was after a time succeeded by an officer who totally disapproved of such dismissals and told magistrates that every complainant should be given an opportunity to prove his case. The result was that the dismissal of a complaint became a rare event. This officer left the district after a short reign and was succeeded by his predecessor. Dismissal without trial became again the order of the day. So potent was the caprice of the head of the district. In theory magistrates are at liberty to dispose of complaints as they please but they dare not use their discretion for fear of incurring the displeasure of their official superior.

The great drawback of the existing system is this, that magistrates cannot discharge their duties without fear, that they form part of the executive machinery, and that under the guise of exercising judicial functions they enable the prosecutor to be the judge in a large number of cases. It is a misuse of language to say magistrates

are judicial officers. As matters stand judicial considerations do not and cannot influence them. The consideration most frequently present to their minds is on the other hand this: What will the Collector think if I acquit or discharge this man? One cannot expect justice or anything like justice under the present system, in cases in which a department of the administration subject to the Collector is the prosecutor, and the Collector determines the attitude of the Judge. That such a system has been tolerated so long only proves how patient and law-abiding people are. The country has suffered sufficiently under it, and each year during which it continues to exist only swells the list of Judicial scandals similar to those referred to in Mr Mitter's volume. The system must be swept clean away and for this it is necessary that the Government of India should be reminded of Sir Harvey Adamson's speech and required to carry out his promise at an early date.

JOURNALISTIC SECTION

BY "A JOURNALIST."

NEWSPAPERS PAST AND PRESENT.

At the Annual Conference of the Institute of Journalists recently held at York Mr. Robert Donald, the President, in an extremely interesting address reviewed the changes which have taken place in the newspaper world during the last twenty years and indulged in a prophecy of what the newspapers of the future are likely to be. He began with a reference to that distinguished journalist Dr. Charles Russel whose prognostications have been thoroughly realised. Of the many changes the one most notable feature which is threatening to increase is what Mr. Donald calls the nationalising of the Press. It lies at the root of the modern revolution in the press. The press to-day has become entirely commercialised. The proprietorial system has almost disappeared and

instead of individual ownership we have corporations, public and private. Now under corporate ownership the main concern of shareholders who are investors and not journalists, is their dividends and dividends must be earned even if principle has to suffer in the process.

Still from the point of view of the reading public the newer journalism is preferable to the old. There has been on the whole a general improvement in the daily press. Newspapers of all classes are better written, more readable, more entertaining and more attractive than ever they were. Even the *Times* has been touched with the spirit of modern enterprise at every point and never reached a higher level of journalistic excellence.

As for the future of the press Mr. Donald is highly hopeful. The combinations will certainly increase but the circulation will almost be unlimited. The weak ones should perish. Airships and aeroplanes will be used for the most distant centres; electric trains and motorplanes running in special tracks will also be used. Papers will be distributed by electric or pneumatic tubes and the reporters will carry portable telephones.

THE EXPRESS.

The *Express* is a weekly journal which is a promising addition to the sum of Indian Journalism. Mr. S. A. Raja, the well-known Indian journalist, who was lately on the staff of the *Bombay Chronicle* is the Editor, and the paper is published at Bankipur. The object of the paper, as stated in the foreword, is to be a firm and consistent exponent of loyalty to British rule. The paper will also do its best to promote harmony and good-will among the different sections of the community. It also hopes "to advance the good cause to consolidate the forces making for wider political enfranchisement which it is the declared aim and purpose of British rule to secure for its loyal subjects."—"We welcome the *Express* and wish it an honorable, useful and prosperous career. Mr. S. A. Raja is, indeed, an asset to Indian Journalism."

DADABHAI'S BIRTHDAY MESSAGE

I offer my most heartfelt thanks to all friends in India, England, Africa etc., who have sent me their kind congratulations and good wishes on my 89th birthday, on the 4th instant.

It is indeed exceedingly good and kind of His Excellency Lord Willingdon the Governor to send me a telegram of his congratulations and good wishes on this occasion.

Looking back to the year that has passed I cannot but recollect with horror and pain, the criminal attempt on the Viceroy's life at Delhi in December last. Though the escape of the assassin is calculated to create grave misgivings, the joy and thankfulness of our Princes and people at the providential escape of Their Excellencies the Viceroy and Lady Hardinge, can leave no doubt as to India's loyalty to British rule and gratitude to her benefactions.

Once again, the situation of our countrymen in the Colonies and particularly in South Africa, stirs us with deep emotion. They have suffered long and suffered much and have so borne their misfortune as to entitle them to the better regard and protection of His Majesty's Government. I have viewed with deep concern, the indifference of the Imperial Government in regard to the recent Act in South Africa. But I still hope for justice and action.

The appointment of the Royal Commission on the Services in India has given one great hope. I pray, that its work may result in securing to our country the justice that has been long delayed. It has been my life-long conviction, that simultaneous examinations will furnish the only remedy for a great and just grievance, by the fulfilment of pledges and promises which cover a period of over eighty years. I feel sure, it will deepen the confidence of the people of India in British justice.

I have observed with sincere satisfaction, the part played in many fruitful activities by the rising youth of our country. The work of the Members of the Servants of India Society in this and other presidencies and provinces and the work of the Volunteers during the recent floods, in Bengal, which has been appreciated as of inestimable value, by the Government of Bengal has greatly rejoiced me and made me more hopeful for the future of our country. Palitana, Bengal and Southern India have my deep sympathy in their present sufferings from the calamity of the floods. And, lastly, I highly appreciate the munificent gifts by Dr. Rash Bihari Ghose and Sir Taraknath Palit.

(Sd.) DADABHAI NAOROJI.

Current Events

BY RAJDUARI.

BALKAN AFFAIRS.

AFFAIRS in the different Balkan States seem yet to be gruesome, distressing and unsatisfactory. They are gruesome because of the fact that the spectre of the recent war seems yet to hover over each and all. The conflict of interests is still dominant. Though there are elements which indicate a slow subsidence of that conflict, there are not wanting other elements to portend another outbreak, later, if not immediately. So far the situation in the Near East may be said to be grim and full of warlike apprehension. It is also distressing, from the point of view of the condition of the masses, be they Turk or Bulgarian, Greek or Servian. The effects of horrid war are to be discerned in the miserable condition of the people at large of each State. The recent hostilities have wrought a havoc socially and economically which will not be effaced for some years to come. The flower of the armies

of Serbia and Greece, of Turkey and Bulgaria have been mown down. The Reaper has indeed reaped a rich harvest of the dead and the wounded who are nearly dead. The young stalwarts who went to the battlefield and were so long peacefully engaged in the pursuit of agriculture, (the national and almost the only industry), are no more. The greater part of these have, alas! been gathered to the majority. Fields have therefore remained uncultivated or partially cultivated, and that by persons infirm or decrepit. As a result the harvests have been exceedingly poor, so poor that thousands are starving from hunger, while many more thousands are driven to the verge of distress and privation. And to add to the misery of the situation each state has a large army of prisoners, to feed whom has been a source of the greatest difficulty. The after effects of the war are thus more disastrous than those of war itself. Hence perfect peace depends on how the belligerents treat each other, how they give and take, and how they realise the paramount importance of retiring to the ploughshare so as to recoup as fast as they can their agricultural prosperity.

Meanwhile a new drama, but of a most hopeful and encouraging character, has been enacted at Constantinople. Having by its own unrighteousness and unholy greed deprived itself of the fruit of its late victories and turned its whilom allies into inveterate foes, Bulgaria found itself alone and unbefriended. By its coquetting with Austria for some years past it had already alienated the sympathy of its former powerful patron, the Tsar. Therefore it hoped for but little assistance from that quarter in its hour of need. It had alienated Roumania which swiftly took its surest revenge and brought it on its knees, dictating peace on humiliating terms. It was in this pitiable plight that the Bulgarian monarch turned to his late vanquished enemy for aid! What a lyrical drama to be sure! worthy of the pen of some great dramatist of the future to point a moral and adorn

this Bulgarian tale. The treaty of London was torn to pieces no sooner it was made. That absolved all the signatories from abiding by it. Turkey, unopposed, of course, reoccupied Adrianople and put forth its tentacles further afield so as to secure strategic positions of great value in future. Bulgaria, prostrated, humiliated, and unbefriended, had to make virtue of a necessity. It sued for grace with Turkey. Turkey was firm and resisted all demands while enforcing its own. It seized the golden opportunity and resolutely determined to hold fast by it. So it has happened that a protocol has just been signed affirming Turkey on its reoccupation of Adrianople, *the one* desire in the heart of every Turk, and conceding some area around that great city which will restate its military power. Demotika, to retain which Bulgaria strove its best, is now Turkish. Minor frontier delimitations have also been settled. So that, unless there is another bolt from the blue, which at present seems most unlikely, there is now every chance of the two lying in peace side by side, the one smoking the hooka of self-satisfaction and vision of a revived European Turkey, and the other humbly pursuing tillage and breeding till prosperity is restored.

Serbia is quiescent, but Greece, somewhat inflated, has been committing some blazing indiscretions by the mouth of King Constantine which have greatly offended *the one* patron whose military education of his officers and men has wrought victory to his arms. In the exuberance of his new friendship and enthusiasm for the Mailed Fist of Berlin, that king, while on a visit to that capital blurted out things which might have been left unsaid or said in an univocal style. He praised German military strategy and acknowledged his gratitude to the German strategists. Up rose France in red-hot indignation at the rank ingratitude of Constantine who forgot all that France had done to make his victories possible. It was the French militarism which had all along trained

Greece and it was almost wholly with French monies that Greece fought Turkey so well. The feelings of France may be well imagined. King Constantine has had to eat his words to a certain extent and now place a different interpretation on them so as to pacify France. But that country is still all wrath and her papers are pouring forth their vials of vitriol on the head of the indiscreet King of Greece. Franco is exasperated and it remains to be seen how the visit arranged for Paris comes off. Whether it will come off at all is problematical seeing the mood and temper of the French. We may, however, rely on the statesmanship and tact of the distinguished President to bring this disagreeable "incident" to a happy close and include it among the affairs which the French *chose juges*.

Financially each and every Balkan State, save perchance Roumania, is bankrupt. They have all incurred enormous war liabilities which it is impossible they can liquidate. While that is the pitiful condition they have not the wherewithal to carry on the expenses of ordinary administration, let alone the resources to recoup the ravages wrought by war. Greece, bankrupt as it is, still thinks of increasing its armaments which is indeed astonishing! Under present circumstances it is most unlikely to get any satisfactory help from Franco and though Germany may come forward it is exceedingly questionable how far the German people would be willing to give the necessary aid. Turkey, of course, is another hopeless bankrupt. There has recently been appointed a mixed Financial Commission to consider how to reconcile the financial position of each and its liabilities and obligations. Sub-Committees have been wisely formed to consider half a-dozen difficult financial problems. So far, the preliminary work of the Commission commends itself to all. Let us hope the final recommendations of the Commission may prove fairly satisfactory. Politically, financially and economically, the entire Near Eastern

States demand that they should begin anew their respective careers with a clean slate.

SEDITIONS POLITICS AND ECONOMICS IN IRELAND.

Affairs in Great Britain are indeed of a character which may lead to developments undreamt of hitherto. In all other respects the conditions are satisfactory. Trade is prosperous and expanding. The revenue is still increasing. The Insurance Act is working well. Parliament has yet a lease of life for one year at least, despite the noise, clamour and partisan screams of the Party not in power. The Home Rule Bill alone vexes the soul of the Ministry, aye, even of the King himself. Sir Edward Carson is determined to play his cards and stake all on the triumph he may ultimately secure to the men of Ulster. He has now raised a Volunteer Force to wage a Civil war against the King in the event of the Home Rule Bill passing at the next session. He is drilling men and otherwise organising what is a rebellion. But Sir Edward is now preaching the doctrine that to raise a rebellion in a righteous cause is Righteousness itself! Therefore he exhorts Ulstermen to resist to the last and even set up a Government of their own, when the hour arrives, against the King's Government! This in plain language is open sedition of the rankest character, and unfortunately it is being imitated in Dublin. If Sir Edward Carson has been preaching active political sedition in Ulster, one Mr. Larkin has come to Dublin to preach economic sedition. They say imitation is the sincerest form of flattery. So Mr. Larkin takes a leaf from the book of Sir Edward and tells his trade Unionists in Dublin that it is righteousness to have strikes and break heads, and destroy the prosperity of employers by all kinds of instruments! And sooth to say, he has been taken at his word! Larkinism is rampant in Dublin. It was rampant two or three weeks ago to such an extent that there were free fights in the city of Dublin. The guardians of law and order

fought against the followers of Larkin but forgot that they were the myrmidons of that law and order. They themselves outrageously provoked breach of peace and wrought the very opposite of law and order! They themselves became rioters instead of suppressing the Union riots. As a result many casualties have taken place and many heads have been broken. Order is being restored but the incident is deplorable and shows what new notions of law and order, of parliamentary government, and so forth are coming to the surface. In fact these incidents remind us that they are a replica of the old destructive shibboleth of "killing is no murder." One of the accused openly observed at the Magistrate's Court that to break heads was allowable as it was righteousness! So here is a pretty new creed springing into favour. *Carsonism* and *Larkinism* are already words incorporated into the old dictionary of Dr. Johnson and Dr. Webster. What next? Wait and see. Meanwhile the King is greatly perturbed and seems anxious to bring about some pacific solution of the problem. Both Ministers and prominent members of the Opposition, especially Messrs. Balfour and Bonar Law have had audiences at Balmoral. What Mr. Asquith may have up in his sleeves is not known; but as the holiday-making politicians are now returning to the town, a most virulent campaign of mutual recriminations and slinging of dirty ink in the rabid section of party organs may be anticipated. Lastly, a reference must be made to the long drawn-out appeal of Lord Loreburn, the ex-Lord High Chancellor. In substance he suggests a Conference but the verdict all round seems to be against it. The Conference can only prevail on the basis of Home Rule. But the followers of Sir Edward Carson refuse to have any Home Rule at all. The rub is there, and so far Lord Loreburn's appeal has fallen flat.

CONTINENTAL AFFAIRS.

Barring the fusillade of indignation against the King of Greece, France is going on the even tenor

of its politics under the distinguished and capable Mon. Poincare. The German Emperor is playing the waiting game, but one can never say when like Napoleon III he may open his lips to upset the equanimity of the Continental powers. Meanwhile Germany is forging ahead and her floated armaments know no limit while the mass groan under the appalling burden of expenditure and debt, apart from the enhanced cost of living. King Alphonso is growing more and more tactful and winning popularity which he knows is the only foundation for the permanency of the Spanish throne. The clergy are still nursing their inward wrath, secretly supported by the Vatican where His Holiness has four firm advisers of the right statesmanship wanted at this hour. In Portugal royalty is vehemently proscribed as was discernible on the occasion of the wedding in Germany of the ex King Emanuel when active effort was made and alertness kept to see that none of the wedding presents by jewellers in Lisbon went out. The feeling against royalty seems stronger than ever, while the spasmodic efforts of the Royalist rump only enrage the populace more and more. Italy's economic condition, as unofficially reported, is far from satisfactory. Public debt is increasing, the freedom of taxation is intolerable and therefore there is a rising tide of emigration. Russia is steadily recuperating very strongly every way and building up reserves to meet future contingencies, while the agricultural prosperity is greatly adding to that strength.

PERSIA, CHINA AND TIBET.

Affairs in Persia have not improved during the last four weeks. Neither have they worsened. The Gendarmerie is making ahead and there is every prospect of its being strengthened to buy complete law and order and safety to life and property in Southern Persia. But we are as far as ever from a rigorous policy on the part of the British. That is not possible so long as Sir Edward Grey is at the head of the Foreign

Office, despite all the encomiums heaped on him by Lord Hardinge the other day in his speech in the Imperial Legislative Council at Simla. Unless and until there is a Foreign Minister of the type of Palmerston or Salisbury at the Foreign Office there is no hope of the independence and integrity of Persia. It is an unmeaning shibboleth. The Anglo Russian Convention will have to undergo modification and the Foreign Minister be freed from the leading strings of the Northern Colossus.

Thibet is trying once more to shake off the Chinese suzerainty and regain independence. The Chinese, situated as they now are, are, of course playing the tactics of the tortoise. They have agreed to the Conference which is shortly to be held at Simla where they have already sent their delegate. The Dalai Lama has his, and at present, judging from all that is appearing in the inspired Anglo-Indian Press, the Viceroy is going to befriend him and win him over to his side. Presents are already being made ready to make him *Khosh*; while the commercial organs are again booming for an agent at Lhasa and some other insidious agencies elsewhere which may, at the right psychological hour, strike at this force and make Thibet part and parcel of the British Empire as that of Upper Burmah. There are many things presently going behind the scene of which the public has no knowledge; while the interested commercial and other organs of Anglo-Indian opinion are paddling their own canoe and misrepresenting or misleading the ignorant British public with their co-conspirators in London. This Thibet business looks exceedingly *ugly and portentous*. The day will come when the Dalai Lama will only be of academic interest. In the meantime it is astonishing to see the Government of Lord Hardinge giving countenance to that theocratic potentate at Lhasa who is so *unreliable*!

The thorns in the path of the First President

of the Chinese Republic are still thickly strewn, and though for the time the Nankin rebels have been brought to bay it would not be safe to say what fresh developments, under the secret instigation of the Japanese, may come to the surface. As things are, already the Japanese have got a handle on the murder of some three men, to demand an unqualified apology from China and many other impossible things. Japan and Russia are the two most dangerous enemies the Republic has to encounter. The latter is fomenting all sorts of brawls in Southern Manchuria and sowing faggots which may be kindled when the hour comes, while the former is doing exactly the same in Southern China. Both aim at partition and both have a fixed idea that China should be allowed never to have unbroken peace. She must be secretly harassed at every step so as never to enable her to walk straight with confidence and strength. They will cripple her for ever if they can help it so that she may never rise but be always prostrate. The attitude of the other powers at the Legation in Peking alone prevents them achieving the innermost wish of their hearts. Yuan-Shi-Kai knows it. What he has to do is to bring internal peace by conciliating those who are now conspiring against him. Once China is pacified and internal peace evolved, she is bound to be like a giant refreshed and, given plenty of cheap money, she will build more railways, a strong army and navy and develop her economic resources, chiefly in growing cotton and manufacturing yarn and cloth. If she can do all that, she will have done a great deal for the welfare of the millions and kept the two arch conspirators at bay.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Researches on the Irritability of Plants.

By Professor J. C. Bose. Longmans Green & Co., Bombay.

It was at one time generally held by physiologists that in vegetable organism there was nothing corresponding to the nervous system of the animal and that the response to external stimulus commonly observed in some sensitive plants was purely mechanical in character. Ten years ago, Prof. Bose of Calcutta announced to the Royal Society his discovery of nervous impulse in plants; in his recent publication "Researches on the Irritability of Plants" Prof. Bose has embodied the results of his patient and masterly researches on plant physiology. He has conclusively shown that the organism of the plant is exactly similar to that of the animal and that plants exhibit all the activities which we are accustomed to associate with animal life.

To mention only a few of the facts, Prof. Bose has shown that chloroform has just the same paralysing influence on the plant organism as on the animal and that plants show nervous exhaustion under repeated response to external stimuli and that the rest cure is as effective in their case as in animals and lastly that plants exhibit even the death throes so commonly observed in animals.

Apart from the results which are of absorbing interest and extreme importance, the precision and the delicacy of some of the instruments he designed for his work is itself sufficient to give Prof. Bose a place in the foremost ranks of experimenters. His Personal Recorder is so extremely delicate that we can measure intervals of time so short as one two-hundredth of a second. A perusal of the book will not only be interesting, but will also give us an insight into the methods of original research.

Christ and Buddha. By C. Jinarajadasa, Theosophical Publishing House, Adyar, Madras.

This is a tiny little volume beautifully printed and got up containing nine short simple and touching stories. Each story is complete in itself but a common purpose runs through all the sketches. The sketches are done with a master hand, the episodes from the life of Buddha and the short little autobiographical touch in the essay on "Cat" are particularly charming. The sketches are addressed to an imaginary "Little Flower" and the simplicity of both the style and the sentiments of the book make it quite an admirable reading.

Citizens of the Empire. By Sir John L. Phillimore, Henry Frowde, Oxford University Press, London.

"Citizens of the Empire" is a valuable text book for school boys and is a counterpart to Sir William Lee-Warner's "Citizen of India". What the latter does for the Indian pupil, the former fulfils for the children of the Empire as a whole. In less than 160 pages the author gives briefly the outlines of English law and government as also the great machinery and constitution of the working of the Imperial administration. It contains what one may call the elements of English polity. In a series of delightful chapters the author explains in quite a simple and lucid way the nature of the laws, how they are made, carried out, enforced and obeyed. The chapters on the Government, Defence and Value of the Empire contain a luminous account of the Imperial aspect of the British rule. Every schoolmaster desirous of instilling an enlightened patriotism among the school boys must instruct them in these lessons. Written in an easy style and profusely illustrated the book will surely command wide reading public among the school children.

Bhakti-Yoga. By Aswini Kumar Dutt. Translated into English by Gunada Charan Sen, M.A., B.L., Vakil, High Court, Calcutta, Oriental Works, Bhawanipore, Calcutta. (G. A. Natesan & Co. Price Rs. 2-8 as)

This small volume is a very readable exposition of Bhakti-yoga by Babu Aswini Kumar Dutt. The English translation is simple and clear, and all Sanskrit quotations are translated and some references given throughout. The subject is treated in a popular way, and anecdotes and stories are fully interspersed to impress the ideas in the minds of readers. The book will serve as an excellent hand-book of Morality and Vedanta popularly treated, and both young and old may read it with considerable profit. Devotion to God is the theme of the work and this is expounded in a very attractive manner by a master of the subject. We feel sure it will form inspiring reading to all.

For India's Uplift. By Annie Besant. G. A. Natesan & Co., Madras. Price Rs. 12.

The public must thank the publishers of this volume for giving them 'a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian questions. Mrs. Besant's thoughts are always full of practical wisdom, and her views on various questions, moral, educational, industrial, and political, as contained in the volume before us, will always be read with pleasure and profit by all Indians. Her insistence on the necessity for moral and religious education in schools, her plea for compulsory Sanskrit teaching, her eloquent defence of the Depressed Classes, her warm espousal of the cause of helpless animals, and helpless children, all these constitute her claim to be regarded as India's Great Friend, and this small volume of her Speeches has been aptly styled 'For India's Uplift.' We hope the book will be largely read by readers of all classes.

Diary of the Month, August—Sept., 1913.

August 21. An appalling disaster occurred in Edgar's Shaft of the Mysore Mine at 7 a.m. this morning when 42 men were suddenly killed under-ground.

August 22. At the Congress Reception Committee Meeting at Karachi to-day the Hon'ble Nawab Syed Mahomed was unanimously elected President of the Congress and Mr. N. M. Samarthi Local Secretary for Bombay.

August 23. Prof. William Henry Young of Liverpool is appointed Hardinge Professor of Mathematics at the Calcutta University.

August 24. The twelfth session of the Central Districts Theosophical Federation met at Nellore to-day with Mrs. Besant as its President.

August 25. The Meeting of the United Planters' Association of Southern India assembled to-day at Bangalore and a prolonged discussion took place on the labour question.

August 26. A serious derailment occurred this evening on the G.I.P. Ry. when the Poona passenger-train from Bombay went off the rails near Kalyan.

August 27. A private Conference took place this afternoon, between the Bombay Chamber of Commerce and Sir William Moyer, I.C.S., K.C.I.E., Financial Member of the Viceroy's Council.

August 28. The Palace of Peace was solemnly inaugurated to-day in the presence of the Queen, Queen Mother and the Prince Consort at the Hague. Mr. Carnegie was decorated by the Queen Wilhelmina with the Grand Cross of Orange-Nassau.

August 29. H. E. Lord Pentland and staff arrived at Calcutta to-day and were entertained at the Royal Calcutta Turf Club.

August 30. The Punjab Sanitary Conference concluded its proceedings for this session this evening. All the resolutions of the previous meetings were adopted with slight modifications.

TOPICS FROM PERIODICALS.

English Education in India.

Mr. Geoffrey Cookson writes on the above subject in the recent issue of the *Nineteenth Century and After*. In the course of his article he says:—

The universities of India should be the nurse and the shrine of her noble patriotism, unstained by blood-shed in anger and vindictive hate. The relation of teacher and pupil in the East is especially sacred. By instinct, by tradition, the oriental student walks in the shadow of his "Guru" as in the presence of a being almost perfect in virtue and wisdom. That boundless capacity for reverence is a priceless opportunity. I am not so impertinent as to say that it is ignored; but I know, because I have heard it from the lips of Indians, that the impression left by English Professors is often disappointing—as of average men acting with the average motives of the average remark. A man should no more go out to the East to teach the people because the career is honourable and the pay attractive, than he should seek to become a Jesuit because he cannot afford to be a hussar. An inexhaustible enthusiasm not nurtured in officialdom is necessary if he is to sustain to the finish his devotion unabated. An Indian University must embody Indian conceptions of master and pupil, and the bond between them must be religious. Religion must be the soul of the institution, the spirit that animates the common life. And the moral ideal must be not our own, but that of the Indians themselves; to develop to their highest powers those qualities of self-control, of simplicity, of fragility, of courtesy, of fraternity and filial piety, of other-worldliness, which the experience of the East rates as most precious in the lives of men.

The position in India is calling for men who can really rise to the height of the opportunity presented. Security of tenure, graduated prospects, are among the dangers of Government employment. They appeal to the less adventurous, the less virile; duty tends to resolve itself into performance of a prescribed and exacting routine. But if men know that their period of real probation was to begin on Indian soil, and that they would be tried there not merely by their power of getting through work that can be measured, but by the impalpable qualities of sympathy and understanding, and that failure in those respects meant removal from office, none but the exception, the pre-eminent, the fit, would enter a service so conditioned, and one in which above all others the best work cannot possibly be done except from the highest of all motives. The situation demands something much rarer than the zeal, ability and firmness of the efficient public servant—qualities more difficult to find amongst Englishmen than the "*mens aequa animus*," great as are these virtues. A new interest in India, not as the respectable road to professional honours, but for her own sake; the unselfish zeal of the ideal missionary without taint of dogmatic narrowness. No one should enter on a career in the East without the strongest sense of vocation for it. If such men go out to India, we shall be offering her spiritual as well as temporal gifts; we shall be receiving because such men alone are ready to receive, her own treasures of thought and knowledge; and they will do more than any other agency to save from bloody failure our attempt to rule her millions. If our material prosperity has made us too gross to produce this fine bread of enthusiasts, India will herself produce them. Without some fresh infusion of idealism she will still choke, in spite of her prosperity, against the restraint of our rule; as a man feels himself not the less a prisoner because the bars of his cage are of gold.

British Indians in South Africa.

The Right Hon'ble Lord Amphil, *a. c. i. e.*, *a. c. s. i.*, that warm friend of India, writes a brilliant article on the above subject in the current issue of the *Empire Review*. He points out that the treatment of Indians in South Africa is a problem of the first magnitude both to the Imperialist and to the Little Englander alike. All who profess to take an intelligent interest in political affairs should be able to form a judgment as to how these wrongs should be remedied and as to what rights are due to British subjects under the British flag. But, says he:

Our Indian fellow-subjects in South Africa are not demanding equal political rights or even a vote. Their demand falls far short of that, and is merely that they should be treated in accordance with the pledges which have been given to them by British Governments and the professions made by British statesmen. They ask that in the eyes of the law they should not be treated as an inferior and servile race, and that, although it is necessary for economical reasons to set bounds to their competition with the white man in South Africa, they may at any rate be secure against wilful and systematic oppression.

Lord Amphil proceeds to show that this question of the treatment of Indians in South Africa is the test of the English people to be an Imperial people and a test also of the fitness of democracy to deal with external affairs. He denounces in particular those who ease their conscience on the question with the simple plea that they cannot interfere in the affairs of a self-governing Colony. If that is a sound doctrine how much less ought we to interfere, says he, in the affairs of any foreign Nation! This excuse which the Ministers consider good enough for Parliament "will not wash." The self-governing Colony cannot get on without England's interference. The Imperial Government had neglected all past opportunities to settle the question. The trouble was first limited to Transvaal and the Imperial Government might have postponed the grant of responsible Government until it had been settled. There was again another opportunity when the sanction of the British Parliament

was required for the establishment of the Union of South Africa. Lord Amphil continues with righteous indignation that all previous opportunities had been allowed to slip by without being taken advantage of:

The neglect must be due either to moral cowardice or else to the hypocritical self-satisfaction of him who can see the mote in the eye of his neighbour but is unable to perceive the beam in his own eye. So long as we were able to put the blame on a foreign State our indignation at the ill-treatment of our Indian fellow-subjects was strong and universal.

How is it then that nothing has been done to ensure better treatment for our Indian fellow-subjects?

There is no answer that can be made without shame, for the scandalous fact is that the lot of Indians in South Africa became worse instead of better after the war, and that they were driven by the intolerable oppression to resort to "passive resistance" with all its penalties of imprisonment, financial ruin, and banishment.

It would be fatuous now-a-days, says his Lordship, to plead that this was purely a local concern, while India is seething with indignation and while the South African Government are actually dependant on Imperial troops and the British Navy for the preservation of law and order.

The pledges given in writing to the Indian community by the Union Government in a correspondence known as the "Provisional Settlement of 1911," were as follows:—

That legislation should be passed in the next session repealing Act 2 of 1907 (the Act which gave rise to passive resistance and all the devoted self-sacrifice to their ideal of the Indian community) subject to the reservation of the rights of minor children.

That there should be no "racial bar" in any future legislation for the whole Union.

That existing rights should be maintained; and

That there should be an amnesty for passive resisters.

On the faith of these pledges passive resistance was suspended by the Indian community in 1911. But the promised legislation was not passed in the next session, or, indeed, until the present year, and the two essential conditions of the compact have been violated—the removal of the "racial bar" and the maintenance of existing rights.

Lord Amphil concludes his brilliant sketch in the following weighty words:

It remains to show how the Immigrants Regulation Act fails to maintain existing rights or to remove the racial bar, and goes contrary to the stipulations of His Majesty's Government.

South African born Indians have hitherto enjoyed the unquestioned right to enter the Cape. That right

has been taken away by Section 5 (c) of the Act read together with the proviso at the end of the same section.

The Indians of Natal have hitherto enjoyed the right of domicile after three years' residence without indenture. That right has been taken away by distortion of the term "domicile" in Section 20 of the Act.

The Indians of the Cape have hitherto enjoyed an appeal to the Supreme Court on facts as well as on law, but that right has been reduced to an appeal on law only.

But Lord Crowe, writing as Secretary of State for the Colonies on October 7th, 1910, said:—"I ought to add that any solution that prejudices or weakens the present position of Indians in the Cape Colony and Natal would not be acceptable to His Majesty's Government." Why then, have His Majesty's Government, advised by Mr. Lewis Harcourt, accepted a solution which unquestionably "prejudices and weakens" the position which Indians held before? Our democratic Parliament, which imagines itself to be conducting the affairs of the Empire, has neither received nor even demanded any explanation. Why this silence and neglect on the part of the high-souled legislators who for a while shouted themselves hoarse on every platform in their indignation at the treatment of Chinese coolies? Their principal complaint was that the Chinese labourers were under indenture and were forced to live in "locations," and these conditions were represented to the people of this country as conditions of "slavery." But the real object of the South African policy is to drive the free labour back to indenture and to compel the Indian community to reside in locations.

The Immigrants Regulation Act still maintains a "racial bar" in respect of the Free State, for under Section 7, Asiatics alone will be required on entering the Free State to make a declaration which is humiliating to them, absolutely unnecessary for the purpose which the Free Staters have in view, and, in fact, a wanton slight upon Indians.

The Act is unsatisfactory in other respects, and particularly because it makes no provision for the recognition of marriages solemnised in South Africa according to Hindu and Mohammedan rites. It is scarcely necessary to comment upon the intolerable hardships which this omission will entail.

There was a further promise that the £1 Poll Tax upon Indians should be abolished, but this promise also has not been fulfilled. The reason is that the Poll Tax, which is valuable as a source of revenue and impossible of strict enforcement in view of the extreme poverty of most of those who are liable to it, is required as an incentive for driving Indian labourers to re-indenture; in fact, for subjecting them to those very conditions at which the opponents of "Chinese slavery" professed to be so deeply scandalised.

These are the facts to which this remarkable article seeks to call the attention of all "who value British honour, who regard the British flag as the symbol of freedom, and who believe that it is the duty of Britons, at the present time as in the past, to prevent injustice and oppression."

India in the Mantra Age.

In a brilliant review of Mr. P. T. Srinivasa Iyengar's book under the above title in the *Journal of the Royal Asiatic Society* Mr. J. Kennedy writes that the sociological history of India can be best treated by Indian students trained in the critical methods of the West since they are in closer touch with the daily life of the people than Europeans are. This is an observation of the author himself with which Mr. Kennedy is in full agreement.

Then follows a sketch of the Aryas in their primitive native home in the valley of the Upper Ganges. Mr. Kennedy agrees with the author in his notion of their state of civilization and says:

Now although I am far from agreeing with the author in some of his details I consider his view true in the main for the latest stage of Arya-Vedic culture. The Aryas who lived between the Sarasvati and the Ganges were the creators of all that has ever since been accounted distinctive of India. And they were able to do this work because they were a mixed race, mixed not only in blood but in fundamental beliefs and practices. The whole history of India has ever since consisted in the gradual and progressive blending of the dissimilar elements, the Aryan genius contributing the guiding spirit and the form of this mixed civilization while the aboriginal element has contributed its contents.

Both at the commencement and at the close of his book the author has touched on some of the more general problems of anthropology. Mr. Kennedy realises that he has treated them judiciously and that his knowledge is fairly up to date. Mr. Kennedy concludes with an observation regarding Mr. Iyengar's view of Dravidian Civilization. He says:—

Whether the aboriginal folk of Northern India were ever Dravidians is of course a much disputed question. But the author is right in maintaining that the Dravidians had a great and distinctive civilization of their own, in no material respect inferior to the Aryas, and in touch with the civilization of Babylonian at an early date, probably as early as the eighth century B.C. In the early centuries of the Christian era the Dravidians were the chief traders with Roman Egypt, and the sea trade with the West has always been in their hands. For more than a millennium they have produced the great majority of notable Indian thinkers, reformers and poets. Less exposed than the peoples of the North to war and foreign invasion, they have had greater opportunities of developing their own special genius.

The Arya Samaj.

The *Round Table* for September contains a very sympathetic article on the Arya Samaj. The writer calls the Arya Samaj the most anti-Christian of Hindu reforming sects. It is by far the most interesting as well as the most successful of modern attempts to reform Hindu religious and social system from the inside. He adds that "by reason of the vigour of its attack, the manifold nature of its activities and the perfection of its organisation it demands the serious notice of all who are interested in studying the trend of affairs in the India of to-day."

Regarding the founder of the movement, the writer says that he was not only a pious and an earnest thinker, he was also an ardent patriot and his whole mission is as eloquent of the one strain in his character as of the other.

Dayanand, says the writer, made headway by compromise.

To the four Vedas, originally stated to be the only true non-human revelation, he added the Brahmanas, Upanishads and the later Vedic commentaries as authoritative expositions of that revelation and thereby admitted a mass of ritual and metaphysical philosophy of greatly varying value. Having postulated an All-merciful God, he accepted the incompatible and post-Vedic doctrine of Karma—that as a man sows he shall reap—with his chain of retributive rebirths into existences determined by the past and determining the future. Though he tilted at caste, arguing for a return to the original four simple divisions of the people, he never broke with it, and the sanctity of the cow he merely swallowed whole, weakly asserting that he did so not from religious but utilitarian motives.

It is not said that Dayanand unnecessarily pandered to popular prejudice in order to secure adherence to an otherwise unpalatable creed. He was himself a Brahman, and 'as some of the details of his system show, a man of curious limitations.' So his compromise might only have been 'the natural equilibrium of the forces working in his own mind.'

It was the compromise which made success possible and 'at the lowest estimate of his labours Dayanand had evolved a purified Hinduism, which the educated man could adopt to his great spiritual advantage without incurring either serious obligation or social ostracism; and in asking a clean sweep of the mediation of

priesthood, of shrines, pilgrimages, bathings in sacred rivers, and the whole of the Brahman's stock in trade, he had done something more than inaugurate a reformation in doctrine only.

Of the Swami personally, the writer says:—

Dayanand was a curious medley of astuteness and simplicity, of learning and ignorance, of enlightenment and prejudice, but he was a man who won the respect of his contemporaries for his personal character, his earnestness and his fighting spirit and it is of interest to note that there was a time when Colonel Olcott and Madame Blavatsky were content that the infant Theosophical Society should be considered a branch of his Samaj and to look to him as its head.

The writer has a good word to say regarding the Gurukul academy. He says that it is 'calculated to produce healthy, clean living, disciplined, patriotic and enthusiastic exponents and missionaries of Aryism. But he doubts if it will ever produce open-minded, loyal, practical and useful citizens of the British Empire. This is an observation which will certainly wound the susceptibilities of those working for the institution with a devotion intensely religious in character.

The concluding paragraph will be read with interest:—

The Samaj is a curious and a complex phenomenon and the problems which it raises are endless. Its real value to every-day India lies in its social reforms and these too, are at the moment its real strength; but as they are daily finding a wider acceptance among the community at large it would seem that as the lesson works the individual appeal of the Samaj must weaken. Orthodox Hinduism is moreover mustering its forces to resist the attack and throwing up a very fair defence in a less trenchant but more generally acceptable form of its religious and social practices. Christianity also is making increasing headway, at least in that lower stratum of the community to which Aryism is beginning to devote attention. And the purely nationalist appeal has other and more strident voices. The future of Aryism is full of interest. Will the Samaj eventually be swallowed by Hinduism, like so many previous attempts at reform before it, or will it succeed in freeing itself of its limitations and in welding the incoherent units of Hinduism—for better or worse—into a true Association of Aryas? Who can say?

SWAMI DAYANAND SARASWATI.

A Sketch of His Life and Teachings.

Price Rs. Four.

G. A. Nataran & Co., Sunkuram Chetty Street, Madras.

The Origin and Influence of Buddhism.

The facts of Buddhist history have never been accurately ascertained and the difficulties are perhaps greater in the case of Buddhism than in Christianity and Mahomedanism. In his recent article in the *Bulthick Review* for this quarter Mr. Dudley Wright carries a very interesting investigation into the origin and influence of Buddhism. He says that the old traditional story relating to Buddha's birth and his driving of the car may be mere adaptations from the life of Krishna. After all considerations the rational conclusion is that the fundamental principles are precisely as taught by Buddha.

Their simplicity leads support to this view. They do not seem to be capable of any further reduction, and with the statement of them we seem to be landed on the very bedrock. By the fundamental principles are, of course, meant, the Eight-fold Path, the Seras Jewels and the Ten Evils, which are common to both schools of Buddhism and to all the sects. The distinguishing characteristic of Buddhism is the retention of these fundamental principles in spite of all the developments. The various accretions to the foundation are traceable historically, but the foundation remains throughout clearly visible after a long lapse of time. This fact also distinguishes Buddhism from Christianity. The warfare between the many and varied creeds of Christendom rests not so much upon the additions that have been made as upon the basic facts, and there is no common ground of agreement even as to the person and nature of the founder of the faith.

Buddhism began to spread more rapidly only after the third Council, held about 220 B. C. Wherever it went it incorporated with it much of the existing mythology and belief.

Certainly it will at once be admitted that the Buddha's motives were higher than the ambition of forming a sect or the mere desire of supplanting the already acknowledged teachers. We have many instances in history where men have been led on by such motives until they have lost all control and command over themselves, and have become intoxicated and insane with the temporary glory and fame that enervated them. There is no evidence that Gautama claimed to teach a new religion, but rather that he had divined deep down and found the truth underlying the old. The longer and more thoroughly Buddhism is studied the more there is found yet to learn.

One feature of Buddhism is that it seems to have sufficed not only for one period but for all time since its promulgation.

It seems to have been the ultimate of human thought and aspiration, for no religion or philosophy since evolved or propounded has surpassed it either in simplicity or grandeur, and the grandeur of Buddhism lies in its simplicity. If the various religions that have sprung up since the days of the Buddha are examined and the essential doctrines noted—those doctrines which have enabled them to live—it will be found that the basic principles are to be found in Buddhism. The modern liberal movement contains nothing fundamentally that is unknown to Buddhism. Its main feature is universal brotherhood, but this is one of the principal tenets of Buddhism. It is taught by many religions, but the main difference is that in Buddhism the principle is put into practice, and in the other religions it is merely admired. The New Thought, Higher Thought, Mental Power and other movements rise in these days and make modifications of but not improvements on certain teachings contained in the Buddhist scriptures. What is the Unity Movement, the desire to so rise and progress until the individual can declare himself to be "at one with the Infinite" but the Buddhist aspiration to Nibbana?

We sometimes hear the expression "the development of Buddhism," but such feature is non-existent. There is the development of the individual to Buddhism. The principles of Buddhism are no more and no less than when the Buddha propagated them, but, although they have remained stationary, they have proved the factors of progression in every individual who has adopted them as a guide in life, "precepts older and not less noble than the precepts of Christianity," as Max Muller declared them to be.

A Modern Mystic.

In the *Quarterly Review* Mr. S. G. Dunn pays unstinted praise to Rabinranath Tagore, whose volume of verse "Gitanjali" or "Song-offering," is making friends for the Bengali poet in all lands. Mr. Dunn says:—

It is indeed a memorable achievement for one whose native language is Bengali to attain, as the author has attained, an English style which combines at once the feminine grace of poetry with the virile power of prose. For some generations an education in English literature has been given to the natives of India. But those who are discouraged by the poor results, as they appear to them, of our English education in India may take some comfort from this book; and those who have trusted that, from the contact of the East and West in matters intellectual, some new thing of worth and beauty would arise, may see here some justification of their hope. . . .

The Spirit of Modern Germany.

Prof. Karl Lamprecht writes in the current issue of the *Hindustan Review* a very interesting paper on the Spirit of Modern Germany. The constitutional machinery of Germany he says is monarchical and conservative, but the soul of the nation is essentially democratic and progressive.

German humanism is based on congenial idealism. While the French idealistic conception is rather of an æsthetic and artistic nature the German is essentially philosophic and intellectual.

This intellectual turn was given by about 1800 when Goethe and Schiller, Kant, Schelling, Hegel, Mozart and Beethoven vied with one another in their flood of edification. Says the writer:—

The world is not yet far enough advanced in civilisation to cease to look upon military power as the test of national strength. Did the Japanese win full recognition and equal authority in the circle of nations by their advanced and popular civilisation? No, but the display of military strength in the Russo-Japanese war gave it to them at a single stroke, just as though it were still the age of ordeal by battle. So also the year 1870, if not the war of 1866, first procured for the Germans that outward respect of the masses—and nations are also masses—which is, after all, necessary for the development of a great civilisation. More than that, for a period of several decades after 1870 the leadership among European nations, and partly even beyond these, was secured without effort, as it were, by the nation under the guidance of a highly-gifted statesman. At the same time, beneath the ægis of this position, the development of a life of industrial enterprise occurred, the very existence of which is impossible without industrial expansion.

This was the position in the closing decade of the previous century when the four other powers were slowly coming up to take the lead.

At the present day people have grown familiar with the altered position of affairs. Economic and political ambitions have become normal, and these march more and more parallel with ambitions in the sphere of civilisation, which in many respects are safer while they justify higher hopes. Amid this new combination a very modern German "universalism" is springing up just now, which looks at the world in general from the point of view of division of labour, and only claims for itself what naturally falls to its share.

It is a development with the quiet and powerful course of which foreign nations should certainly be content. It is at the same time also a favourable development for the German nation, for as it develops there will ripen the precious fruit of a clear, self-confident and honourable consciousness of its own strength, as well as of its proper position in the circle of the sister nations of the earth."

Religious Education in India.

Professor Homersham Cox, M.A. writes in the current issue of the *Modern Review* a vigorous plea for secular education. He denounces the need for religious education in Schools and Colleges:—

It is possible to admit the value of a religion for men in a certain stage of intellectual development, without holding it to be absolute truth for all time. In fact, the conception of a sacred book completely free from error belongs to the prescientific stage of thought. As M. Loisy says:

"This idea, a legacy of the primitive—one may say the mythological—age of humanity condemns orthodox expositors to an impossible task. What has not been imagined to reconcile the story of the creation of the world in six days, with the data of geology and the conclusions of modern science; to demonstrate the historicity of the universal deluge; to explain the plagues of Egypt; to solve the contradictions that are met with in the biblical narratives? In this way, the Bible itself has been injured and the objections and mockery of unbelievers have been excited."

The absurdity becomes greater when old legends and modern science are taught in the same institution. If I am not mistaken, it is intended to teach biology and geology as well as theology in the Mahomedan University. In one class-room geology will be taught, in another the creation of the world in six days; in one the descent of man according to Darwin, in another, that Adam and Hawwa were the ancestors of the whole human race. It would be better to be purely theological at El Alzhar or purely scientific as at a modern European University.

If people suppose that they can make their sons think just as they themselves do, they are entirely mistaken. Religious Education, says Prof. Cox, has not prevented the decay of Christianity in Europe. Though religion is taught at school in early life the modern spirit is sure to influence the student. The decay of the old religious doctrine is merely a part of the scientific movement of modern times. Science and uncritical credulity, says the writer, are incompatible:—

It is sometimes said that the Indian is "essentially religious," and it is perhaps true, that in general, he has at the present time, a greater fondness for *puja* and a greater respect for old books. The qualifications are necessary. If we were to compare the Indian with the European of the middle ages we should probably not find him more religious. Even now, it is doubtful whether he is more religious than a Cornish miner or a Tyrolean peasant. The religious nature is not a permanent racial characteristic. It varies in the same race at different times of history and amid different external circumstances. For that matter not one of the alleged mental and moral qualities of the various races of man

has been scientifically demonstrated. They are the mere loose generalisations of literary men.

Prof. Cox is disposed to believe that there is already too much of religion in India and that the things we are really deficient in are self-reliance and patriotism. These are the qualities that education should try to develop. The Prof. concludes:—

If only Indians generally could agree that the service of mao is more important than foolish legends and empty metaphysical speculations, there would be no question of Hindu and Mahomedan coexistencies. To serve as far as in our power lies, first, our city, then our country, then the whole human race; to refuse to recognize any distinctions of race and caste; to think ourselves neither higher than the lowest, nor lower than the highest; these are the lessons we should endeavour to teach. The active service of our fellow-men is better than any piety. An Indian university should train its students to become real men, not men with the minds of pious old women, and above all to become honourable men who love their country, not Tartuffes who parade their "spirituality" and their "essentially religious nature."

If however it be said that at the present time an Indian university is impossible without religion as a bait to attract subscribers, then at least let the religion be kept for those students who like it and not forced on others.

The Unrest in India.

The New Year Number of the *Sanj Vartaman* is a copiously illustrated volume and contains very many articles of great interest from well known writers both English and Indian. Sir George Birdwood writes an interesting paper entitled the "Unrest in India" which gives a brief sketch of the situation in India viewed with the critical acumen of a detached but intelligent Englishman. The ultimate cause, says he, within the limits of a long settled, well governed and wealthy country, of all honest and earnest political discontent, is to be found in the fact that the human kind reproduces itself beyond the means of its maintenance.

Now, although the "exciting causes" of "the Unrest in India" are many, and lie on the surface; and its "predisposing causes" are not far to find; the originating cause of it, the *causa causans* of medical writers, is nothing other than the physiological fact that the population of an old, and peaceful and prosperous country, invariably tends to outrun the supplies for its sustenance; a fact which, although well-known to medical men and

naturalists generally, is for the most part, ignored, and through sheer ignorance, by politicians and philanthropists, and socialists, who seem to concern themselves only with "the trappings and aunts" of human woe; that is with the patent symptoms of a disease, and not with its obscure, and, so to say, secret, primordial cause.

Among the existing causes is the presence of an ever-increasing number of Europeans of no education and strong prejudices who seek a living in India outside the Government services.

And again of educated English people both within the Government Services and without them, who, however, knowing nothing of the profound spiritual culture of the Hindus, and the Muslims, are over-zealous to impose our European system of Education on them, which, although excellent for instruction, is deficient as a means of mental discipline, and altogether defective in its appliances for the promotion of culture: and seek moreover to impose it on their Indian proteges and friends, not as a superadded accomplishment, but in substitution of their own tradition—(in the case of the Hindus, immemorial)—and (idiosyncratic literature, arts, and religions: in other words, to the destruction of the souls of the Hindus and Muslims of India.

Of the "predisposing causes of this unrest the most effective is the higher education" organised directly by the Government of India, an education which unfits a vast number of them for duly remunerative employment in India:—

While our colonists make it hopeless for them to seek employment in the neighbouring and still inadequately populated Commonwealth of Australia and Union of South Africa. Again the terrible effect of our godless system of public Education in India on the Hindus, in destroying their Faith in their own religion, without substituting any other in its place, has served seriously to alienate from us the loyalty of the Brahmans; to secure which should be the first, and the abiding solicitude of every Englishman in India.

Sir George Birdwood confesses that the unrest is bound to increase and lead to horrid results if the malevolent closing of South Africa and Australia to the free immigration of Hindus and Muslims from India continues for another 50 or 60 years.

But the welfare of India in the immediate future indeed depends, primarily on the Government of India, and secondarily on the head of every family in India, seeking, and strenuously, to keep a level balance between the population of the country, and the food for their livelihood; and as the Government of every civilized country in the Old World has, *mutatis mutandis*, the same problem before it, we need not despair of its solution in India, the most scientifically governed country in the world, not excepting Germany.

The Police of India.

"Viator" deals with "*Indian Police Reform*" in the current issue of the *Asiatic Quarterly Review*. He says:—

In India there is no mutual confidence between the police and the public. The public—rightly or wrongly—never ceases to complain against police tyranny, and the relations between the parties are like those of two hostile camps.

The police force is regarded as corrupt, inefficient, and tyrannical; and the writer endeavours to show how far this opinion is correct or otherwise.

It must always be remembered that the conditions for getting evidence are very difficult in India. The inhabitants of a village will often absolutely refuse to give information or evidence, and will send anyone connected with the crime away so as to prevent his giving evidence. If a crime is committed attempts are made by individuals to bribe the police to fix the crime on their personal enemies, and on refusal on the part of the police send false accusations to the magistrate against the police officer. In Bengal of late years it has been found practically impossible to get a rich offender convicted. Either the police inquiry elicits nothing, or, if sufficient evidence is forthcoming, the witnesses are threatened into silence.

With these difficulties of getting evidence is combined the fact that the method of judging the efficiency of the police depends on the ratio of convictions both as to cases and persons, and it is not to be wondered at that an ambitious policeman at times employs illegitimate methods to obtain evidence. However, things have greatly improved. Says the writer:—

Thousands of cases are dealt with monthly in each province in India, and the cases where police misconduct is proved or suspected bear an infinitesimal ratio to the total number of cases dealt with.

During the last thirty years there has been a vast improvement in the tone of the police force. Actual physical torture or violence is seldom resorted to, though fifty or sixty years ago it was frequently practised in order to extort confessions.

A Moslem Mission to England.

The sudden departure to England of Mr. Syed Wazir Hasan, Honorary Secretary, All-India Moslem League and Mr. Mohamed Ali, the editor of the *Comrade* has surprised several people. Both are well-known to the country and need no fresh introduction. The object of their mission is best expressed in their own words to an Associated Press interviewer:—

"Events of great moment and of a far-reaching character, vitally affecting the Mussalmans, have been taking place in rapid succession during the last two or three years both in India and abroad, and it appears to our friends, as it appears to ourselves also, that a right understanding of the Moslem point of view is absolutely necessary in the interests of Government no less than in the interests of Mussalmans themselves. Our friends here, therefore, advised us, and we agree with them, that at the present juncture, it is necessary for us to go to England for the purpose of explaining the Indian Moslems' point of view and the salient features of the true Moslem situation in India and abroad to His Majesty's Ministers, Members of Parliament and other influential men in Great Britain as well as the British nation at large through important organs of the press and by other suitable means and to convince them of the essential loyalty of the Moslem community to His Majesty's person and throne and of the justice of Moslem claims."

The writer of the article under the above head in the recent issue of the *Comrade* says that never has the prestige of Islam been so low as during the last two or three years. The daring Italian brigandage upon Tripoli, the bloody French campaigns in Morocco, and the savage war of extermination in the Balkan peninsula are all events of utmost importance affecting the Moslem community. Again the *Cannypore Mosque* tragedy has sent a thrill of horror and indignation into Moslem hearts. There is also the question of the liberty of the Press recently brought to the front in the case of Mr. Mohamed Ali himself:—

But the object of our journey is by no means sectarian or exclusively communal. We firmly believe that the progress and well-being of the Mussalmans are bound up with the progress and well-being of the country in which they live. The present carries in its womb the hopes and fears common to every community in India, and we shall be failing in our duty not only as Indians but as Mussalmans also if we do not strive during our sojourn in England to convert our fears into hopes and to materialize the hopes which we share with all our fellow-countrymen. The Honble Mr. Cokhale also in England at the present moment and we hope to secure his sympathy and co-operation.

QUESTIONS OF IMPORTANCE.

The Moslem League and the British Government.

The following correspondence has been forwarded to the press for publication:—

41, Sloane Street, S. W.

28th July, 1913.

To the Under-Secretary of State, Foreign Office.

Sir, I beg respectfully and earnestly to draw the attention of the Right Hon. the Secretary of State to the painful effect which the fresh outburst in England of hostile denunciations and demands for coercive measures against Turkey is likely to produce on Mussalman opinion and feeling in India and other British possessions. Sir Edward Grey is aware of the fundamental principle on which the work of the Moslem Leagues both here and in India is based viz., that the best interests of the Mussalmans of India are bound up with the maintenance of British supremacy in Asia. And in that conviction the London League has consistently and loyally striven to bring about a solidarity between Englishmen and Indian Mussalmans as fellow-subjects and fellow-citizens of the Empire.

The Committee has viewed with relief the gradual subsidence of the indignation that had been aroused in India during the last war by indiscreet pronouncements and excessive partisanship in this country. They had trusted that at this stage when Turkey, taking advantage of the situation created by Bulgaria, is endeavouring to place herself in a fairly defensible position, a dignified reserve would be observed by the public men and press of England, who would leave to the Government the task of choosing the wisest course in the best interests of the Empire. They are grieved, however, to see a renewal of the ill-advised and provocative language and urging for

hostile action against Turkey that did so much harm last year.

The Committee do not presume to offer any opinion or advice on the policy of His Majesty's Government. But they feel it only right and proper to place before the Secretary of State the Mussalman point of view. Dealing with the subject of Mussalman sympathy with Turkey, His Highness the Aga Khan, the President of the Central League, in a recent speech pointed out the great part religion plays among the vast masses of the East. It would hardly be possible, the Committee conceive, for any Government to eliminate from consideration the feelings and opinions of large masses of His Majesty's subjects entitled equally with any other class to be heard on public questions.

The Mussalmans of India think that the present efforts of Turkey to obtain a rectification of a *strategically indefensible frontier with the possession of a city hallowed to her by all the traditions of religion and history and vital to her existence as an independent State*, do not affect British interests or British dominancy in any part of the world; they see all the Balkan States warring with each other, regardless of treaties and engagements; they see the Balkan soldiery committing *barbaric and slaughter on all sides*; they see Roumania with absolutely no grievance against Bulgaria invading and appropriating her territories without any protest from the Powers; they see the Treaty of London thrown aside by the Balkan States themselves; and they ask why should a Moslem State alone be held down to Treaty, still unratified, to which its consent was obtained by pressure when all the conditions which led to its giving that consent have disappeared; Turkey, they believe, only seeks to render her position defensible in order to hold Constantinople for the peace of Europe; and they wonder why their own Government, in whose sense of justice they have always placed the greatest reliance, should

become a part to the coercion of a Moslem nation to abandon the opportunity of obtaining in the Balkan chaos, conditions of tolerable existence and some guarantee against future invasions and sudden attacks to oust them from the little strip of territory left to Turkey in Europe. Whether the Mussalmans of India are right or wrong in the view I have ventured to lay before the Secretary of State, the Committee feel they have discharged the duty that lay on them at this crisis; and they imagine the British public will not be surprised if any hostile action against a country in whose existence and welfare the Mussalmans of India take the keenest interest, gives rise to bitter resentment.

I have the honour to be Sir,
Your most obedient servant,
(Sd.) C. A. LATIF,
Vice-President.

The London All-India Moslem League.

(Copy of a letter from the Foreign Office.)

6th August 1913.

Sir,—I am directed by Secretary Sir E. Grey to acknowledge the receipt of your letter of the 28th ultimo calling attention to the unfortunate effect which recent utterances in this country, hostile to Turkey, may produce in Mussalman circles in India.

I am to state in reply that your letter will receive careful attention, and that the considerations put forward in it are already present to the mind of His Majesty's Government.

I am, Sir,
Your most obedient humble servant,
(Sd.) LOUIS MALLET,

The Vice-President,
All-India Moslem League,
41, Sloane Street, S.W.

(Copy of a letter from the India Office.)

7th August 1913.

Sir,—I am directed by the Secretary of State for India to acknowledge the receipt of your letter of the 28th July on the subject of the war in the Balkan Peninsula.

The Marquess of Crewe finds no fault with the representation which your Committee have made, but he cannot undertake to discuss with them the view they take of the recent action of the Ottoman Government or the ultimate consequences of that action. His Majesty's Government, while fully sympathising with the religious sensibility and apprehensions of the Mussalmans of India, cannot regulate its policy in Europe by such considerations alone, and Lord Crewe believes he is right in not attributing to your Committee a claim that it should so act.

But His Majesty's Government recognises and has always recognised that the sympathies of Indian Moslems are naturally drawn towards their co-religionists elsewhere in matters touching their common faith. The Government will always make it one among the objects of its policy to protect such legitimate religious feelings from wanton attack.

I am, Sir,
Your obedient servant,
(Sd.) T. W. HOLDERNESS,
C. A. Latif, Esq.

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UTTERANCES OF THE DAY.

The Aga Khan on Moslem Ideals.

[The following is a verbatim report of the speech delivered by H. H. the Aga Khan at the fifth annual general meeting of the London All India Moslem League on July 14 :—]

The report presented to-day justly points out that the young Moslems who come here from India in a steadily-increasing stream will help to form the life of India of the near future. From the point of view of influencing and guiding these young men, the work of such an organisation as this is of very great importance. I doubt whether public opinion here has any conception of the profound significance of the presence in London and in provincial educational centres of so many young men from India. It may be asked what are 300 or 400 young Moslems in comparison with 70 millions of Indian Mussalmans, or 1,600 or 1,700 Indians of various communities in comparison with the 315 millions of Hindustan. The answer is that they are like so many stones thrown into the middle of the placid pool or river each making concentric rings until the brink on either side is reached. Twenty years ago not only the mass of the people but men of standing of what is termed "the old schools" looked askance at new-fangled ideas brought by the "European returned" young men. But now they listen with almost greedy eagerness to any message brought from the West, and ready to accept in an uncritical spirit the views of their young countrymen who have sojourned here. The day when the educated classes could be spoken of as a "microscopic minority" has passed away; education is already diffused among the middle classes, and with the active encouragement and effort of Lord Hardinge's Government is filtering down to the people at large. The young men sojourning

here are the leaders and fathers of the future; though they are to be numbered only by hundreds they represent the hundreds of thousands of men of varying degrees of English education in India seeking to come more and more into touch with European thought and ideals; and, beyond these hundreds of thousands, the millions who are learning to read newspapers and to interest themselves in the world outside their villages. The ideas and messages our youths take back with them from Europe are eagerly listened to, and it is of the greatest importance to India and the Empire that they should here imbibe right ideas and learn the right way of interpreting them. This consideration cannot be lost sight of in estimating the work of the London League, as the report points out and it is upon this ground that I use the opportunity your committee has kindly provided me to pass over mere current details and address myself to problems which go to the very roots of our national life.

TRIBULATIONS OF TURKEY.

When I say that the work of guiding aright the future leaders of Indian Moslem thought is one of Imperial importance, I do not confine that word to India alone. The recent Turkish war has demonstrated to the world the inherent solidarity of those who profess and call themselves Muslims. Wherever they may be, Mahomedans have a fellow-feeling and an interest in each other's welfare is inadequately realised in Europe where the strong religious sanctions of Islamic unity are not properly understood. In India in the last year or two the tribulations of Turkey and of Persia have absorbed the thought of the Moslem people to the practical exclusion of their own immediate affairs and those of India generally. The currents of feeling were very strong, and for a time our people were in danger of losing sight of certain fundamental considerations which they ordinarily hold with tenacity.

Whatever may have been the case in the past when affairs in Macedonia created irritation between England and Turkey, it is clear to thoughtful Indian Muslims that British and Turkish interests are closely identified. They feel that it is a matter of great moment to this country that Turkey should continue to hold sway as an independent power in Asia, and also that Persia should retain whatever remains of her integrity. Obviously the break-up of Ottoman dominion in Asia would expose the Western route to India to attack by other European powers. Mutual good-will and good understanding between England and Turkey will afford the best possible safeguard against any partition of her Asiatic dominions. I have reason to believe that in view of all that has happened in recent years, Turkey is not merely willing but anxious to come more fully within the orbit of British influence. Whatever weight the Indian Moslems may possess in the Islamic world should be used for bringing Turkey and other Mahomedan countries into an attitude of genuine trust in Great Britain. They will thus be doing good service not only to the British Empire but also to their co-religionists in other countries; they will help to fulfil the destiny which has ordained that the welfare of England and of the Islamic world should be closely inter-related, and that if one is weakened the other is weakened also.

THE BULWARK OF ISLAM.

Though appearances may sometimes be unpropitious, the British Empire, as was lately observed by the *Times*, is and must be the bulwark of Islam. There are over 100,000,000 Muslims in the British Empire, a total compared with which that of any other Power of Western Europe is small. Whatever is left of independent Mussalman States, in these circumstances they must either more or less gravitate under British influence or lose their position. Needless to say this

aggregation of Moslems under the British Empire gives her a great moral asset in the beneficent and mighty part she plays in the world's affairs. At the same time it imposes great responsibilities upon the Indian Muslims, since they have a high destiny to fulfil in their capacity as by far the largest and most important section of the Mahomedan subjects of the Crown. The more steadfast and strong their loyalty is to the British Empire, the more influential they will naturally be in promoting that harmony of interests of which I have spoken and also in the moulding of British policy.

But these international considerations, though vital, should not lead to any neglect of the duties close at hand. In my judgment the Indian Moslems should in domestic affairs largely concentrate their efforts upon two great aims. The first of these should be to alter the position of affairs under which they are justly described in the recent Government pronouncement of Moslem education as "educationally backward." They cannot hope to play their part adequately and satisfactorily in the great developments of Indian life now in progress unless their educational equipment is equal to that of other communities. The second great aim should be to help in uplifting and reclaiming the depressed classes. The splendid example which has been set in this respect by Christian missions, and in more recent years by Hindu agencies, have not been responded to by our people. The Mussalmans are doing absolutely nothing to contribute to this essential element in the building up of Indian nationhood. It is high time that they set themselves to work both to elevate the depressed classes and to bring enlightenment and the advantages of cultured civilization to the wild tribes of the jungle and the hills.

MOSLEM LEAGUE PLATFORM.

Having spoken of Indian nationhood, I may here refer to the adoption by the Committee of

the Central League last winter of the ideal of self-government under the British Crown. That ideal, whether on Colonial lines as has been suggested by so many of our compatriots, or in some form "suitable to India," the conditions of which we do not at present conceive and therefore do not attempt to define, must commend itself to thoughtful opinion, if it means, as I take it to mean, an ideal involving many decades of effort towards self-improvement, towards social reform, towards educational diffusion, and towards complete amity between various communities. Given personal and national self-sacrifice for generations to come, some form of self-government worthy of the British Empire and worthy of the people of India will be evolved, and Indians will have won a proud place for their nation in the world under the British Throne. But if it means a mere hasty impulse to jump at the apple when only the blossoming stage is over, then the day that witnessed the formulation of the ideal will be a very unfortunate one in our countries' annals. We have a long way to travel before the distant goal can be reached, and the voice of wisdom calls us to proceed step by step. The fact that the Central Committee confined itself to favouring some system "suitable to India" shows that at present it is difficult even to define the plan which may be evolved as Indian life develops and expands. Such development, I need hardly say, must be social, material and moral as well as political if a goal worthy of the self-sacrifice involved and of India's place in the Empire is to be reached. We have the extraordinary example of the progress of Japan within living memory to show us that we cannot truly advance upon one side of our national life unless other sides are simultaneously developed. And the motive force must be religious, because for nothing else will vast masses of the East toil on for generations along the path of self denial.

MUSALMAN'S OPPORTUNITY.

An element in the new national self-conscious-

ness must be the mutual good-will and understanding of the different races of India. Unfortunately, as the Report observes, there are parts of the country where the relations of Hindus and Moslems are unsatisfactory. It is eminently desirable that in the provinces and districts where good-will and right-feeling exist, missionaries should go forth to the less fortunate parts of the country in the effort to bring about good understanding. The Mussalmans have a great opportunity if they will only realise how far they can go in evoking and strengthening Hindu good-will by voluntarily abandoning the public slaughter of cows for sacrifice. The question, as you are aware, is largely an economic one, and much could be done to solve it by committees of Mussalmans and rich Hindus organising subscriptions for the purchase of other animals to be sacrificed in substitution of kine. Good work could also be done by local committees for bringing Hindus and Mussalmans together in social intercourse. It is true that there are difficulties of caste in the way of taking food together, but no such obstacle stands in the way of games and sports. Years ago in Bombay, Lord Harris revealed to us how much can be done on the cricket field to create good feeling between different races. Play is instinctive in young life in India as elsewhere; I believe that with due organisation there can be spread among our youths everywhere the camaraderie of the playing-ground and that social knowledge and good-will is to be attained in India largely along the lines of the physical culture of our young people—a culture eminently desirable also for the direct benefits it will confer upon coming generations.

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INDIANS OUTSIDE INDIA.

Indian Coolies in British Guiana.

Mr. W. H. Clark replying to Mr. Banerji's question *re* Collision between the Police and Indian coolies at a sugar plantation in British Guiana said :—

"(1) The answer to the first part of the question is in the affirmative. As regards the second part, the facts are, I regret to say, substantially as stated, the number of coolies killed being fifteen. I should add however that when the Police attempted to execute the warrants against the five men they were opposed by a large mob armed with cutlasses and other weapons. The order to fire was not given until the Blot Act had been read and one of the Police had been killed and two others injured by the mob, the situation of the rest of the Police being one of considerable danger. The Maxim gun was not used. A report of the Judicial enquiry made under the order of the Government of British Guiana is laid on the table.

It will be seen from the report that the immediate cause of the outbreak was an endeavour on the part of the Police to execute warrants against the five coolies charged with intimidation. It also appears, however, that the contributory cause of the ill-feeling which culminated in the outbreak was, that it was proposed to transfer five men from one plantation to another and that the transfer was to be effected according to what is stated to be the usual practice with the assistance of the Police. The Secretary of State for the Colonies has called the attention of the Government of British Guiana to the objections to the employment of the Police in effecting the transfer of labourers except in cases where resistance is expected. He has also pointed out the desirability of issuing instructions that a

reasonable notice of transfer should be given to immigrants, that the cause of transfer should be stated if the immigrant concerned asks for it, and that the sanction of the Government should be obtained before either of these requirements is dispensed with. The Government of India have expressed their satisfaction at the action taken by the Secretary of State, and have asked to be informed what steps are being taken by the Government of British Guiana to give effect to his suggestions.

(3) It appears to the Government of India on the information at present before them that the unrest on the estate which culminated in this regrettable incident was due in a large measure to unintelligent handling of the coolies and should have been preventable. In these circumstances, they are endeavouring to secure that adequate compensation should be paid to the families of the persons killed in the riot.

Natal Indian Congress Protest.

At a meeting held under the auspices of the Natal Indian Congress on the 9th instant, a resolution was passed protesting against the harsh working of the Immigrants Regulation Act of 1913 and asserting that it was contrary to Government's promises, as over 50 per cent of the Indians, who were already domiciled had been declared prohibited immigrants under the Act, while those with domicile certificates who could have entered without difficulty under the old Act were now put to unnecessary delay and trouble by the expense of finding £86 deposit for prohibited immigrants to come ashore.

The resolution declared that the measure acted oppressively on several who were rightfully domiciled in South Africa but were compelled to return to India because they did not possess this sum. The resolution appealed to the Imperial and Indian Governments to advise the Crown to veto the measure within a year of its promulgation.

The Case of the Indians in South Africa.

The situation created by the passing of the South African Immigration Act has provoked numerous meetings of protest all over India. Notable among these were the public meetings of Madras and Bombay convened for the purpose of memorialising to the Government of India on the iniquities of the recent legislation.

On the 30th of August a largely attended public meeting of the citizens of Madras was held in the Victoria Public Hall under the auspices of the *Mahajana Sabha*, Mr. V. P. Madhava Rao, the ex-Dewan of Mysore who presided on the occasion after briefly reviewing the situation in India concluded his brilliant address with the following reference to the question :

I would not take up the time of the Meeting with my remarks on it, but leave it to be discussed by my friend Mr. G. A. Natesan, who has made a special study of the question and has already done much to help our brethren in South Africa. Regarding the third question, it will be a calamity if the control of Parliament over Indian affairs and the close supervision over the work of the bureaucracy here is in any way relaxed. Do what we may, the country will continue to be governed for many years to come on the present bureaucratic lines, and if the spirit of British rule is to be maintained the current must be constantly kept up from the Power House in England, whether the agency is British or Indian.

The Hon. Mr. V. S. Srinivasa Sastry then moved the following Resolution :—

(a) That this meeting of the citizens of Madras expresses its emphatic protest against the recent enactment of the South African Immigration Regulation Act, which has ignored the pledges given by the Union Government to *British Indian Leaders*, as a result of the provisional settlement, and places on record its keen regret that far from strongly urging the rightful claims of the Indian community, the Imperial authorities should have approved of it as a 'fair settlement of the problem,' thereby making the position of our fellow-countrymen in South Africa absolutely intolerable. (b) That this meeting urges on the Government of India and the Imperial authorities the immediate necessity of urging on the Union Government the need of modifying the said law forthwith, more particularly in the following respects:—(1) The removal of that racial bar which still exists in the Orange River Colony. (2) The grant of full rights of appeal to the Supreme Court in all matters affecting the status and rights of Indians. (3) The restoration of the unconditional right of South African-born Indians to enter the Cape Province. (4) The re-

moval of the unjustifiable restrictions imposed on the marriage rights of Indians by the Searle judgment. (c) That this meeting regrets that the South African Government should have broken the definite pledge given to repeal the £3 poll-tax in Natal. (d) That this meeting urges on the Government of India the necessity of adopting immediate retaliatory measures, should the present negotiatives fail to render justice to our fellow-countrymen.

In so doing, he said that they heard of negotiations being afoot and he was glad to announce that both Messrs. Gokhale and Polak were sanguine of its leading to happy results. It was, therefore, not necessary to make any speeches of a bitter character on this question at the present moment.

Mr. G. A. Natesan, in seconding the motion exhorted all interested in the matter to read the Report of the debate in the House of Lords on the question, in which Lords Amphill, Sydenham and Curzon pointed out that even the latest Bill that was passed through the Union Parliament perpetuated the racial difference. After a promise had been made that the racial bar would be abolished, a deliberate attempt was made by the Union Parliament to reintroduce it into the Act. It has been said by more than one responsible statesman that the Imperial Government find it difficult to interfere with the administration of a Self-governing Colony and though sympathising as it does with the Indians, it had yet to stand helpless in the affair.

"This," said Mr. Natesan, "is a confession of imperial impotence. The part which the Imperial Government had been playing in the matter of the South African Indians was one which did not reflect credit on British statesmanship, or upon the love and affection which they had been lavishing on the people, even when they did not want it. He found from a private letter received from Mr. Polak, that there was a chance of the disputes being satisfactorily settled. It was also stated that it was possible that the negotiations might fail. In that contingency they were all bound in honour to stand up and fight on behalf of their people, who had suffered great hardships and privations in South Africa."

A similar Resolution was adopted in the Bombay Meeting held under the auspices of the Bombay Presidency Association on the 6th instant. Sir P. M. Mehta in his opening address said that it was

a question that hurt the feelings and susceptibilities of all communities in India.

Their hearts had been stirred to the very depths by the treatment accorded to the Indians in South Africa for so many years. Instead of arriving at a practical solution, they were as far away from it as ever. He maintained that it was no justification for any part of the British Empire to deny the rights of citizenship and accord unequal treatment to Indians in an Empire where all subjects were thought equal. In violation of the action of the Union Government, it was stated that the Imperial Government could not interfere with the action of self-governing Colonies. Sir Pherozshah here reminded them of the fact that when the Ordinances for the formation of the South African Government by His Majesty's Ministers were issued, it contained an explicit clause that the new Legislature would not interfere with the status of coloured races. That clause, the speaker said, had somehow evaporated. In conclusion, he vehemently denounced the present attitude of following the policy of open door in Asia and closed doors in other parts.

The Resolution was moved by Sir Balachandra Krishna, who traced the dispute from the Boer War and gave a succinct account of the tyrannies inflicted on the Indian Immigrants of South Africa.

Indian Emigration.

The following Resolution has been issued in the Home Department of the Government of India:—

It has come to the notice of the Government of India that some misapprehension exists with regard to the intention of the orders governing the grant of certificates of identity to Indian students and others contained in the Resolutions of the Home Department Nos. 2831-2842, dated the 8th December, 1899, Nos. 451-492, dated the 15th November, 1901, and Nos. 609-620, dated the 8th June, 1910. The orders contained in those Resolutions were intended to apply to Indians of some status proceeding to Europe, the United States of America or Japan for the purposes of study, for pleasure or on business, and not to persons desirous of emigrating to those or other countries in search of manual employment, even though sufficiently well-to-do to be able to pay their own fares. The latter class of persons, instead of receiving the encouragement and assist-

ance which may be implied by the issue to them of certificates of identity, should be warned of the attendant risk and strongly advised not to emigrate unless they have reliable information that remunerative work will be found for them in the country to which they are destined. Local Government and Administrations are requested to give wide publicity to the tenor of these orders.

Indians in Canada.

At the last meeting of the Viceroyal Council in reply to a question by the Hon. Babu Surendranath, Mr. Clark in the course of his answers re grievances of the Indian residents in Canada said:—"The Government of India have no very recent information as to the number of Indians in Canada but it is understood to be about 2,500. They are unaware how many of these are Sikhs. The effect of the order is as stated, but the Government of India have on more than one occasion recently represented to the Secretary of State the importance they attach to a concession being made by the Canadian Government in favour of the wives and minor children of the Indians resident in Canada and the withdrawal in their case of the restriction imposed by the requirement of continuous journey on through ticket. Intimation has since been received that the Secretary of State for the Colonies is in communication with the Dominion Government as to the possibility of facilitating the entry of the wives and children of Indians who have acquired Canadian domicile. As I have already explained, the order in Council applies to all immigrants and not only to Indians. There is, however, direct communication between Japan and China and Canada. The entry of Japanese labourers is limited to a fixed number in any one year. Chinese immigrants are required to pay a poll-tax of 500 dollars."

FEUDATORY INDIA.

The Yuvaraja of Mysore.

The Yuvaraja of Mysore who is now touring in Great Britain arrived on the 20th of last month at Glasgow where he was magnificently entertained. His Highness and his *suite* were entertained at a dinner by the Magistrates in City Chambers when the Chairman in proposing the "Yuvaraja of Mysore" said that the intercourse of Glasgow with India was of the most intimate and far-reaching description, and much of the prosperity and development of Glasgow was closely allied to the resources and products of the country of which their distinguished guest was an illustrious representative. He then paid a well merited tribute to the beneficent and loyal house of Mysore as also to the recent progress of the state in irrigation and such other works of public utility.

The Yuvaraja in responding, thanked his hosts for the cordiality of their welcome and after a preliminary remark of acknowledging their kindness, said they met that evening on a common platform of fellow-citizenship of that Empire. He acknowledged with gratitude the compliment paid by Rollo Paxton to the administration carried on in Mysore. They were trying to progress in their own humble way, and what they did was all due to the personal example of the administration of the British in their own country. He did not think there was any level-headed Indian who did not acknowledge that the presence of English people in India was for the benefit of that country. They had their own feelings and desires, and provided they got fair play they might count on them standing on their side just as much as any part of the British Empire. Good understanding, sympathy, and true partnership were the keystones of harmony and cohesion in any community, and meetings of that description had the most salutary effect in achieving such results.

The Late Maharaja of Cooh-Behar.

His Highness the late Maharaja Raj Narayan Bhup Bahadur of Cooh-Behar was born in April 1882. He was the eldest son of the late Maharaja and of the eldest daughter of the great religious reformer Keshab Chandra Sen. After spending two years at the Mayo College he was sent in 1894 to England for his subsequent education. He remained at Eton for three years. He then returned to India, and a year later he went back to England to complete his studies at Oxford where he entered Christ Church. When he came to India later he joined the Cadet Corps and went through the usual course of training. He was present at the Imperial Durbar held at Delhi in 1902 to celebrate the accession of the late King-Emperor. In the same year he obtained an honorary commission in the Westminster Dragoons Imperial Yeomanry. He made a long tour in the course of which he visited China, Japan, Canada and the United States. In order to train him for the administrative duties of his position as ruler he was appointed by his late father as an additional member of the State Council. His Highness had thus exceptional advantages of education and training before succeeding his father in 1911. His Highness was installed on the *gadi* by the Lieutenant-Governor of Bengal who, in a long and eloquent speech, referred to the great progress made by Cooh-Behar under the late Maharaja and exhorted His Highness to follow worthily in the foot-steps of his father. His Highness attended the Delhi Durbar held in 1911.

He was recently on a tour to England and suddenly breathed his last in September 1. His remains were cremated at Golden Green. Being a Brahmo, Judge Sen conducted a short service in English. He leaves no issue and is succeeded by his brother, Kumar Jitendra, who recently married the only daughter of the Gackwar of Baroda.

Gwalior Tiles.

In 1910 the Gwalior Durbar requested a ceramic engineer, Mr. Mazumdar, to examine the clay soils of the State and to conduct experiments in the outturn of tiles. Mr. Mazumdar has submitted his report, from which it appears that the State boasts of several centres where good clay can be procured, and that all the raw materials necessary to the industry are at hand. A capital of less than Rs. 50,000 would, it is stated, be sufficient to start a pottery, the return upon the outlay being estimated at 17 per cent. per annum. Mr. Mazumdar points out that the demand for pottery in India is steadily on the increase, and that it rose from Rs. 29,32,000 in 1904-05 to Rs. 46,40,000 in 1910-11. Whether the industry is ever successfully launched in Gwalior or not, says a contemporary, the Durbar has done well to have the matter investigated.

Irrigation Scheme in Travancore.

We congratulate the Travancore State on the opening of the Ettakkara Channel under the Kodayar irrigation scheme which was performed by the Dewan of Travancore during the early part of this month and the realization of which is due to the wisdom of His Highness the Maharajah. By the Kodayar irrigation project no less than thirty thousand acres of dry land will be converted into wet, which will increase the food products of the country by paddy worth forty lakhs of rupees every year which by itself was half of the present import of paddy and rice. The project by which the Government of Travancore will save remissions alone over half a lakh of rupees per annum, will pay three and a half per cent. interest and is a work on which all interested are to be heartily congratulated. As an irrigation work itself it has been well conceived and carried out and for which both Mr. R. H. Bastow, the Chief, and Mr. H. A. Minchin, the Executive Engineer, well deserve the encomiums which have been passed on them. *I. I. and Power.*

The Maharaja Holkar.

In a recent issue of the *World* there is an interesting article on H. H. the Maharaja Holkar of Indore, now on a visit to England. The writer gives a brief sketch of the previous History of the state and the present progress it has achieved. He then expatiates on the advantage of that unique aristocratic institution—the Mayo College. He proceeds to discuss the evils of enforced widowhood and early marriage and points out the way in which the efforts of native rulers in particular should be directed. After a few such general observations he gives a beautiful pen picture of the present Maharaja. The present ruler of the State is a young prince who stands on the threshold of his career. He has only been invested with ruling powers for a little over eighteen months, and already he has given proof of his intention to make a reputation for himself as a good ruler whose chief care is the welfare of his subjects. Although the Maharaja takes a serious view of life and its responsibilities, he is a good sportsman. An excellent shot and a fearless rider, he is equally good after tiger in the Nerbudda jungle, or at hunting on the plains. As lawn-tennis player he is much above the average, and his game does not lack distinction. He is very fond of music, painting, and the theatre. He is also a great reader and has begun the formation of a library of his own.

"The Maharaja is a handsome man of good height and is extremely graceful in his movement. He carries himself with much dignity, and in fact has a very agreeable personality. His manners are of a courtly type, and they might even be termed a little old-fashioned in this age of haste and bustle. In his political views his first principle is devoted loyalty to the British Crown, and after that his chief care is to do his best in every way for his own people. As one of the leading Princes of India he exercises great influence on public opinion far beyond the boundaries

of his kingdom, and his public conduct sets an example that will be followed by numbers of the more advanced members of the historic race to which he belongs. From every point of view his character exacts respect, and we have no doubt that history will place the name of Tukoji Rao Holkar very high among Indian rulers if he is spared to put in practice all his present good intentions.

Metre Gauge Line for Bikaner.

The *Pioneer* understands that a very satisfactory conference was held at Ajmere on the 29th July to settle terms under which the Bikaner Durbar might construct its proposed metre gauge line through territory owned by the Jaisalmer Durbar. With the assistance of Sir Elliot Colvin, Agent to the Governor-General in Rajputana, a complete agreement was reached on all points. The Maharajas of the two States concerned are to be congratulated on the business-like manner in which they have dealt with the somewhat difficult question, and Sir E. Colvin for his conduct of the friendly conference.

Ladies' Art Exhibition.

Her Highness the Begum of Bhopal has decided to hold an All-India Ladies' Art Exhibition at Bhopal from the 1st to the 10th January next. The Exhibition will be open for gentlemen from the 1st to the 5th, and for *purdah* ladies from the 6th to the 10th. Numerous gold, silver and bronze medals will be awarded for every kind of lace-work, gold and silver embroidery, painting, needle-work and miscellaneous art-work. Full particulars regarding the rules and regulations can be obtained from the Secretary, Princess of Wales's Ladies Club, Bhopal.

The Gaekwar and His Government.

The Gaekwar of Baroda in addressing his Council recently, had some very pertinent remarks to make on the question of representation on legislative bodies: He could not, he said, favour one community or caste, however "high" it might be considered, at the expense of another, however "low." He wanted all communities to be equally well represented, and in particular the agricultural classes and the depressed classes. The agricultural classes preponderated in Baroda and they were the pillars of the State. The depressed classes also ought to be enabled to make their voices heard in the Councils of the State. Graduates, vakils and other educated classes could easily make their views heard by the Government. By this he did not mean to put a low estimate on the value of representation by the literary classes. But he wanted to know also the needs and aspirations of the common man. He exhorted the Councillors to be always broad-minded and sympathetic to discard narrow, clannish views and to look on all classes of people with a fraternal eye. If, unfortunately, some classes of people occupied a lower position than themselves, let them not treat these lower classes with contempt. If he were asked who were his teachers in regard to the reforms he wished to carry out in his State, he would reply, the agriculturists. It was for their sake that during the last thirty years he had been accumulating experience, and in the light of that experience he was labouring.

Panchama Schools in Mysore.

We understand that the Government of Mysore, have sanctioned an annual grant of Rs. 4,000 in aid of the Panchama school recently started in Mysore City. We have no doubt that this action on the part of His Highness' Government will give a powerful impetus to the movement for the amelioration of the Panchamas in the Province.

INDUSTRIAL AND COMMERCIAL SECTION.

Proposed Imperial Exhibition.

It is announced that an Imperial Exhibition promoted by the British Dominions Exhibition Limited, which was incorporated on May 8th, will be held in London in 1915, with a view to showing Empire products and creating a better market throughout the Empire. The site has not been decided on. The year 1915 was chosen on account of the Imperial Conference and because it is expected that the Empire Trade Commission's report will be published then. Since the inception of the scheme a great deal of support has been received from all parts of the Empire. Representatives of the Dominions and England have allowed their names to be associated, unofficially, with the project, it being understood that they could in no way commit their Governments. Lord Stratheona is President and Earl Grey, Vice President of the Exhibition. Mr. Charles John Stewart, Public Trustee since 1907, is Treasurer, Mr. Herbert, formerly General Manager of the African Banking Corporation, Assistant Treasurer and Sir Arthur Birch, Chairman of the Finance Committee. Mr. Joseph Chamberlain, Colonel Seely and Mr. Churchill have written sympathising with the project. It is hoped that before the end of the year, emissaries will start for certain parts of the Empire with a view to soliciting support for the exhibition.

In this connection the remarks of the *Times of India* will be read with interest. It is hoped that the suggestions will be carried out:—

"Everyone in this country will be struck with a significant omission; the participation of India is not mentioned. That is an omission due in all probability to the well-known reticence of the Government of India and to the indifference with which our interests are watched in London. We suggest that the Government of India should take immediate steps to correct this deficiency. Of

course they will have first to be satisfied that the exhibition is one in which they can participate with dignity and effect. But if they are assured in these respects, we venture to say that it will be in the best interests of this country that it should have a part in the exhibition commensurate with the position of India in the Empire. If it is not too late will not one of our energetic members on the Imperial Legislative Council ask a question, or introduce a motion at the September Session? But it is essential that if India is to take part in this exhibition it should be so on a worthy scale, and money be freely spent for the purpose. The Indian exhibit should be controlled from the first to last by the Government of India, and by the men in actual touch with the modern conditions of the country.

Sugar from Sawdust.

Sugar from sawdust is one of the latest industries to engage serious attention in England and it is reasonable to suppose that it will one day engage attention in India. The original idea was to extract alcohol from the sawdust but, thanks to the excise laws, the manufacture of alcohol is so absurdly restricted that the pioneers turned their attention from alcohol to sugar manufacture. In case any one desires to see what can be done with this industry in India, where however the excise laws are said to be just as absurd as in England if not more so we may state that Classen's process which is the one more popularly used, made use of the fact that sawdust digested with a weak solution of sulphurous acid under six or seven atmospheres pressure is converted into sugar with a yield of about twenty-five per cent. and that four-fifths of this can be fermented into alcohol if desired. There is a lot of money in both alcohol and sugar even though this sawdust sugar cannot be crystallised for ordinary table use and it may well be that some of our sawmills throughout India and Burma may consider it worth while to ascertain whether the new ideas of sugar and alcohol manufacture can be of service to them.—*Capital*.

Salt in Behar and Orissa.

As compared with 1911-12, there was a decrease of 9,520 maunds in the quantity of salt imported into the Province of Bihar and Orissa in 1912-13. The decrease was due partly to a heavy balance left in stock at the beginning of the year and partly to the importation of some duty-paid salt direct from Calcutta. The small decrease in the issues of foreign salt (1,388 maunds) calls for no remarks. No quantity of salt was written off as wastage during the year. The total wastage remaining to be written off is 6,262 maunds, viz., 3,824 maunds remaining to be written off from previous years and 2,438 maunds for the year under review.

The Progress of India.

Mr. Montagu's brilliant Budget speech has elicited a good deal of comment and criticism. Many an English journal has commented on his statements. The following figures from the *Daily Telegraph* will not be out of place.

A comparison between the first and last years of the decade under review serves to indicate the "progress" which India has made in the ten years.

	Beginning of decade.	End of decade
Imports ..	74,132,103	£ 131,614,190
Exports ..	92,702,824	£ 158,908,091
Letters and post-card delivered ..	495,622,931	850,882,527
Savings bank deposits ..	£ 2,975,855	£ 5,857,975
Miles of telegraph ..	190,887	299,343
Telegrams ..	6,475,545	14,571,819
Miles of railway ..	25,373	32,839
Passengers carried ..	196,648,000	431,212,000
Gross earning ..	£ 22,618,000	£ 40,833,000
Mileage of canals productive ..	31,376	40,455
Scholars on rolls ..	4,529,491	6,791,855
Expenditure on education ..	£ 2,681,670	£ 5,256,223

From these figures, taken from the different chapters in the Blue Book, the all-round progress which has been made is visible at a glance.

Utility of Tube Wells.

The experiments with tube wells in India are still being carried out and experience alone can show where they can be used with full advantage; but of their utility in some tracts there can be no question. It should also be noted that from the economic point of view their cheapness is a most important factor. In Volume II of the Proceedings at the All-India Sanitary Conference at Madras a short paper by Mr. T. A. Miller Brownlie, Municipal Engineer of Amritsar, gives some particulars of borings and workings. His concluding paragraph is worth particular attention, for he says:—"The question of the relative cost of tube wells is of no great importance when one considers that from an ordinary masonry well twelve feet in diameter as built for modern water supplies the average yield is roughly 3,000 gallons per hour and the cost is over £200; whereas at a less cost a tube well can be sunk which will yield 45,000 gallons per hour or fifteen times the supply of an ordinary well and under the same head." After such a statement we can fully agree with him that a considerable amount of good can be done by the installation of tube well water supplies for towns and villages of India which are in urgent need of pure water. It is to be hoped that experiments will be steadily continued and that the results gained will be made public.—*The Pioneer*.

Railway Directors.

The periodical visits to India of the Directors of the Indian Railway Companies at Home, which were recommended by the late Mr. Thomas Robertson, have now become an established custom. Among those who are expected this cold weather are Sir Frederick Upcott, Chairman of the East Indian Railway Board; Mr. Dallas, Vice-Chairman of the Great Indian Peninsula Railway Board; and Mr. Huddleston, of the Nizam's Railway, as well as of the Assam Bengal Railway Board. Mr. Allen, of the Bengal and North-Western Railway, is already in India.

Lancashire and India.

In his presidential address to the Manchester Chamber of Commerce Mr. Edward H. Langdon, speaking of the cotton piece-goods trade of Lancashire, said :—" India has received latterly more than two-fifths of our production. What is the chief lesson we derive from these figures? It is that on no condition whatsoever dare we embark on any experiments in fiscal legislation, or we shall at once imperil the main Lancashire industry, which finds employment for more operatives and has invested more capital than any branch of manufacture in Great Britain. From the figures quoted it will be seen that the percentages of bleached and printed goods sent to India are well over one-third of our total exports, but in grey goods India is absorbing close on two-thirds of our shipments. Now it may sound paradoxical, but this immense trade with India does to a certain extent adversely affect our exports to other countries. Of course a manufacturer cannot sell and deliver the same goods twice over, and when he has once completed a sale at a satisfactory price he is content; the result is that the good demand from India naturally enhances prices, and curtails or in some cases actually stops, sales in the minor markets, where, when prices exceed a certain maximum, buyers can no longer import such goods as can only be sold at a fixed selling price which never varies. If this continues for any length of time, it may be that the article disappears entirely from that market, and other fabrics possibly take its place."

Major Keith on Industrial Survey.

Major J. B. Keith, formerly of the Indian Archeological Survey, has written an article on the Indian Industrial prosperity in a recent issue of the *Indian World*, which is a thoughtful contribution on the methods of the Indian craftsmen and their economic basis of life and business. He recommends that an industrial survey

may first be held to find the hereditary system of economic and industrial organisation of the country. The Indian industrial workmen and the Indian system are, he says, different from the western workers and industrial systems. "It is hopeless to imagine," he writes, "that these men (Indians) can be driven in grooves different to those which nature has assigned to them, that training in Western individualistic methods will ever change their habits, formed and crystallised as they have been through ages under conditions of communal life and activity." An industrial survey, therefore, on these lines would, he thinks, furnish the basis of real industrial prosperity.

Cotton Waste VERSUS Waste Cloths.

The utilization of waste products has for years received the attention of experts in Europe, particularly in the textile industries and there is no doubt that in following their example, Indian firms are taking a step in the right direction. Most of the waste produced in Cotton Mills in India finds its way through dealers into workshops and factories where it suffers the indignity of being used for mopping up oil, and cleaning dirty parts of machinery. It is doubtful whether the loose material is quite suited for this class of work, for there is always a quantity of dust and fly mixed in the waste which cannot have advantageous effect on the working parts of machinery. The material known as "Waste Cloth" manufactured by Messrs. H. Bovis & Co., Cawnpore, is a woven material made solely from the waste products of Cotton Mills. It is intended as a substitute for Cotton Waste, and as a cleaning agent for machinery it is undoubtedly a successful rival. The material is already popular among Railways, Tramway Corporations, Manufacturing Concerns, and from an economic point of view, there is every prospect of its displacing cotton waste as a cleaning agent in oil works, where a large amount of machinery is employed.—*I. I. and Power.*

AGRICULTURAL SECTION.

An Expert Agriculturist.

Mr. G. B. Bidheka writes to us from Bhavnagar:—

Mr. H. H. Pandya has the proud privilege of belonging to one of the most respectable and leading Brahmin families in Kathiawar.

He is the son of Mr. Hargovind A. Pandya, Station Master, Bhavnagar.

Mr. Pandya having obtained a degree of "Licentiate in Agriculture" at the Nagpur Agricultural College, went over to America for higher studies in Agriculture on the 15th of July 1912. He was admitted to the Cornell University in Ithaca (N. Y.) and got the degree of "Master of Science" in Agriculture on the 6th June of this year.

He is now on his way to California to complete his highest education in Agriculture at the Berkely University.

During his tour he has already visited great Agricultural centres and several influential personages, including the President Mr. Woodrow Wilson and the United States Secretary of State, Mr. W. J. Bryan. The President, during the course of his interview with Mr. Pandya was pleased to remark: "I am glad to know that you come to U. S. A. to study Agriculture and are getting good out of it. I am very glad that you come to see me. I wish you good luck on your journey." The U. S. Secretary of State also promised his help to Mr. Pandya whenever needed.

Mr. Pandya intends importing American methods and machines in India and working on improved lines in Agriculture. His keenest desire seems to raise the poor farmer class of India as a whole.

Destruction of Weeds by Deep Ploughing.

Deep ploughing and thorough cultivation have long been recognised as perhaps the most efficacious means that can be directed to the prevention and eradication of weeds. There are several reasons why such should be the case and they are neatly summed up in the *Farm and Home*. (1) Some seeds of weeds rot when deeply buried for a time. (2) Most weeds are killed when deeply ploughed under. (3) Well-cultivated, deep, open soils are most easily freed from the roots of such troublesome weeds as rough, creeping thistle, onion couch, the bindweeds (*convolvulus*), and perennial sowthistle. (4) The seeds of weeds most readily germinate in an easy-working soil with good till, so that the seedlings can more quickly be killed by the use of the hoe, harrows, surface-weeder, etc. (5) The seeds of the cultivated crop germinate more quickly, and the crop grows rapidly and vigorously, thus being able the more successfully to overcome the competition of weeds; and (6) when a crop is saved for stock purposes from clean, well-tilled land, the resulting seed will be freer from the seeds of weeds—and this is perhaps particularly important in the case of the cereal grains, home stock of which is more often saved for seed than that of any other crop.

Cultivation of Sweet Potatoes.

The *Bulletin* of the Department of Agriculture of Western Australia gives some interesting particulars as to the cultivation of sweet potatoes. A four-ton crop, our contemporary says, removes in the roots alone 30 lbs. of nitrogen, 13 lbs. of phosphoric acid and 64 lbs. of potash. The vines, which weigh more than half the weight of the crop, are rich in nitrogen. Heavy fertilizing is therefore necessary to secure a good crop; humus is wanted and can be provided by growing a green crop before the sweet potatoes. A wider interval in the rotation is also desirable to guard against pests and disease.

U. S. A. Agricultural Education.

The United States still continues to lay much stress on the teaching of agriculture. The demand for teachers of subject is greater than the supply. The Commissioner of Education writes: "Any one who knows the pittance paid to classical and literary graduates will readily see that much greater opportunities are open to the graduates of an agricultural college." The average salary of a man teacher in a high school is 700 dols., whilst teachers of agriculture are receiving 1,200 dols. The expected developments of education in India make us urge our young men and women to turn their attention to subjects outside of those which have hitherto been the teachers' traditional stock-in-trade.

Rice as Muscle Builder.

A recent editorial in the "Lancet Clinic" is devoted to the value of rice as a muscle-builder. It points out that the defeat of Russia by Japan drew the attention of the whole world to the power of endurance exhibited by the Japanese, and that much surprise was expressed that a rice-eating nation should develop such remarkable physical power. In the United States, as well as in Europe, rice has usually been considered an inferior food owing to the excess of starch in its composition, and this is undoubtedly true of the rice as we meet with it. But this defect in the grain is the result of the removal of nutrient matter for the purpose of making the rice more presentable for the market by what is known by the polishing process. Not only is the outer husk taken off, but what is called the "rice meal," which envelops the inner kernel, is also brushed away although it is highly nutritious being the "albuminous" portion of grain. It is, however, an unattractive brown in colour. This rice meal is exported to Europe by rice-growing countries, and in England it is made into what is named "oil cake" with which cattle are fattened. Chemical analysis of rice meal shows that it contains about

2½ per cent. of albuminoids and 4½ per cent. of phosphoric acid and the former appears to be easily digested by the human system. As the Japanese, in common with the other rice-eating nations, do not polish the grain, they retain a large proportion of nutriment and flavour to which virtually all Americans and Europeans are absolute strangers.

Cheap Mangoes.

Expectations of a plentiful mango crop are being fulfilled. We are not yet at the height of the season—that will be reached in another week or so—but even now some 50,000 or so mangoes are coming into Crawford Market, Bombay, every day, says the *Times of India*. Many of them go up-country, but a large number of them find their way into the homes of Bombay residents at prices which are a little more than half the sums which had to be paid this time last year. The best mangoes, "Alfonso," are sold retail at from Rs. 4 to 6 a dozen, and pyrees are to be obtained as low as Rs. 3 a dozen. Wholesale prices seem extraordinarily low. "Alfonso" are sold at Rs. 10 a hundred, and pyrees are sold at as low as Rs. 6 to Rs. 8 a hundred. It has to be remembered that a business hundred in the market is not 100 net. It is even better for the purchaser than the baker's dozen, for custom, which is responsible for many extraordinary things, has fixed the number at 136. The unsettled weather of the last few days has given mango-dealers a rather anxious time, for storm in the mango growing areas would have done a good deal of damage to the mangoes on the trees. There seems now no further cause for anxiety, and while the fruit has suffered a little through the moisture laden atmosphere the success of the crop is now assured and mangoes will be cheaper when the season is at its best than for many years past. For other kinds of fruit the season is not a good one, but the mango crop provides compensation.

Departmental Reviews and Notes.

LITERARY.

MISS MARGARET PATERSON.

For the fourth year in succession a woman has won the 260 guinea prize awarded annually for the best first novel by Mr. Andrew Melrose, the well-known publisher. Miss Margaret Paterson is the lucky young author, and the title of the successful book is "The Lure of the Little Drum." The adjudicators were Miss Mary Cholmondeley, Mr. Joseph Conrad and Mr. W. J. Locke. Miss Paterson, who has been engaged chiefly in journalistic work for the past three years, is a daughter of the late Dr. Paterson, for many years Professor of Sanskrit at the Elphinstone College, Bombay, and this is her first effort at novel writing.

LITERARY ACTIVITY IN BOMBAY.

Some interesting facts relating to the literary production of the Western Presidency are contained in a recent issue of the *Bombay Government Gazette*. The return covers the first quarter of the present year, and shows that the total number of books published during the three months, and in almost a dozen vernaculars, was 564. Of this number, 136 were in Marathi, 67 in Sindhi, and, rather curiously, only 31 in Gujarati. In vernacular writing Bombay comes second to Bengal, where alone, it would appear, there is a vigorous revival in progress. In both Gujarati and Marathi there is a good deal of poetry, drama, and fiction, while in general literature and philosophy, naturally, translations, from English and Indian classical tongues, are prominent. It is noted in the summary that there exists in the Presidency a society formed somewhat on the basis of the Rationalist Press Association—that is, aiming at cheapening literature of the best sort so as to bring it within easy reach of the multitude.

AUTHOR'S AUTOGRAPH.

M. Brieux, the gifted author, has, like many other celebrities, been victimised by the autograph fiend. Post-cards and letters come to him from all parts of the world asking for his signature. A bright idea has now occurred to him. He is Mayor of Saint Hilaire, a commune in the Loiret, and as proud of his municipal dignity as he is of that of an academicien. He is also the author of "Les Bienfaiteurs." To every request for his autograph he now replies that it will be complied with if the person asking for it pays in advance a sum of 5f, which he hands over to a benevolent fund of the commune. Applications for his autograph, says a contemporary, may not now be so numerous as they were before, but they will serve a charitable purpose.

LITERATURE IN THE PUNJAB.

The report just issued of the Punjab Text-book Committee, comparing the results of the year's work with that of the previous year, states that the number of publications considered has risen from 581 to 641; that the number of authors submitting books for consideration in connection with the patronage of Literature Fund has risen from forty-one to forty-nine; that the number of books considered in connection with that fund has increased from seventy-seven to one hundred and four; and that the amount spent on the purchase of books and apparatus for presentation to schools has increased from Rs. 5,142-6-5 to Rs. 6,682-4-3. The patronage of Literature Fund was, of course, instituted to encourage the development of vernacular literature. Of the authors submitting books for consideration 24 wrote in Urdu, 10 in Hindi and 15 in Punjabi. Nineteen of these competitors were awarded prizes. The seven successful Urdu writers received Rs. 1,500; the seven Hindi authors Rs. 1,200; and the five Punjabi authors Rs. 800. Though the number of authors competing for prizes constitutes a record, the quality of the works submitted was, in the opinion of the Committee, poor and special steps, we are told, have been taken to induce authors of standing to write and submit their works for consideration.

EDUCATIONAL.

INDIAN STUDENTS AND AMERICA.

The following message from the Hindustani students in New York, has been published by an esteemed contemporary:—

Most of the Indian students have encountered various difficulties in the United States of America because they have not had satisfactory information while in India. This has caused a small group of Indian students in New York City to form a club which will disseminate correct and thorough information regarding the courses of instruction in scientific, commercial and technical subjects, given in the various colleges and universities of the United States of America.

Several times a number of unauthentic views by individuals have been published in the Indian press, having little practical meaning, as to self-support and expenses. This information unduly influenced many a fellow-student to take a leap in the dark and grope helplessly for years and years to attain his ultimate goal. Being foreigners and especially Asiatics they found the greatest possible difficulty in making their living.

We, the students, do not wish to disappoint any prospective student who comes here well-equipped with funds, but we wish to emphasize the fact that in this country, there is a very small chance for an Indian student of self-support.

A student should have at least two years' expenses before proceeding to this country.

At present there are a number of students, who are merely struggling to maintain themselves, and their conditions are deplorable beyond description. The lack of sufficient funds has caused a number of self-supporting students to enter inferior institutions and to greatly endanger their health.

With these points in view a chart has been prepared with great care which will supply the necessary information regarding the courses of instruc-

tion, incidental fees, tuition, and living expenses. This chart may be secured from *Times of India*, Bombay, or *Bengalee*, Calcutta.

Any student coming to this country, who will notify the Secretary of 'The Hindustani Club' at 534 West, 114 St., New York City, will be saved from unnecessary inconvenience on landing.

SUCHET SINGH,

President.

New York University School of Commerce,
Accounts and Finance. JUNE 6th, 1913.

IMPERIAL SCHOLARSHIP FOR GIRL GRADUATES.

The arrangement of sending Indian girl graduates to England for special training is illustrated by the recent announcement that the Government of India is providing one scholarship of the value of £200 a year, the cost of which will be defrayed from imperial revenues. It will be awarded annually to a European or Anglo-Indian girl or woman who is a native of India within the meaning of Statute 33 Vict., Chap 3, Section 6, and whose parents are not resident in India for temporary purposes only. The scholarship will be granted for educational or medical training. The term "educational training" will be construed in a wide sense, and will include the following: (1) Training of a secondary character for the teaching profession; (2) training in one or more branches of domestic science; (3) training as teachers of modern European languages; (4) training as music mistresses; (5) training as art teachers; (6) training in kindergarten methods. The scholarship will be tenable in the United Kingdom or with special sanction in foreign countries for a period of three years in the first instance, with the possibility of extension in special circumstances, and in particular in the case of medical students to four and five years. The scholarship will carry with it no conditions as to any subsequent career or service under Government, and no expectations of such employment will be held out

LEGAL.

"WHEN IS A MAN DRUNK."

Under the new District of Columbia excise law intoxication is a misdemeanor, and the local public and judges are pondering on "When is a man drunk?" Here are some official opinions:—

Major Richard Sylvester, Superintendent of Police: "When he becomes a nuisance or obstruction to the public as a result of drinking intoxicants."

M. G. G. Aukam, acting Police Judge: "When he loses control of his bodily and mental faculties because of excessive use of liquors."

Mr. S. McComas Hawken, Assistant United States District Attorney: "When he becomes unnatural in words and actions, whether he takes one or a dozen drinks."

Mr. Gus Achuklt, Assistant Corporation Counsel: "When he loses his mental powers or is unable to walk naturally."

Mr. Ivory G. Kimball, once a Police Judge: "When a man takes one drink he is that much drunk."

Inspector R. H. Boardman, Chief of detectives: "When he talks irrationally and staggers."

EUGENIC MARRIAGE LAW.

The first eugenics law in the United States has been adopted in Pennsylvania, wherein the future every prospective bride and bridegroom must answer 48 questions before they can obtain a marriage licence. Applicants must state whether they are imbecile, epileptic, of unsound mind, or given to the excessive use of intoxicants or narcotic drugs, and whether within the previous five years they have been inmates of either an asylum or a work-house. Bridegrooms must also declare whether they are physically able to support a family.

INDIAN PICTURES.

A copyright case of some interest has just been decided by the Bombay High Court. Fritz Schleischer, proprietor of the Ravi Varma Fine Art Printing Works at Karla, near Bombay, applied for an injunction to prevent Anupram Harilal Travadi, of Dakore, from importing from Germany art pictures of Hindu mythology and other subjects, altogether 72 in number, in which plaintiff claimed the exclusive title. The question turned on whether the plaintiff possessed copyright in the pictures, and arguments at great length on the Copyright Acts were advanced by both sides. Justice Macleod declined to grant an injunction. He said that the pictures related to a period long before the statute. Indian pictures that had existed 20 years and had been copied throughout that period without being challenged could not be said to be the property of this person or that.

WOMEN JURORS.

It is on record that when, two years ago, the women of Washington were enfranchised, twelve were at once summoned to serve as jurors. Eleven were so alarmed that they asked and received exemption. The twelfth—quite an old woman—remained to serve. The next month three women, encouraged by her example, served also. Now there are forty women serving. A writer in the "Independent" says: "Gradually the woman-juror worked into harness, broke down tradition, shattered precedent, and brought in verdicts that were apparently as just and equitable as any the all-made juries had rendered." The following incident, instanced by the "Common Cause," suggests also that the jury-women have a sense of humour: "A woman was awarded one dollar only, for breach of promise, against a man who gave more promise of being a liability than an asset as a husband, on the ground that she was better off without him."

MEDICAL.

DANGERS FROM MENTHOL.

A foreign authority has just stated that the method used in the treatment of nasal conditions is not only injurious and dangerous, but also sometimes fatal. Cases are cited in which the use of a small amount of mentholated oil at the back of the nose for acute colds in infants has brought on the most alarming symptoms of breathlessness, ending in suffocation. The reflexes are excited by this drug before it is absorbed by the walls of the nasal cavities, causing inhibitory spasm, which may end in death. This drug, when used for acute troubles, also causes much pain, acute conjunctivitis, pseudo-erysipelas of the face, pharyngeal cough, reflex otalgia and ringing in the ears. Labial and nasal erythema may result in chronic cases and thickening of the nasal mucosa, causing obstruction.

WHAT CONSUMPTIVES SHOULD DO.

Dr. Sabourin, in an able paper, expresses the opinion that amidst the innumerable list of serums, vaccines, and tuberculins, the true foundations of all consumption treatment may be lost sight of. These are: (1) a pure atmosphere, night and day; (2) regulation of both exercise and rest; (3) a sufficiency of good nourishment; (4) hardening of the organism by all reasonable methods. The latter comprises all hygienic measures capable of exalting the resistance of the individual, raising the vitality of his tissues, and restoring the functions of assimilation and dissimilation. The patient must accustom himself to cold and changes of atmosphere, fearing neither wind or rain. This hardening treatment is, our authority assures us, of benefit in a great number of persons actually consumptive, and should be still more valuable as a preventive in those who are likely to be susceptible to tuberculous attack. The doctor admits that outrageous exaggerations of the rational method of treatment have been tried, and with unfortunate results.—*Science Siftings*.

PASTEUR INSTITUTE FOR BURMA.

The Secretary of State in sanctioning the scheme for a Pasteur Institute in Burma has also been pleased to sanction the proposal put forward by that local Government. The balance of the grant of two lakhs originally given by the Government of India for the purpose of erecting a bacteriological institute at Maymyo, part of which has already been devoted to the construction of a combined chemical and bacteriological laboratory at Rangoon, will be devoted to the provision of a small bacteriological and serological laboratory in connection with the Pasteur Institute at Rangoon and to the construction of quarters for directors. This latter work will be undertaken by the Public Works Department. The total balance available out of the two lakhs grant is about Rs. 91,000, and after the cost of construction of the directors' quarters has been met there should be a substantial balance for expenditure on the bacteriological and serological laboratory in connection with the Pasteur Institute.

SURGERY IN ANCIENT INDIA.

A very interesting paper was recently read by Kaviraj Gananath Sen, M. A., L. M. S., under the auspices of the Sahitya Sava (Calcutta) in which the writer by quoting ancient Sanskrit Shloka, showed that surgery was not only known to the ancient Hindus but that they had brought it to such perfection that the present-day surgery would appear to those who have made a deep study of it to be a replica of what existed in ancient India, two thousand years ago. Not only this, but it was shown by quoting ancient Shlokas, that the ancient Hindus, besides being up-to-date and thoroughly conversant with the use of most of the instruments and weapons of surgery, could make them as nice, sharp, polished and useful as they are being made now. Mr. Sen is, we are told, preparing a book on the subject which, when issued, will throw a flood of light on this important matter and will settle once for all the truth or otherwise of the contention of the Westerners that the modern surgery is purely the product of the West.

SCIENCE.

THE SHIP'S COMPASS

It is a curious fact that the steel hull of a vessel is rendered magnetic during construction by the hammering of the metal, and that every steel vessel should, therefore, have its compass corrected to counteract its own magnetic lines of force. The magnetic influence is further complicated by the load carried by the vessel if this load is magnetic or capable of being magnetised. Ore-carrying vessels experience great difficulties on this account, and for some time hydrographic authorities have been endeavouring to teach pilots and captains of vessels plying in this trade how to check their course by means of the pelorus. The pelorus is an instrument similar to the sundial, being provided with a gnomon and a graduated arc on which a shadow of the gnomon is cast. The instrument is set in a north and south direction, and indicated by the compass, and then by noticing the shadow on the graduated arc, it is possible to tell by comparison with tables just how far from the north and south position the gnomon really lies, thus showing the compass error.—*Times of India*.

A NEW FLYING MACHINE.

Frank M. Bell of El Paso, Texas, has taken out a patent for a flying machine of biplane form with two engines located below the lower plane and two concentric propeller shafts each equipped with a propeller and located between the two planes with gearing from the engines to the shaft. Each engine is operable to drive the other engine and propeller; there is also a vertical shaft with a propeller and a clutch for connecting one of the engines to drive the vertical shaft, both planes having openings in line with the propeller on the vertical shaft and through which openings the air may pass freely when the machine is moving up or down.

A PLANET DETECTOR.

Small minor planets have the same appearance as stars, and their proper motion—often not easy to detect—is the only means of distinguishing them. An instrument for picking them out rapidly has been described by M. J. Lagrulla to the Paris Academy of Sciences. This is a binocular combination of telescope and microscope, and with it a coloured image of a photographic positive of the sky region is superposed on the image seen in the telescope. All objects in the field of the telescope, except small planets that have moved into the field since the photograph was taken, are shown by the presence of coloured discs.

EARTHQUAKES AND RAINFALL.

It has been conjectured that excessive atmospheric precipitation might favor the occurrence of earthquakes by increasing the supply of subterranean water, leading to a washing away and collapse of portions of the earth's crust. Count de Montessus de Ballore has published in the *Comptes Rendus* the results of a painstaking comparison between 4,136 earthquakes and the rainfall conditions preceding them. He concludes that there is no relation of cause and effect between these phenomena.

X-RAY MOVING PICTURES.

Moving picture views made with the X-rays are quite a novelty, and the German scientist Dessauer now succeeds in producing them by an apparatus of his make which gives such powerful X-rays that he can take six photographs a second in this way, and he works a cinematograph which shows the movements of swallowing, the throbbing of the heart, and the like. The apparatus for producing the powerful X-rays employs an improved current breaker in the primary of an induction coil which gives rapid break and enables him to secure secondary current from the coil of much higher power than usual. Using this device in connection with an X-ray tube he obtains rays which enable sharp and rapid radiographs to be taken.

PERSONAL.

SUN YAT-SEN'S ADVICE TO THE CHINESE PRESIDENT.

The following are extracts from the translation of a telegram sent to President Yuan Shih-kai by Sun Yat-sen on July 2:—

When I visited the North last year I shook hands with you with cordiality. I was told by you that the country and the people concerned you the most and that you found it rather irksome to be in office. Then I told you that the people's hopes were centred in you, and that they would like to have you in the Presidential office, not only during the Provisional Government, but during the next ten years. These words were not spoken to you alone but have been declared to the public. Although some radicals have expressed their unfavourable opinions about you, my mind had not been altered until evidence relating to the murder of Sung Chiao-jen was published. . . . Again, you signed a loan unconstitutional for the sinews of war and mobilized troops without any reason, except to hasten the country into strife. . . . So goaded are the people of the East and South that they have to take up arms against you and will lay all the blame at your door. . . . It is said that you are willing to retire, but your followers do not let you go. It is a matter, of course, that everyone has his difficulties. When I tendered my resignation and recommended you to the people I was accused of trying to please the Northern soldiers and of disregarding the trust of the people of 17 provinces. At that time I stood firm and took no notice of the accusation. . . . Formerly you were invited to the Presidential office to bear the heavy responsibility of the country, and now you should leave it, in order to save the country from being involved in trouble.

. . . If you can follow my advice, I will persuade the soldiers and the people in the South

and East to lay down their arms and to modify their bitter feelings into good intentions, and they will not place you, as it were, "on the back of the tiger." If you reject my sound advice and wish to fight at the expense of the people, I cannot bear to see the people of the East and South suffer the horrors of war, and I shall adopt the same measures against you as those used against the absolute Monarchy. I have made up my mind now. This is my last advice, and I hope you will consider it well.

THE CZAR AS PRIVATE SOLDIER.

Under the title "A Crowned Private," interesting particulars are published by a correspondent of the *Telegraph*, writing from St. Petersburg, who says, relating to the march made by the Emperor Nicholas as a fully-accoutred private in campaigning outfit, in order to gain personal experience of the toils and duties of the Russian common soldier. His Majesty was dressed up in the rank and files uniform of the 16th Company of the Emperor Alexander III's Regiment of Riflemen by one of its Subalterns, who strapped on to the Czar's shoulders and waist the usual rolled overcoat, pouches with 120 rounds of ammunition, trenching spade, ration bag, etc., altogether nearly three-quarters of a hundred-weight, exclusive of the weight of the rifle. After the Subaltern had instructed the Emperor in the proper use and meaning of each article, His Majesty shouldered his rifle and marched up-hill and down dale for seven miles, giving the salute of a private soldier to the officers whom he met on the way. Next day he entered himself, according to the regulations, on the regimental rolls as "Private Nicholas Romanoff, married of the Orthodox Faith, coming from *Travskoe Selo*."

But the foundation of the Indian National Congress was only the crowning achievement of a life which had for long years been dedicated to the service of this country. Even as an official, A. O. Hume had given signal proof of his sympathy with the people of India, his grasp of the essentials of the Indian problem and his willingness and ability to help forward the solution of that problem—often at no small sacrifice of personal interests. What precisely it was that terminated his official career in India is not known, but there is abundant evidence that on many occasions he had been brought into collision with his official superiors—sometimes with the highest authorities—by his sympathetic interest in the people of India and in the questions affecting their well-being. It is a pleasure to recall at the present day when popular education is on all sides regarded as the most crying among the needs of the country that Allan Octavian Hume was among the pioneers in this line of activity. As long ago as February 1856 Hume, then Collector of Etawah, obtained semi-official permission to attempt the establishment of elementary free schools, to be supported by a voluntary cess, contributed by the landed proprietors, and in a report dated January, 1857, he records the establishment of as many as 32 schools on the 1st of April of the preceding year in the more important villages of the *Pergana* and the difficulty and opposition he had had to overcome. In the matter of Police reform he was among the early champions of the separation of the judiciary and the Executive, while in respect of the Excise policy of the Government his views were in exact accord with those of Indian reformers and of temperance workers in England. "To me," he wrote in a spirited report, "the growth of the Abkaree revenue is a source of great regret. Year after year, but alas! in vain, I protest against the iniquitous system which first produced and now supports a large class whose sole interest it is to seduce their fellows into drunkenness and its necessary concomitants, debauchery and crime. Those only who like myself have taken great pains to

ascertain what goes on amongst the native community, really have any conception of the frightful extent to which drunkenness has increased during the last twenty years." Hume characterised the Excise policy of the time as the greatest existing blot on the administration; and his biographer records with sadness that after half-a-century this "greatest existing blot" still remains. Hume was among the pioneers in vernacular journalism which he lived to see develop into so mighty a power. He was among the early champions of juvenile reformatories and, above all, he was a vigorous advocate of agricultural reforms, and of an active policy on the part of the state to do all that the State could do to improve agricultural methods and the lot of the ryot. Had Hume been appointed Director-General of Agriculture—as it was at one time proposed to appoint him—the condition of the agricultural population in India to-day might have been somewhat different. Unfortunately the highest authorities at the time failed to realise the supreme importance of the subject and resented even a change in

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THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY MR. G. A. NATESAN.

Vol. XIV.

OCTOBER, 1913.

No. 10.

United India

BY

MRS. ANNIE BESANT.

THE FOURFOLD PATH.

IN the memorable letter addressed on February 1, 1885, to Mr. B. M. Malabari by the venerated Mr. A. O. Hume, the Father of the National Congress, Mr. Hume laid much stress on the necessity of union among the Reformers on each line of progress. He speaks, and rightly speaks, of "the Great National Cause" as one, and urges the danger of premature specialisation, speaking of "isolated crusades" against particular abuses as having "a distinct tendency to intensify that sectarianism in Reform, which, as I have already said, seems to me the chief obstacle to progress." He argues that the "method of thus attacking particular branches of a larger question, as if they could be successfully isolated and dealt with as distinct entities, is calculated to mislead the public, to confuse their conceptions of proportion, to entail loss of power, and intensify what seems to me at this present moment to be the most serious obstacle to real National progress." All the lines of Reform should be "mere optional sections of a general enterprise." "The earnest and unselfish labourers for progress in this country constitute but an infinitesimal fraction of the population, a fraction that becomes absolutely inappreciable if further subdivided. If, then, any

real results are to be achieved, it can only be by linking together all those who love the light and would fain push the darkness further back in a common effort against a common evil." Mr. Hume admitted to the full the need of division of labour, but he pleaded that "we may expect different minds to devote themselves more especially to different sections of the work, but they must be taken up as integral parts of the whole, subordinate portions of the common enterprise in which all are interested." Hence, "our first aim should be to infuse a spirit of catholicity into the entire body of those willing to labour, in any direction, for the common weal." "At present the greatest impediment to all progress here appears to me to consist in a general failure to realise the essential unity of the cause of reform. . . . What we want, it seems to me, at the present time most of all is that all these good labourers"—philanthropic, educational, spiritual, social, political—"should understand that they are comrades in one cause, that their aims, though diverse, are not only not antagonistic but are inextricably interlinked parts of one whole."

All this was written in 1885 by a devoted servant of India. It is as true now in 1913 as it was true then. Scattered over India are many associations, working for most useful purposes, but each works by itself, and there is no recognition of the essential unity of the cause of reform. And the result is a slow advance where a swift one would be possible, if there were co-operation

go, and the Society remains. Those who are, in any country, seeking to improve its conditions, will, if possessed of any insight and statesmanship, utilise their services where they would forward their own objects, and leave them alone where they do not.

The work done by the Theosophical Society in India, has had, as a general result, the revival of the Eastern faiths, the checking of the destructive effect of missionary zeal, the establishment of an Indian ideal of education, the inspiring of self-respect in Indians, of pride in their past, evoking hope in their future, and the creation of the national spirit now throbbing throughout the land. The late Editor of the *Amrita Bazar Patrika* wrote, in welcoming the Founders, on May 8th, 1879:

What can the doctor do when the patient is already stiff and cold? India is dead to all sense of honour and glory. India is an inert mass which no power of talc has yet been able to move... India has no heart, and those of her children who have yet any portion of it left have been deadened by blank despair. Talk of regenerating India to the Indians? You might as well talk to the sands of the sea.

I remember how in India I cried in 1893 "India is not dead. She is not dead, but sleeping." India is now awake.

The National Congress, the mother and the trainer of India's future Parliament, had its inception in the Theosophical Society, as the late Narendranath Sen, present on the occasion, and one of the preliminary committee, related in the *Indian Mirror*. He wrote:

One of the most successful of the Annual Conventions of the Theosophical Society was held at Adyar, Madras, during the Christmas week of 1881. The delegates who attended the Convention were most of them men who, socially and intellectually, are the leaders of the society in which they move in the different parts of the country. When the convention closed, and the delegates broke up to return to their homes or to every day work, a dozen or so of their number, as well as a few Madras Hindu gentlemen, met by private arrangement at the home of one of the best known and most esteemed citizens of Madras. The first programme of the Congress was drafted and the organisation sketched out.

The Provisional Committee was formed at this

meeting, and it is interesting to note, among the names, that of the "Hon. S. Subramania Iyer," still with us, and that of the late Hon. K. T. Telang, whose eldest son is a devoted worker in our ranks.

Another paper remarks on this:

There can be no doubt that Theosophy first sowed the seeds of a rapid nationalisation, if not of an unequalled unification of the different races inhabiting India.

With this behind us and much else that is well-known, is it unreasonable that I should stretch out my hands to India's leaders and say: "Judge us by what we have done, and allow those of us who agree with your educational, social and political ideals to place at your service what we have of influence in India and in England, our time, our speech, whatever of gift we have to lay at the feet of the motherland. Some of us disagree with you; leave them alone; but, as practical men, as statesmen, do not reject those of us who are willing, nay eager, to work with you." For myself, because of the social changes coming more swiftly than I had expected, I do here what I have already done in England, and throw myself into preparation for the coming of the New Order. But, of course, I speak only for myself and those who follow me as their leader: I cannot speak for the Theosophical Society as a whole, which includes, as I have said, people of the most diverse opinions on religion, sociology and politics.

The two main objections raised to the Society by some of the political and social leaders are: (1) that it encourages superstition: (2) that in India it endorses caste.

(1) The society does not encourage superstition, but in its work of the revival of religion there has inevitably been a certain small recrudescence of superstition. In lighting a fire, there is always some smoke. The revival of religion was imperatively necessary, for, save in a few elect spirits, self-sacrifice is inspired only by religion

liberalising many, I found that the mass remained unmoved. In 1903, I sounded a note of warning, for after eleven years the result of my work was insignificant. I knew that while caste had had a splendid past, its utility was practically over, and that it had no place in the coming civilisation. Hence, in the Convention lectures of 1903, I spoke of it: "Dharma has decayed: caste-confusion is here... What has become of the Dharma of caste? It has vanished, as Arjuna feared it would." And then I made the following appeal to some, at least, to perform "the in-born duty," so as to bridge over the gulf between the old order and the new. Here is what I said (I have italicised the passages to which I want to draw special attention):—

There was a plan to be worked out, in which Arjuna was an actor, to which his eyes were blind. He was under a delusion: confused, perplexed, he could not see, and that great plan that had to be worked out was changeless; nothing that Arjuna could do would alter it, no resistance of his might avail to make it different from what it was. He was to understand that forms lose life, but that the spirit dieth never, and that when the work of the form is over, it is well that it should be shattered into pieces; that only when the spirit shapes for itself new forms can the larger unfolding take place. He who hesitates to destroy the form when its work is done knows not the power of the life that is the builder, and shall continue to build in days to come.

None the less it is true that in the crush of systems whose work is over, it is those who perform the Sabajan Dharma—their in-born duty—who serve as the bridge from the old order to the new. Those who understand the necessary progression of events, those who know that forms must break when the new forms are ready for birth, those who steadfastly perform the dharma of the older forms into which they were born although they know them to be dying, until the new are ready, form the bridge over which the ignorant may walk in safety amid the crush of a falling system, into a new system prepared by the Spirit that ever renews the life and builds new forms. So that Arjuna had to do his duty, no matter what the outcome might be, no matter what the result; and, strangely enough, the man who was chosen for this great duty—to be the bridge to the new order—was one in whose own family this very same fact of caste-confusion was very definitely manifested.

That appeal also failed. And now, in 1913, it is time to say, that while the caste system has a glorious past, its work is over, and it must pass away. The new form of the Indian Nation is ready to be born; the hour of travail is upon us. Let the old form, which is dead, the corpse from

which the spirit of Dharma has departed, be carried to the ghast and burnt, with the reverence and tenderness due to the services rendered in the past. And let all lovers of New India, of United India, to be born of India the ancient Mother, help Her through the throes of the birth-hour, and make as easy as may be the transition from the old order to the new.

WHAT, NOW, AS TO THE FUTURE?

There are four main divisions into which Indian Reforms should, I submit, be classified, and, if the suggested unification should take place, each division should form a department in the Reform Movement. These are indicated by Mr. Hume in one of the passages quoted above; he names five: philanthropic, educational, spiritual, social and political. The first may be eliminated as it is not part of the army of progress; it is the Red Cross Service—the ambulance corps, the doctors, the nurses. They help the wounded, they nurse the maimed, and all honour and gratitude are due to them for their precious and charitable work. They minimise by their mercy the evils of the present conflict, they save the derelicts of our civilisation who fall on the field of battle; but the army is marching forward to the conquest of the Land of Promise, to abolish the evils which the Red Cross can only minimise. Philanthropy is, in truth, needed to relieve the heart-breaking poverty, but we look for a day when, in its present forms, at least, poverty will no longer exist. There remain as the four departments in which Reform is urgently needed: Religion, Education, Sociology, Politics.

RELIGION.

In this department we must work for the substitution of the Inner Ruler for the outer authority, for the substitution of knowledge for credulity. A man's religion must be self-determined, not inherited; in his childhood and youth, the common truths of all religions should alone be taught to him

in the wording of his parents' faith, with such ceremonies as enter into the life of the family, sweetening and beautifying it. But with regard to these he should be taught, as he begins to think, that they vary in different religions, and are to be regarded as symbolical helps, bridges from the seen to the unseen, which take different forms in different religions, and that the form is unimportant.

This work will more and more be done in all countries by Theosophy, which makes no difference between religions, but regards them as branches of a single tree. To the Theosophist, the Hindu and the Musalman, the Hebrew and the Christian, the Parsee and the Buddhist are all equally brothers in the faith, welcome and beloved. But in India, to-day, these faiths are barriers between those who ought to be co-workers in the educational, social and political fields, and seeing this, many "practical" men seek in the absence of religions the unity which religions prevent. It is a natural, but short-sighted policy. It is as though humanity should sink into sub-consciousness instead of rising into super-consciousness, should retrograde into the savage instead of evolving into the genius. Theosophy teaches its members to rise into a unity which recognises in the variety of religions a chord instead of a dissonance, and regards the full chord as richer than the monotone. May not Theosophy, then, be permitted to exert this unifying influence, and to send into the fields of educational, social and political work religious men, men of self-sacrifice, who find in religion a stimulus but never a barrier? Let me illustrate this by an example from

EDUCATION.

I formulated a scheme for an Indian University, the Board of Trustees formed of leading men of the great faiths existing in India. It was well on its way, when the Aligarh University

was mooted. My Musalman Trustees left the general scheme for the denominational. My Hindu members, when the Hindu University scheme sprang up as a counterblast to the Musalman, feared that the wider scheme would meet with no support in the clash of denominational parties. I withdrew it, and agreed to the handing over of the Central Hindu College to the proposed Hindu University. None the less, the wider scheme would have served United India as the denominational schemes will not.

For workers in the Educational field there is room and to spare. The harvest is ripe, but the reapers are few. Universal Education is the watchword, and a graduated scheme, leading from the village school up through secondary and High Schools to the University, should be formulated. Education of boys and girls is absolutely necessary for the social life of the future. Differences of caste may be unreal, but differences of refinement of culture, of social manners and customs are real. Differences of employment are unimportant, but ignorance and knowledge cannot meet with mutual enjoyment save as pupil and teacher. They jar on each other, and jarring destroys social pleasure. Indian Reformers can do little without universal Education; it is the lever whereby the depressed classes must be raised, the untouchables made touchables, the unclean made clean, the barbarian turned into the man.

Educational Conferences, in which practical discussions may be carried on by teachers, assisted by those who have mastered the many educational systems now in vogue, should form part of the general Reform Movement.

SOCIOLOGY.

Here is the thorniest, the most difficult field of reform, the one in which the greatest tolerance is required. I venture to submit a few heads, to be added to by others.

1. *The Encouragement of Foreign Travel.* This is essential, if India is to take her due share in

the government of the Empire. Knowledge of lands other than his own is essential for the statesman. India is to be no isolated country: she is to make her voice heard in the Councils of the Empire, and she must know that which she is to help in guiding. There are scores of other reasons, but this is fundamental.

2. *The abolition of child-parentage and thereby of virgin widowhood.* This is essential, if the physical vigour of Indian manhood and womanhood is to be restored, and if old age is not to begin at fifty. With this, virgin-widows would cease to exist. As regards remarriage, men and women should be left individually free, while considered as subject to the same custom. If widows remarry, why not widows? It is manifestly absurd that a widow of twenty should be assigned to perpetual widowhood, while a widower of fifty, who has burned three wives, should take a child of nine as a fourth. "Let mutual fidelity continue unto death" is an exquisite ideal, and deep love renders such fidelity inevitable. But for much married men to condemn once married girls to perpetual celibacy is at once grotesque and unjust.

3. *The recognition of the death of the caste-system.* This inevitably follows on foreign travel, and on the social intercourse demanded by modern conditions. Indians subject to caste-restrictions cannot take their due part in national and international life. Intermarriage and interdining are corollaries.

4. *The abolition of the seclusion of women*—To anyone who comes freshly face to face with the perpetual imprisonment of half the higher class population of India, the position seems intolerable. Knowing, as I do, the happy lives led in many Indian homes, I none the less must emphatically say that this shutting up of women is unworthy of civilisation. Indian men do not deserve to be free politically, until they give freedom socially to Indian women. I know that the

difficulty lies more with the women than with the men, but husbands can, if they choose, gradually win their wives to a wider life, and fathers can educate their daughters for the dignity, responsibilities and duties of social freedom. Here again foreign travel is doing its work, and is teaching Indians something of what they lose by the enforced seclusion of the women of India.

5. *The uplifting of the Depressed Classes* came under Education.

6. *The abolition of the colour bar.* The mischievous separation of social classes by a colour bar is one of the most fruitful sources of annoyance and resentment among educated Indians. They are not treated as equals, whatever the pretence. In social gatherings they gravitate together, while the white people do the same. Individual friendships, though rare, exist, but of social equality there is none, save in gatherings of the Theosophical Society, wherein men and women, coloured and white, sit, eat, chat together, without one trace of any sense of difference. Both must co-operate to make this general; we must walk, drive, talk, without thinking of colour, treating each other on a footing of perfect social equality, forgetting colour.

Colour must disappear also in all questions of appointments, and fitness must alone be considered. Every office should be open to Indians, without exception, and in the official, as in the social world, all must become colour-blind.

7. *The saving of village Industries and the economic value of Craft associations.* For the material prosperity of India, this is one of the most vital reforms needed. It is to the decaying, but still existing, craft associations that we should look for the preservation of the admirable artistic handicrafts of India. Efforts are being made in the West to transplant some of these, while here, in their native land, they are slowly perishing. The aiding of these associations by co-operative banks—if necessary by Government

loans through district officers—is of immediate and vital importance. These craft associations form little communities in which capital and labour work together instead of in antagonism, and the industrial system of India would be economically sounder, and, for the people, infinitely happier and healthier, if it were built up from these as a basis, instead of on the introduction of the large machinery factory, with all its inevitable adjuncts of human misery and degradation.

POLITICS.

These are in good hands, and I need only refer in this connexion to one matter of principle and one of practice. All good citizens take an interest in politics, but all do not enter the arena of law-making. In a lecture delivered at the request of the National Congress, then sitting in Madras, I spoke on "The Place of Politics in the Life of a Nation," and distinguished three classes of workers: the Thinker, who elaborated an Ideal, the Teacher, who popularised it; the Legislator who carried it out. It seems to me that many of our teachers forget their duty in the popularisation of political ideals. It is theirs to hold these up before the public until the public is fascinated by them, and places them, with its mandate, in the hands of its representatives. The ideal of a United India, of a self-governing Nation within the Empire, of the protection of all over whom flies the Imperial Flag, the theories of Government, the basis of society in Duties or in Rights, etc—all these and many more fall within the work of the teacher, and he neglects to do his part in preparing for the New Order, if he does not bring them before the public.

The other special matter is the building up of the self-Government of India from the basis of the village to the National Parliament, through the various ever-enlarging areas over which the graduated governing bodies should preside. A carefully thought-out scheme, based on facts

thoroughly mastered, is here the desideratum. This done, it can be popularised.

THE UNIFIER.

There is only one body which can, if it will, unify the four regiments of the Reform Movement into one great force for progress. That body, it is needless to say, is the Indian National Congress. For in that Congress only have we the unfettered energy of educated India, India articulate, as I have ventured to call it. No other body represents the whole country, and is formed of representatives from every part. It is then to the Indian National Congress alone that we, who desire to work in one all-embracing Indian movement, can look for its inception. Let it gather up into its hands all these scattered threads, which, interwoven, would form an unbreakable rope. Let it organise all these diffused energies, and direct their flow.

There is much talk of Hume Memorials. Would there be any Memorial more after his own heart, than that the Congress should carry out his cherished ideal of the formation of a National Reform Movement, spiritual, educational, social, political, and, placing itself at its head, lead it to victory?

For India's Uplift,

A COLLECTION OF
SPEECHES AND WRITINGS ON INDIAN QUESTIONS
BY MRS ANNIE BESANT.

NOTE.—This is the first attempt to publish in one volume a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian Questions. The subjects dealt with cover a wide field. The education of Indian boys and girls, especially of the depressed classes, the question of moral and religious instruction, the industrial development of India, the Indian Unrest and the true relation that should exist between England and India—all these problems are treated by Mrs. Besant with her well-known lucidity and eloquence. The publishers venture to think that a perusal of this book will make Indians realise what great, good and lasting services Mrs. Besant has rendered for India's uplift.

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INDIANS IN SOUTH AFRICA

BY "THE EDITOR."

NO more our countrymen in South Africa have been obliged to adopt the campaign of passive resistance on a large scale and the "irrevocable step" has been solemnly taken. The latest issues of "*The Indian Opinion*," that vigorous and bold exponent of the grievances of the Indian community in South Africa, bring the detailed account of the steps which Mr. Gandhi took on behalf of his distressed countrymen to see that the objectionable and reactionary provisions of the latest Immigration Act are removed and the promises and pledges of the Imperial and South African Union Governments are kept up. His best efforts to secure a peaceful settlement of great and long standing grievances have failed, and the Indian community in South Africa has been forced through the impotency of the Imperial Government and the disingenuousness of the South African Union authorities to engage themselves in a life and death struggle, and all for maintaining the self-respect of the community and the honour of their motherland. It is most distressing to read the correspondence that has passed between Mr. Gandhi and Mr. Smuts. Even an earnest request on the part of Mr. Gandhi for an assurance from the responsible ministers that some of the grievances at least will be attended to by the authorities at an early date has not been complied with.

The racial bar—"the bar sinister of inferiority" as Lord Morley aptly described it and against which Indians have been fighting for over ten years—still disfigures the latest Immigration Act so far as the Orange River Free State is concerned. For, according to sec. 7 of the New Act, Asiatics alone, not any other people but only Asiatics, have to make a declaration on entering the Free State, humiliating to them, unnecessary

for the purposes which the Free Staters have in view and in fact "an entirely wanton imposition" as Lord Amphilhil has indignantly termed it. The introduction of this clause in the Act is a flagrant breach of faith and Lord Curzon admitted in the recent debate in the House of Lords that "it was a blot on the Bill."

Another gross instance is in regard to the question of the right of the South African born Indians to enter the Cape. This right which the Indians have been enjoying for years has now been taken away. It would affect prejudicially the interests of as many as 30 to 40 thousand South African born Indians. The Act in this respect stamps an inferior status on them.

A third instance still of the breach of faith on the part of the Union Government is in regard to the taking away of the indentured Indian's right of domicile in Natal. According to the definition of Domicile in clause 30 of the recent Act, an indentured Indian in Natal who had paid the £ 3 tax and acquired rights of domicile under the existing laws might find himself any day a prohibited immigrant. Lord Sydenham in discussing this provision in the House of Lords pointed out that it was a serious hardship. Lord Curzon went further and said:—

The case was really stronger than Lord Sydenham put it, because not only did it apply to the Indian, the man who, after serving five years under his indenture, then settled down in the country to some occupation, paying his £ 3 a year, but it applied to his wife and family, and it applied to all of them in a very invidious form. In operation it meant that if the man, in the interests of his business or for whatever reason it might be, wished to leave the country for the purpose of seeing his friends or relatives in India, or went to any other part of the South African Union, he thereby lost his right of domicile. And it meant, in the case of his wife and family, supposing his wife went home to see her relations in India or supposing he sent his children out to Bombay to be educated that they lost their right of re-entering the country. The Indians felt not only that they were losing a right in Natal which they at present enjoyed, but they regarded it as an attempt to force them back into indentured labour, or, if they were not willing to go back into indentured labour, then to drive them out of the country.

The most reactionary provision of the recent Act is that which takes away the right of appeal

to the Supreme Court and makes the aggrieved Indians more or less victims at the hands of Immigration Boards constituted by South African officials who are steeped in racial bias. Hitherto Indians have enjoyed the right of appeal to the Supreme Court "on facts as well as on law." That right has now been reduced to an appeal on law only.

It is not the Indians alone who protest against this clause in the new Immigrant's Restriction Act of the South African Union, which seeks to take away the jurisdiction of the Supreme Court. The Europeans too are up in arms against it as the following from the *Natal Witness* will show—

We say without hesitation that such a clause strikes at the root of our liberties: it is an attack on one of the most sacred rights of the citizen, namely, the right to appeal for protection to the duly constituted courts of the country, and we say, too, that no object to be gained by the Bill is worth the sacrifice of principle that clause involves. We are aware that a similar provision was enacted in Natal in connection with trade licences, and that too, was, in our opinion, an infringement of the constitutional rights of the citizen. The clause as quoted means nothing less than that the Minister, board or immigration official is at liberty to perpetrate the grossest injustice without risk of being brought to book. It is quite evident that this provision has been inserted because, in the past, the officials have been brought before the courts and subjected to reproof, and the Government now intend, if they can, to secure complete immunity. We hope most sincerely that this clause will be strenuously opposed. It would be a scandal if the only real safeguard against oppression and the arbitrary exercise of power were deliberately destroyed by the legislature simply in order to secure exemption for the Government and officials in the Administration of an exclusionary law. Such legislation would not only establish a most dangerous precedent, but it would be an insult to the judiciary.

And all these reactionary provisions have found a place in the recent Act which is being enforced since August 1, despite the clear declaration made by Lord Crowe on behalf of His Majesty's Government, in a despatch dated October 7, 1910, "*that any solution that prejudices or weakens the position of Indians in Cape Colony and Natal would not be acceptable to His Majesty's Government.*"

Amongst other breaches of faith on the part of the Union Government we must not fail to

mention the case of the Poll-tax. According to the Immigration Law Amendment Act of 1895, and by subsequent Acts, every Indian immigrant imported into the Province at the termination of five years' indenture is called upon if he or she wishes to remain in the Colony to pay in addition to the annual £1 poll-tax imposed upon every male adult, an annual payment of £ 3; a similar sum is payable by both male and female offspring commencing from the age of 13 in girls and 16 years in the case of youths. It is apparent that an Indian immigrant, out of an average income of £ 12 to £ 15 per annum, which is the total sum he is capable of earning, has to pay £ 4 to the State for the privilege of earning that sum in that country under the protection of the Union Jack, and if he is the proud possessor of an immigrant consort he should pay for that privilege an additional sum of £ 3. And if he has any children, for each of them he must pay £ 3 a head. These Acts, apart from the severe hardship which is inflicted on them, have been the ruin of many a home, and it has blighted the future career of many girls and youths by driving them to destitution and immorality.

The imposition of this £ 3 tax has been a constant source of irritation and when the Hon. Mr. Gokhale went to South Africa to study the situation on the spot, he came to the conclusion that it was a cruel and unjust imposition. On his representing the matter very strongly "the Ministers definitely promised Mr. Gokhale this £ 3 poll tax should be repealed and the Ministers told the Governor-General that they had given him this promise." And yet, attempts are being made by responsible South African officials to explain away this promise in a most unworthy manner. It is all the more painful when we consider that the object of this cruel poll tax is nothing else than to utilize it as an instrument "for driving Indian labourers into re-indenture."

As many as 20,000 Indians are liable to pay this tax; and yet, on an average, only 3,000 have been able to pay it. Of the untold misery and sufferings to which the remaining thousands are subject we cannot find words enough to describe.

We must also refer to a cruel and ambiguous provision in the recent Immigration Act regarding the recognition of marriages celebrated outside South Africa according to Hindu or Mahomedan rites. Section 5, Clause (g) of the Act provides that "the wife or child of a lawful and monogamous marriage duly celebrated according to the rites of any religious faith outside the Union" shall not be prohibited emigrants, or, in other words that such a wife (and children by her) shall be entitled to reside with her husband in South Africa. In a letter dated August 19, 1913, General Smutt's view on the subject was communicated to Mr. Gandhi in the following words:—"The present practice of admitting one wife of an Indian now entitled to reside in any province, or who may in future be permitted to enter the Union, irrespective of the fact that his marriage to such wife may have been solemnised according to tenets which recognise polygamy or that she is one of several wives married abroad, will be continued so long as she is his only wife in South Africa." And yet what has happened? Kulsan Bibi applied to enter the Union as the only lawful living wife of Mahboob Khan. The immigration officer rejected her claim. The Board of Appeal found the facts as follow:—"(1) That Mahboob Khan and Kulsan Bibi were duly married in India according to Mohammedan law, and that it was a legally valid marriage. (2) That Kulsan Bibi is the only Lawful wife of Mahboob Khan, and that her marriage to him was contracted when he was a widower and that he has not, since gone through a ceremony of marriage purporting to be legal with any other women. On these facts the Board of Appeal goes on to say in its judgment

"it was contended on behalf of the Immigration Department that the mere fact that the marriage was celebrated under a law which allowed four wives, the marriage of Mahboob Khan with Kulsan Bibi was not monogamous." The Board of Appeal, however, did not decide the point, but stated the case for the decision of the superior Court. But the Supreme Court at Pietermaritzburg has declared this unfortunate woman to be a restricted immigrant on the plea that the marriage was polygamous, because the plaintiff had married the woman under Mahomedan rites in a country permitting polygamous marriages. This is simply staggering!

Not content with all this, the authorities in South Africa are stringently and rigorously enforcing all legal and administrative provisions against Indians in all possible directions. The "Indian Opinion" rightly exclaims.—

Indiana cannot be expected to sit still if the administration of the existing laws is made harsher day by day. Formerly Indian wives were admitted without fuss and without much questioning. Now the Government have instructed Immigration Officers to demand closest proof, and then, too, there are all kinds of quibbles raised. Kulsan Bibi's case is the latest. There never has been any justification offered for such harshness of procedure in admitting Indian wives. There has been no charge brought against us of having attempted to bring in women of questionable character or of our women having offered any competition. Then take the unreasonable deposit of £25 required from men who want to prove their domicile as against £10 which used to be demanded before. Visiting passes which used to be issued fairly liberally are now being granted in a most niggardly spirit. We know of cases in which sons have been refused permits to visit their parents and business people to visit other provinces to collect their debts. It is no easy matter for an Indian creditor to secure a permit to visit the Transvaal for the purpose of collecting his book-debts. The tendency of the administration is to wipe out the resident Indian population by making its life in South Africa as intolerable as possible. The administration of the Gold Law and the Townships Act to the Transvaal and of the trade licensing laws in Natal and the Cape has been simply scandalous.

It is impossible to condemn in sufficiently strong language the part which the Colonial Secretary and the Imperial Government have played in regard to this matter. The recent Immigration Bill which has been the subject of so

much criticism was introduced in the Union Parliament on the 14th April, was passed on the 13th June and received the assent of the Governor-General on the following day. It is astonishing that the Governor-General should have given his assent to this Bill the moment it was passed without an opportunity to the Imperial Government to scrutinise it. It is astounding still that the Colonial Secretary should have neglected to discharge an obvious duty which he owes to His Majesty and his Indian subjects. No wonder that Lords Amthill, Sydenham and Curzon have complained that His Majesty's Government have failed to recognise the seriousness of the situation and deal with it in a statesmanlike manner.

We have stated these facts at some length to show how real and just are the grievances of His Majesty's Indian subjects in South Africa, and how under the circumstances Mr. Gandhi and his comrades are justified in starting once more the campaign of passive resistance—the only peaceful and constitutional method of agitation left open to them. The Indians of South Africa are now determined to see that the objectionable provisions of the latest Act are removed from the Statute Book. They appeal to the Imperial and Indian Governments and also to the Indian and British public and to the press to do their utmost to protect them from this un-British and autocratic legislation. They also make an earnest appeal to the Crown to exercise its Royal prerogative of vetoing this measure within twelve months of the date of promulgation. Until this is done, Mr. Gandhi and his brave band, men and women of all classes and creeds, and of various stations in life, will be prepared to go to jail any number of times and undergo ordeals fearlessly and dauntlessly as they have done in the past. And while the passive resisters, men and women, are in jail, hundreds of business firms and individual traders and hawkers will find their trade paralysed, not to speak of the

desolation and misery which will be brought on thousands of Indian homes in South Africa. The present campaign of passive resistance will thus be the fiercest ever witnessed, and no amount of moral and material support from the mother-country will be too great to sustain it.

The Indian South African League, Madras.

The Indian South African League has issued an appeal for funds which it hopes will bring a response befitting the heroic character of the struggle in which our countrymen are just now engaged.

The following is the first list of subscriptions.

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Mr. C. P. Ramasami Aiyer, B.A., B.L.	1,500
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Total Rs.	3,650

The Indian South African League sincerely hopes that political Associations and leading gentlemen in the mollusid will soon respond to this appeal.

It is requested that all subscriptions be sent direct to The Indian Bank, Ltd., Madras, to the credit of the Indian South African League.

MADRAS, } G. A. NATESAN,
Joint Secretary.

India's So-called Offer of Imperial Preference

BY PROF. V. G. KALE, M.A.,
(Fergusson College, Poona.)

WHEN on the 17th March last, the Hon'ble Sir Gangadharrao Chitnavis moved, in the Supreme Legislative Council, his resolution recommending 'to the Governor-General in Council the desirability, in view of the loss of opium revenue, of considering financial measures for strengthening the resources of the Government, with special reference to the possibility of increasing the revenue under a system of preferential tariffs with the United Kingdom and the Colonies', it was easy to predict that far from doing any practical good, the resolution and Sir Gangadharrao's speech thereon, would only be clutched at as serviceable weapons by British tariff reformers and advocates of Imperial Preference and be used in their own fiscal campaign in England. It is well known that though Indian public opinion wants protection for the indigenous industries, it looks askance at schemes of inter-imperial free trade which are represented as calculated to benefit India and the other parts of the Empire, and is therefore not prepared to accord its approval to any one of them. In its notes on Current Topics in the March number, the *Wealth of India*, we find, made the following observation:—"We regret we cannot pay the Hon'ble gentleman the same compliment on his moving the resolution on the Indian tariff and inter-imperial free trade. He was indeed on very strong ground when he pleaded for fiscal freedom for the Government of India and a reasonable measure of protection for nascent industries. But he unnecessarily trod on delicate and debatable land when he sang the praises of British tariff reformers and their specious schemes of imperial preference. He should have known that public opinion in this country is not willing to entertain any preference

proposals which are calculated to entail great sacrifices on India without offering her corresponding advantages." In spite of this definite public opinion, it was feared, Sir Gangadharrao's speech would be hailed as an Indian offer of imperial preference, which was wanting to strengthen the hands of tariff reformers in England in their fiscal war against the free traders, and the apprehensions did not prove baseless. The same journal, dealing with Sir Gangadhar's resolution thus remarked in the April number:—

"It has produced the impression in England that Indian opinion is favourable to the adoption of a scheme of preferential trade such as tariff reformers in that country have been advocating." And also:—"Neither the view of Sir Gangadhar nor the opinion of the Finance Member ought to go forth as the well considered and widely accepted opinion of the Indian people whose judgment on such questions is entitled to any weight." We have quoted this as it is typical of the opinion held on this question by a large section of the educated classes in India and expressed in many of the Indian newspapers and periodicals.

The expected has happened. In "The Indian Offer of Imperial Preference,"* written by Sir Roper Lethbridge and just published by Messrs. P. S. King & Son, the prediction has been completely fulfilled. The very first chapter of the book opens thus:—"The whole aspect of the Indian fiscal problem has been altered by recent events. On March 17, 1913, India definitely came into line, on this great question, with the self-governing Dominions of the Empire and with the Unionist Party, of the United Kingdom. By the mouth of the accredited leaders of her newly elected representatives in the Governor-General's Legislative Council, she submitted to the Imperial Government a resolution, suggesting "

* The Indian offer of Imperial Preference by Sir Roper Lethbridge, M.A., P. S. King & Son, London.

and etc. The exaggeration of this statement is simply delicious. An Hon'ble Member of the Supreme Legislative Council moves a resolution recommending, in view of the loss of opium revenue, the desirability of strengthening the revenues of the State with special reference to the "possibility" of increasing the revenue under a system of Preferential Tariffs; the Finance Member regards the discussion as merely academic though interesting, saying that "I should have been very glad not to have had to discuss this subject at all"; the bulk of the Council take the resolution in the same spirit; the mover of the resolution himself is not making any "offer" of imperial preference; at the end of the debate, in withdrawing the resolution, he says:—"I want and seek public criticism. My ambition does not go further. This debate will have done immense public good if, following the sound advice of the Hon'ble Sir Guy Fleetwood Wilson, the people take up the subject in right earnest, and study, discuss and develop the case with care, zeal and whole-heartedness which its seriousness deserves. This explanation furnishes an answer to the remarks made by some of my friends in Council to-day in disparagement of the resolution." And yet Sir Roper Lethbridge solemnly affirms that "the whole aspect of the Indian fiscal problem had been altered by recent events" and that "India definitely came into line with the self-governing dominions of the Empire and the Unionist Party in the United Kingdom"! It was convenient to Sir Roper to represent Sir Gangadhar's suggestion in the Viceroy's Council as an "offer" to Great Britain and the colonies but the fact of the matter is that he is absolutely unwarranted in saying that "Indian opinion, hitherto insistent on blank protection against Great Britain as well as against the dumping foreigner, has now, in the spirit of the highest statesmanship, voluntarily offered to the mother-country and the self-governing domi-

nions the full and loyal co-operation of India in an imperial system of protective tariffs." Some months ago, there was a passage at arms between Lord Crewe and Mr. Bonar Law on the question of preferential tariffs. In one of his speeches the Secretary of State for India observed with reference to Mr. Law's appeal to India for Imperial Preference:—"I warn him plainly that it will be resented in India, that it is resented already, and that, if he ever seeks to put it into practice, it will be resented in a manner that will create an unprecedented strain on India's loyalty to the Empire—you will be erecting a great Imperial Zollverein, and you will be asking India 'openly and without hypocrisy' to take a place which, compared with that of those portions of the Empire which control their own purse, will appear to her to be a servile place." British protectionists are anxious to meet the position of their opponents by showing that public opinion in India is uncompromisingly hostile to the free-trade policy of England and that the leading exponents of the Indian view are enthusiastically in favour of Imperial preference. They seek to prove that while free-trade is detested in this country as detrimental to the growth of indigenous industries, inter-imperial free-trade, which will enable India to protect her industries against foreign countries by heavy duties upon imports and exports, is looked upon as the only right policy for Government to pursue. Tariff reformers in England would thus have Indian public opinion as an ally in their fiscal and party warfare in their own country. But this attempt is bound to fail as no one in India, whose opinion is entitled to any weight, is enamoured of imperial preference. And a condemnation of free-trade is not tantamount to an approval of imperial preference. If she does not want the one she does not also want the other. Sir Roper Lethbridge quotes the *Hindu* to show how Lord Crewe's defence of free-trade policy was adversely criticised in Indian

newspapers but he has conveniently omitted to indicate how the offers of Mr. Bonar Law and men of his thinking have no chance of being favourably received in this country. The *Indian World* of Calcutta is thoroughly representative of the Indian public opinion which Sir Roper has taken such great pains to show to be favourable to his own views. This is what that paper says in its issue of 3rd September last:—"The people of India have nothing much to do with the Tattersall Lethbridge controversy now raging in England on the imposition of an export and import duty in this country. What India wants is neither free trade nor preference, but protection—an economic independence to stimulate her industries and to secure the benefits of her trade and commerce for her own children. That may be in dream-land yet, but till the prospects of such a dream come to be realised, it is no good trying to make India the shuttlecock in the Party warfare of England. India, left to herself, is not likely to play into the hands of politicians of the Chamberlain school or members of the Cobden Club till she is again hypnotised by a master mind like Bright or Bradlaugh." This is how India thinks upon the fiscal question. Both free traders and tariff reformers are at liberty to make out that Indian opinion is on their side and that may temporarily serve their party ends. But to say that India has made an offer of imperial preference and that she has 'definitely' come into line with the Colonies and the Unionist party in England on that question, is to make a statement that is misleading and baseless. We do not know what impression Sir Roper Lethbridge's book has produced in England and whether he has scored a victory over free traders there. But he may rest assured that he is sadly mistaken if he feels he has convinced or brought over to his side the opinion of the educated classes in India. He could, no doubt, make a plausible case, as a resolution in favour of imperial preference was moved in the

Supreme Legislative Council by the Hon'ble Sir Gangadhar Chitambar, "the leader (during the absence of Mr. Gokhale on the service of the Royal Commission) of the elected and non-official members of the Legislative Council." But as we have said above, nobody took the resolution seriously and the discussion was academical. And again, we may confidently assert that if the real 'leader of the elected and non-official members of the Council' had been present, the result would have been far different and Sir Roper would not perhaps have written his book or written it in the strain in which he has now done. Sir Gangadhar waxed eloquent over the solidarity of the Empire and spoke of India obtaining a more dignified position in the Empire by acting in a spirit of Christian meekness towards the Colonies but even he had to admit that "for complete success we want fiscal autonomy in this scheme also." The crucial question then is, whether India is likely to get this fiscal autonomy if she enters into a scheme of imperial preference. Free trade is bad enough for India but preference is bound to be worse. The conviction of Indian educated people is that by accepting a scheme of inter-imperial free trade India would only be flying from the frying pan into the fire. With due deference to Sir Gangadhar it must be said that though he advocated his preference scheme 'as both practicable, beneficial and expedient,' he did not voice the feeling of any considerable section of educated Indians who are entitled to speak on this question and Sir Roper has not furthered his cause by relying upon the resolution as an "Indian offer" which was never made and is sure to be repudiated.

We must frankly admire the zeal, and the intimate knowledge and the perseverance with which Sir Roper Lethbridge has been advocating Imperial Preference for the past few years in newspapers and periodicals. He sympathises with India's desire to revive her old industries and start new ones, thus ensuring her economic and industrial

Hindu and Mahamedan Religious Endowments

BY

MA. K. G. KRISHNASWAMI AIYAR, B.A.

PROPOSALS for the amendment of the law relating to Hindu and Mahamedan religious endowments are not at present acceded to by the Government on the ground that Legislation towards improving the managing bodies in charge of such institutions will involve the infringement of the principle of Government neutrality in matters relating to religion. That the Government should be strictly neutral in religious matters is one of the inflexible canons of the British administration in India, and no true well-wisher of the Government or of the people of this country would suggest any deviation from such a wholesome policy. It would be desirable that the principle of religious neutrality should be carried to its logical conclusion by the Government withdrawing from its connection with the Christian ecclesiastical establishments in this country. Religious neutrality should be shown more by maintaining an impartial attitude towards all the religions prevailing in the country than by displaying utter indifference to the mismanagement of finances of Hindu and Mahamedan religious institutions.

Sir Frederick Lely, late of the Bombay Civil Service, in his suggestions for the *Better Government of India* observes as follows:—

I have my doubts whether it is wise to stand by as a tacitly consenting party to the spoliation of endowments that is going on.

Sir Arthur Lyall in his *Asiatic Studies* makes the following observations:—

In certain conditions of society the immediate authority and close supervision of a monarch over the powerful religious interests with which he has to reckon at every step is a matter of political expediency, not an affair of doctrine or opinion, but a recognised duty of state.

The fact that the present state of Hindu and Mahamedan religious institutions are due

largely to the laws already passed by Government makes it all the more incumbent on the part of Government to depart from its policy of indifference in matters relating to religious institutions. It is a well-known fact that the law, as it stands at present, invests persons who may happen to be in charge of such institutions with life tenures of office and requires that the previous leave of the District Court should be obtained before any suits can be instituted against them for misfeasance or breach of trust. If the said provisions of the law enables such men to defy public opinion and play duck and drake with the funds of religious institutions, will it not be the duty of Government to amend the law relating to Religious Endowments in a manner that will compel such persons to have some regard for genuine public opinion? In the interests of public ethics the Government will be bound to legislate for the effective and speedy prevention of malversation of Religious Endowment Funds, even if such legislation may not be absolutely in keeping with the principle of religious neutrality. If a distinction is drawn between the financial and the ceremonial affairs of religious institutions and legislation is directed to rectify abuses in the management of the finances, it cannot be said with reason that the principle of religious neutrality is thereby infringed. The Government owe it as a duty to the public to provide measures for the prevention of the misappropriation of the funds of religious institutions and their diversion to unlawful or improper purposes. To tolerate a state of things under which men having control over religious institutions are furnished with every facility for misappropriating or misapplying their funds is tantamount to conniving at the increase of public dishonesty. The Christian missionaries whose agitation in the past led to the enactment of Act XX of 1863 will do well to desist at present from opposing the interference of Government for the purpose of rectifying the present

suits are mostly summary only in name and very often each petition takes up a considerable portion of the time of the District Judge. Moreover when sanction is accorded and suits are launched the whole enquiry has again to be gone through in fuller detail in spite of the circumstance that during the sanction proceedings the same Judge might have had to deal with the same matters in a rather elaborate manner. All these circumstances naturally tend to make the District Judge regret that jurisdiction in such matters is restricted by the legislature to his own court without the option of transfer to another Court in the District. The difficulty of utilising the provisions of sections 18 and 19 of Act XX of 1863 as against erring committee members and trustees are thus of such a magnitude as to render the protection intended to be afforded by the Act against mismanagement of religious institutions altogether ineffective.

A perusal of the provisions of the Madras Regulation VII of 1817 and of Act XX of 1863 will show that the temple committee and special trustees are invested by the provisions of the latter enactment with the powers that were previously exercised by such a responsible official body as the Board of Revenue. In the haste to get rid of the management of Hindu and Mahomedan religious institutions no regard was paid to the protest of the then Hindu members of the legislative Council against the passing of the Religious Endowments Bill. His prophecy that the Act would be mischievous in its character and that it would have a retrograde and demoralising tendency has been amply fulfilled. The Government of the day evidently lost sight of the weighty reasons that induced the administrators in 1817 to place the affairs of such institutions under the control of an important department of Government. The preamble to regulation VII of 1817, will show that the Government had then grounds to believe that

the produce of such endowments was, in many instances appropriated contrary to the intention of the donors, to the personal use of the individuals in immediate charge of such endowments. To rectify such a state of things it was enacted by section 2 of the said regulation that the general superintendence of all endowments in land or money, granted for the support of Mosques, Hindu Temples etc., be vested in the Board of Revenue. By sections 3 and 4, the Revenue Board was invested with authority to take such measures as may be necessary to ensure that all endowments made for the maintenance of Mosques, Hindu Temples were instead of being converted to the private use of individuals, duly appropriated to the purpose for which they were destined by the Government or the individuals by whom such endowments were made. By section 7 the Board of Revenue was empowered to appoint local agents in each district and the Collector of the District was to be ex-officio one of the local agents. By section 9 the District local agents were enjoined to obtain full information, from public records and by personal enquiries, respecting all endowments. Provision was made by means of sections 10, 11, 12 and 13 to ascertain who were in charge of the endowments, whether by virtue of the right of inheritance from previous holders or by virtue of appointment by the Government or any of its representatives or officers, and to appoint persons to be in charge of such endowments *in cases of vacancy*. By section 14 of the Regulation the right of private persons to have recourse to regular suits to set aside any erroneous orders that may be passed by the Board of Revenue or the District agents was expressly reserved. Until the repeal of Regulation VII of 1817 by Act XX of 1863 the Revenue Board and their district agents were entrusted with the superintendence of Hindu and Mahomedan Religious institutions and the right of the

members of the general public was confined to suing to set aside erroneous orders that may be passed by them.

By the enactment of Regulation VII of 1817 the general public were deprived of the right of formulating schemes of management of religious institutions either by arrangement come to among the general body of the worshippers of the concerned institutions or by having recourse to civil courts. But the said action of the Government does not deserve anything but commendation and gratitude, for the reason that it was not possible to expect that the then members of the general public would have had the capacity, means or opportunity of devising measures for settling schemes of management of religious institutions.

Owing to the agitation of the Christian missionaries the Government were subsequently compelled to refrain from having any connection with the Hindu and Mahamedan Religious institutions, though it was not considered a breach of the policy of religious neutrality to maintain a special Christian Ecclesiastical establishment at the expense of the public revenues and under the control of the Government. In the words of the preamble to Act XX of 1863 the Government found it expedient to relieve the Board of Revenue and the local agents in the Presidency of Fort William in Bengal and the Presidency of Fort St. George from the duties imposed on them by the Bengal Regulation XIX of 1810 and Madras Regulation VII of 1817, so far as those duties embraced the superintendence of lands granted for the support of mosques or Hindu temples and for other religious uses, the appropriation of endowments made for the maintenance of such religious institutions, the repairs and preservation of buildings connected therewith or involve any connection with the management of such religious institutions. If Act XX of 1863 had stopped with merely repealing the previous regulations without proceeding

to substitute any body of persons in the place of the Revenue Board and the District Agents, it would have become the out-look of the general body of the worshippers of the various religious institutions to devise means for the future management of the institutions. No doubt a chaotic state of things would have been produced and the whole land would have become flooded with litigation for the purpose of determining who were to have the management of the various institutions. In several instances the doctrine of 'might is right' would have had free play in settling the question as to who should have the management of religious institutions. Such a state of things could not be viewed with equanimity by any responsible Government. But the provisions inserted in Act XX of 1863 to avoid the occurrence of such a state of things have tended to invest various bodies of persons not only with full powers to deal with the affairs of religious institutions without any control, worth the name, over their actions, but also with life tenures of office which made them altogether independent of and indifferent to public opinion.

The powers and responsibilities of the Board of Revenue and the local agents in respect of mosques, temples and other religious institutions were vested in individuals and committees who could have had no previous official training; and this was done at a time when even the officially controlled municipal institutions had not been introduced. In the cases of religious institutions which at the time of the passing of the Act XX of 1863 were under the management of any trustee or manager or superintendent, whose nomination did not vest in or was not exercised by or was not subject to the confirmation of the Government or any public officer, the Local Government was directed by Section 4 of the Act to transmit transfer to such trustee, manager, or superintendent all the landed or other properties which at the time of the passing of the Act were under the

superintendence of the Board of Revenue or any local agent. In cases of vacancies occurring in the office of any such trustee or manager or superintendent, in which disputes may arise respecting the right to succeed to the office, provision was made by Section 5 to have a manager appointed through the Civil Court until some other person shall by suit establish his right to such office. Such trustees, managers, or superintendents were empowered by Section 6 of the Act to exercise the powers that were previously exercised by the Revenue Board or the local agents in the matter of recovering the rent of land or other property transferred to them under Section 4 of the Act. The other rights, powers and responsibilities of the trustees, managers and superintendents mentioned in Section 4 of the Act as well as the conditions of their appointment, election, and removal, were declared by Section 6 to be the same as if the Act had not been passed. But in respect of the liability to be sued for misfeasance, non-feasance, malfeasance, or breach of trust the provisions of Section 19 requiring previous sanction by the District Judge were made applicable to such persons also. The history of the Tirupathi temple, for the period preceding the settling of a scheme for its management after a protracted litigation, will show in what manner the trustees of religious institutions, not subject to a Devasthanam Committee, discharged their trust. The possession of uncontrolled and unlimited power over the finances of a rich religious institution proved too strong a temptation even for an ascetic trustee to restrain himself from being caught within the meshes of the Criminal Law by flagrantly misappropriating valuable property of the institution. In the cases of mosques, temples and other religious institutions whose trustees or managers were nominated at the time of the passing of Act XX of 1863 by the Government or any public officer, the Local Government were directed by Section

7 of the Act to appoint once for all one or more committees in every division or district to take the place and to exercise the powers of the Board of Revenue and local agents under Regulation VII of 1817. It was enacted by the same section that such committees shall perform all the duties and exercise all the powers that were previously vested in the Board of Revenue and Local agents. By Section 9 it was provided that every member of the Committee shall hold office for life unless removed for misconduct or unfitness. Such removal could be effected only by the institution of a regular suit before the District Court under Section 14 of the Act, and the previous sanction of the District Judge is necessary for the institution of such a suit. As has been pointed out above, the procedure laid down in the Act for effecting the removal of an erring Committee member or a trustee is too cumbersome and complicated to be easily availed of for such a purpose. The limiting of the tenure of office to a few years will obviate the necessity to have recourse to expensive and tedious litigation against erring committee members and trustees. The desire to be reappointed or re-elected will act as an incentive to pay some deference to public opinion and in cases where the incumbents are bad the evil will be only a temporary one and may be removed by substituting better men when their tenure of office expires. The present state of things is so very unsatisfactory that generally a committee member or a trustee is presumed by the members of the ordinary public to be dishonest or unsatisfactory until the contrary is proved.

The defective provisions of the Act stand in the way of the committee members enforcing any orders that may be passed by them in the interests of the religious institutions. If a trustee is dismissed from office for gross misconduct there is no means of enforcing the order of dismissal except by resort to a civil suit. A summary

remedy should be provided by enabling the Civil Court on an application by means of an ordinary petition by the Temple Committee to eject by process of Court a dismissed trustee from the charge of temple and its properties. In order to safeguard the interests of trustees who might be illegally, unjustly, or capriciously dismissed by the Committee Members, the Court may be empowered to hold a summary enquiry in order to satisfy itself that the order of dismissal is not *prima facie* invalid or improper. The trustee so ejected may be left to contest the order of dismissal by a regular suit with liberty to claim damages against such of the committee members that joined in his dismissal in the case of his succeeding in proving that his dismissal was illegal or improper. In case where the Court does not find it just or proper, to summarily eject the trustees, the committee members may be left to sue for the ejectment of the trustee by instituting regular suits for the said purpose. In all cases the defeated party must be made to pay the costs from his own pocket unless, in the opinion of the Court, there are exceptional circumstances justifying the costs to be saddled on the trust funds. Provision should also be made for deposit by the plaintiffs in Court of the costs of the defendants in cases where the pecuniary circumstances of the plaintiffs are such as may render it difficult to collect the costs from them in case the defendants succeed. Owing to defective legislation in these and kindred matters committee members who may be inclined to rectify abuses in temples experience the same difficulties in enforcing their orders that are experienced by Municipal Chairman in municipal Madras Municipalities with recalcitrant Secretaries.

To sum up, the state of religious institutions has become so bad in consequence of imperfect and defective legislation that the Government will not be doing their duty to the public if they refrain from suitably amending the laws relating to Hindu and Mahomedan religious institutions in such a manner as will render them more effective in safeguarding the interests of such institutions.

ENGLISH AS THE INTERNATIONAL LANGUAGE

BY

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HERE is nothing new in the idea of a language that should serve as the universal means of communication among nations. Even when civilised mankind was comparatively small in numbers and the world seemed vast, men were attracted by the idea. As more of the world and of its many languages became known, the desirability of a language intelligible to all appeared more obvious. As commerce grew and improved means of communication spanned the continents and the oceans of the world, diversity of speech was felt to be a serious obstacle.

For various reasons, three languages gradually attained first-rate importance. One of the Romance languages (French), one of the Teutonic languages (German), and English, of which the vocabulary combines Teutonic and Romance elements. All the three are spoken by leading nations, proud of their ancestry, jealous of their rights.

Latin at one time was the international language of the learned, and quite recently its adoption as such has again been urged. Few will be found to support this claim; most recognise that Latin is cumbersome in grammar and limited in vocabulary. This has led some to suggest modifications of it, called by fantastic names such as "Latinesco" or "Mandolingue." Others again have based their schemes on the Romance languages that have developed from Latin; such are the languages "Nuove Roman" or "Pan-roman" or "Idiom Neutral." A third group take the Teutonic Languages as a basis, for instance, "Volapuk," "Tutonish." Lastly there

are artificial languages which draw the vocabulary from Romance and Teutonic languages, such as "Esperanto."

When we consider the many schemes put forward, we may observe a gradual improvement. The failures of the past are noted with profit, and the great advance in the study of philology leads to greater skill in solving the problem. Volapuk showed a step forward; for a time it was very successful. Who speaks it now? Esperanto is distinctly superior to it; some maintain that Ido is better still. Have we reached the limit of perfectibility?

A review of the past endeavours to create a universal language suggests that we have not. Put forward any such language, submit it to the criticism of educated men: after a time defects will be discovered, the committee, or council, or academy who are guardians of the language are asked to accept certain alleged improvements, they refuse, there is a split—that is what past experience leads us to expect.

For our present purpose, however, we shall assume that Esperanto (or Ido—it does not matter which), is the best artificial language that the wit of man can devise. I have studied it with some care, and I have profound admiration for Dr. Zamenhoff, its creator. It is a very fine piece of work which does credit to his linguistic skill no less than to his humanitarian idealism. I do not propose to criticise it in detail, but I am willing to concede that the sounds have been well chosen, that the spelling represents them adequately, and that the grammar is very simple. To my mind the grave objections to any artificial language arise from a consideration of its vocabulary.

The vocabulary of Esperanto is mainly based on the Romance languages. To those who know, say, French or Italian, the meaning of most of the roots is fairly obvious; but the millions (think of Asia, alone) who know no European

language, have to learn the roots without such assistance, and the millions who know Teutonic languages only will recognise little that looks familiar.

But there is a much more serious consideration. Language may be said to consist of words with a simple meaning and words and phrases with complex meaning. To the former we may reckon the numerals, designations of time, names of concrete objects, *liliet*, *daffodil*, such words as *and* or *but*. When translating from or into a foreign language they give us no difficulty; the rendering is obvious. But the words which really matter are those which have many associations. If we look up such a word in the dictionary, we find that no one foreign word is an exact equivalent. These words and phrases render good translation so difficult that we call it a fine art, and when we know two languages really well, even the best translation from one into the other leaves us dissatisfied. We pay our tribute to the skill of the translator, but feel that the rhythm that delighted us in a piece of majestic prose, the perfume of an exquisite lyric are lost in the rendering. The finer the literary quality of the original, the more we miss in the translation. Even in the rare case when poet translates poet, the work of the second hand is noticeable, almost always.

The complex words (*gentleman* and *fellow*, *esprit* and *gout*, *Wehnut* and *Schadenfreude* may serve as examples) are the words that matter. The meanings are a reflex of national psychology, the outcome of our national life. We acquire a full knowledge of these words in our own language, through meeting them many times in many contexts. We do not know a foreign language well, until these words arouse the same associations in our mind as the foreigner's.

All these finer shades, the perfumes, the overtones are lost in an artificial language. The

complexity of words is ignored; the idiomatic phrase which delighted us has to yield to a colourless matter of fact expression. The artificial word is regarded as the equivalent of some English word by an Englishman, of some French word by a Frenchman, but the English word and the French word are not equivalent. It is just here that the idea of universality is delusive; it is this which renders an original literature in an artificial language impossible.

Compare the literature of Esperanto (and any conceivable development of that literature) with the literature of England, France or Germany; you are holding a rushlight to the sun. It is made up largely of translations which may content those who do not know the originals, but are no substitutes for them. Original Esperanto verse is unimpeachable in sentiment—and that is all that can be said for it.

I know that many English people derive genuine pleasure and satisfaction from their knowledge of Esperanto. They have learnt a foreign language with a minimum of effort; they are delighted to find that they can converse at congresses with people of many nationalities; it appeals to their desire for universal brotherhood. Yet I wonder whether the efforts so earnestly devoted to the propagation of Esperanto are really to the advantage of mankind, and whether they should not rather be directed to purifying our mother tongue, so that it may more quickly become the world language.

How do things stand at present? English is spoken far more widely than any other language; it is the speech of 150 millions, reckoning white men alone, and it is the official language and in a great measure the common means of inter-communication in the British possessions with their population of 350 millions. It has a well-recognised commercial value; it has a splendid literature; in both respects it is far ahead of any artificial language. All this—the advocates of

Esperanto tell us—is of no account in face of national jealousy! Particularly the French and the Germans will not recognise English as the world language. Probably not—in theory; but when we consider their practice, what do we find? In France and Germany English has never been better taught and more widely learnt than at the present day. A quite exceptional experience (as Director of the London University Holiday Course in English for Foreigners, for nine years) enables me to say that the same is true of almost every other country. As soon as we do our full duty to India, the number of those who know English will be very largely increased; no sane person will urge that we should use Esperanto for the education of our fellow-subjects of alien race.

There is no reason to anticipate a decline in the spread of English; and we can contribute our share by making it better-fitted as a world language. Foreigners tell us that the grammar gives them little trouble, and they can soon require a good-working vocabulary; but they are unanimous in regarding our irregular spelling as a serious obstacle to the beginner. The pronunciation is not difficult in itself; even the "th" can easily be taught; the seat of the trouble is the irrational spelling which so often gives no clue to the pronunciation. Some difficulty is also due to our not having laid down at all clearly what we mean by "good English" or "pure English" speech. Here, then, are two ways in which we can make our language more attractive and valuable, not only to the foreigner, but to ourselves.

That is the work undertaken by the Simplified Spelling Society, and a post card to the Secretary at 44, Great Russell Street, London W.C., England, will furnish the reader with particulars of a movement which is attracting well-merited attention. They are inspired, above all, by the desire to save a year (at least) of the education time of our children and to enable an essential subject to be taught reasonably and easily which must now

be taught unreasonably and at the cost of much time and labour. But they also devote their energies to the movement because they believe that our English language can and should be made a still better instrument and that it can be rendered so attractive that men of all nations will of their own free will learn it. There is no need to force it upon anyone; that would arouse a natural resentment. But if the English language is making its way now, and in spite of its defective spelling and the absence of a well established standard of speech, should we not do our utmost to remove these acknowledged obstacles? Granted that in grammar an artificial language may be simpler than ours—but ours is the key to the vast literary output of Britain and America in our day and to the splendid treasures of our past literature; and what foreigner would be so indolent and so shortsighted as to think that the artificial language weighed heavier in the balance than English?

The day will surely come when the English speaker will find an audience throughout the world and the works of our philosophers and poets, our men of science and our men of business will be read and appreciated in every country and in every clime.

THE LIFE AND TEACHINGS OF SRI SATAKOPA alias NAMMALWAR, THE GREAT DRAVIDIAN SAINT BY

C. R. SRINIVASARANGACHARY, B.A., L.T.

§ Sri Satakopa is the greatest Alwar of the Vaishnavite Religion. His thoughts are so general as to deserve the attentive consideration of other sects of Hindus and other religionists also. As a humble student, the writer has given out the ideas formed from the reading of the text and desires that even those whose ver-

nacular is not Tamil may form some rough idea of the lofty teachings, from an exposition however meagre.

LIFE OF NAMMALWAR.

He was born on the 43rd day of Kaliyuga in the constellation of Visaka at Singagari alias Alwar-Tinnangui in the Tinnevely District. The term "Alwar" in Tamil means one who is drowned in the enjoyment of the Divine. Twelve Alwars are known to fame in Southern India. Their influence has, in recent times, been extended slightly to some small number of people in Northern India. This is the greatest of the twelve. The term "Nammalwar" means "our Alwar" the reasons for his being so called are:—

(1) A prominent disciple of his, called him by that title as to him were due the thanks and the reverence of all his followers.

(2) When the reciters of hymns were invited for attending the festival at the temple, God himself used to call him "Our Alwar."

(3) He was descended from Kari and Udayanangri, both coming from two long and illustrious lines of devotees. They were issueless for a long time and then when they went to the temple in Thirukkurnugudi, another Vaishnavite Holy place in the Tinnevely District, they prayed for the birth of a son and were blessed accordingly by Him who said, "We shall be born Ourselves" and then ordered the commander of the Angelic Hosts in Heaven to incarnate as Their son for the sake of the world's redemption. The other names by which he is known are Sri Satakopa, Parankusa and Vakubharana. The names themselves are significant. 'Satakopa' means the conqueror of the wind known as Sata which throws children head downwards when born on earth. It symbolises his conquest of Maya which makes people, when born on earth, forget the transcendental world from which they come and their relation to their Heavenly Father. Parankusa is composed of two parts—Para and Ankusa, the first

part meaning Brahm and the second, controlling iron of the elephant. This name like the previous symbolises the notion that by his great wisdom he brought the knowledge of God within the easy reach of people. It is wonderful to see how the two little names convey in such a pithy way the life of the greatest Dravidian Saint. The name shows that he brought Heaven to the earth for people to profit by. Yakulabharana means the weaver of a garland of flowers, known by the name of Yakula (Mogila = மொகிலா in Tamil).

Many stories are current regarding the life of the great man especially at the place of his birth. It is not worth while to trouble ourselves with them as they are not recorded in the lives of the saints and as they teach nothing valuable. But one regarding this garland of Mogila flower (மொகிலா) is worth noting as it shows that he conquered all desires. This tradition is related a little later on.

For sixteen years after his birth he lay speechless, drinking not even milk. This aroused the devotion of the parents. To hail his birth, Sri Audi Sesha—the great reclining serpent of Vishnu—had taken the form of a tamarind tree. To this they brought the child and let it lie in a cradle there. Sri Vaikunthanaatha then appeared to him on the Garuda. The tamarind tree, now at Alwar-Tirunagari temple, probably a descendant of the one of his time, bears signs of a heavy antiquity and is revered by antiquarians, devotees and people finding cure for even very bad diseases in the barks of the Holy tree. Here, he was all-absorbed in the contemplation of the Divine (Yoga Samadhi) and the Holy forms of the God Vishnu in the 108 holy places appeared before him to bless him for his sincere devotion. He did not go on pilgrimage, but his was the true inner working of the soul which brought the very God-forms before him. The very spirit of the tradition is to show that the value of devotion lies not in outward semblance or ceremony but in the purity and the

sincerity of devotion and to this day we see around the Alwar's temple within Adinatha's—the great source-lord's—the images of the 108 Holy shrines and in the eastern end of the northern wall is seen the image of Garuda on which Sri Vaikunthanaatha appeared before him.

While matters thus transpired, Madhura-kavi (the sweet poet) who had gone on a pilgrimage to Oudh, saw a sun rising in the south. It was a spiritual radiance born of no material particle. It seemed to be a forest on fire or a village on fire. More than once did the phenomenon repeat itself until Madhura-kavi made up his mind to sleep during the day and watch all night. But he was only more and more confirmed of the reality. He travelled southward to find it. He reached Srirangam but failed to find it. He then went further south to Alwar-Tirunagari where the rising sun disappeared. He then found the Alwar under the tamarind tree, but seeing he was speechless wanted to ascertain whether he was deaf and dumb, but on throwing a stone he found the form moving. Then wishing to find out if he had any real merit he put the question "If the soul is born and clothes itself in a material body what does it eat and where does it lie?" Then came out at once the answer "It enjoys the *chit*—the pleasures of the same and there it lies." Then finding him to be a Yogi, he prostrated before him and received initiation. Madhura-kavi was learned in the Sanskrit Sastras already and his knowledge received its consummation under the influence of his divine teacher. So great was his reverence to him that in his work (of 10 stanzas) in praise of the teacher he proclaims he knows no other God.

Nammalwar was in his Yoga Samadhi and gave out four works representing in essence the subject matter of the Rig-veda, the Yajur Veda, the Atharva Veda and the Sama Veda. His famous disciple learned them all and proclaimed them to the world. They consist respectively of 100, 7, 87

and 1102 stanzas making up a total of 1296 stanzas forming part of the Dravida Prabandha of 4,000 stanzas. The last one Thiruvaymozhi with its brief commentary of 6,000 Grandhas (each Grandha 32 letters) was acknowledged by Sri Ramanujachari as "Divine Subject" and revered by the philosopher.

He lived only to the age of 35. Very few prophets live to a great age. His fame became widespread and excited the envy of the greatest Tamil scholars. They challenged the superiority of his compositions as divine but Mudhurakavi said that his Guru would not stir from his place but gave a small bit of palmyra-leaf, writing therein "The two Holy Feet of Sri Krishna." Madura was then the chief seat of Tamil learning and it had an Academy similar to the French Academy of the present day. New works were brought before them for criticism and approval. Tradition goes that the members of the Academy sat on a plank left to float in the Madura tank but when the palmyra bit of writing was placed on the plank, it alone remained on it throwing them all down. Kamban saw what a great sin he had committed and apologised in a verse.

Can the fly fly before Garuda? Can the glow-worm shine before the sun? Can the dog show its valor before the tiger; the fox, before the lion? Can the devil dance before Urvashi? Can all the poetry of the world be compared with a single word of Sri Satakopa's who worships at His Holy Feet.

He was the first great Vishnava teacher before Sri Ramanuja. Even to-day his head wearing His Holy Feet is placed on the head of every devotee making his pilgrimage to the Vaishnava shrines. The composition of Thiruvaymozhi திருவாய்மொழி is classic, pure and elevated. It is simple in style while pregnant with thought. It deserves a high place amongst the world's great books. It can be easily understood by the ordinary people also, while a philosopher like Sri Ramanuja found there much room for thought and meditation. The sincere outpouring of the Saint is impressed

in every line and the more one acquaints himself with it, the more one becomes enamoured of it. All the other Alvars are supposed to be but his organs. In one sense this is true even to us of the present day. No other saint has any thought to add to what he has given out. The works of others go to explain the condensed expression of his great mind.

After he passed away from the world and attained supreme bliss, his disciple made an image of him and celebrated his work and his birthday and what is more, honoured his memory by explaining to the world the meaning and essence of the teaching of the great saint. His wife had been taking birth and following him at each. But this was to be the last and he made up his mind never to yield to bondage. But his wife of previous births would not bear separation even in this birth. He was inexorable and all the human attempts of the woman failed to win him. So she performed penance and prayed to Brahma and Vishnu. They blessed her but sent her back to him. In spite of the gods, he was not moved. She went again. They said they would grant her every other boon but not interfere with the devotee who was too unbending even for them in the matter of bondage. She would have not even Sri Vaikuntham but the company of her companion of all her previous births. It was not possible. She insisted that she must perform, as a reward for her penance, some kind of service at her lord's feet. So the gods decided that she should be pleased to take the form of a Mogila tree, the flowers from which would fall on him at worship and to this day the tree is kept at the shrine of Sri Satakopa from which flowers are supposed to fall daily at the time of worship, the actual flower, of course, being substituted. The preservation of the flower in the worship symbolises the conquest he made over human passion and proves the profound impression he produced

on his contemporaries by his Vairagya and triumph over human weakness.

His teachings are summed up in the four works referred to and the last of them gives the whole of them in such a manner that the others are but repetitions, in other forms, of what is mentioned therein and has certain indications both in style and thought of being the matured exposition of the saint's views. All the stanzas are of uniform excellence. The last word of every stanza is the beginning of the next. Hence the work is said to be *Anthathi*—a composition where the last portion of a stanza is the beginning of the next. From a well-known Sanskrit sloka we understand that the Vedas, the Itihāsas, and Purāṇas treat of five points:—

- (1) The nature of Brahm
- (2) The nature of the soul
- (3) The methods of devotion for attaining Brahm
- (4) The results of following them
- (5) The obstacles in the way of their attainment.

We shall read through the last work viz., *Thiruvaymozhi* and try to see in an elementary way the outlines of the teaching under these heads. Of course, the different parts of it are not divided under these headings. The ideas under more than one head are mixed up throughout, but still for purposes of convenience we can analyse and take them to the respective divisions. It may be well, before taking up one point after another, to mention, that he throughout wants us to understand that human souls are in themselves weak and that, unless God Himself is pleased to bless them with knowledge and devotion, they can achieve nothing. Also, there is taken for granted the Law of Karma, universally held in India.

For purposes of reference to the original text, it is divided into ten equal portions of hundred each, each hundred consisting of ten sets of ten stanzas each. Thus 1st 100—1st ten stanzas—fifth is denoted by 1st D-i-5. Similarly for others. The first seventeen tens have chiefly reference to the nature of God and particularly the first ten which

must be read entire. But the idea is interspersed throughout the whole.

1. THE NATURE OF BRAHM.

In the first place, the dictum is laid down that in proportion to man's knowledge, he forms his conception of God.

In whatever form He is worshipped, He is none the less. He stands to them so that each gets what he is ordained to do (1st D-i-5).

He is one whose goodness is unsurpassed, who blesses with a pure intellect, who is the Lord of the Angels that meet with no death (1st D-i-1).

He cannot be grasped by the intellect or perceived by the senses. It is difficult to know what He is, and what He is not on earth and in Heaven; He has form and is formless (1st D-i-4).

He is all human beings near and far, all objects near and remote and He is evil and good (1st D-i-4).

He stands, lies and sits, and He does not stand, lie or sit, His nature is always the same but still it is difficult to conceive how it is so (1st D-i-7).

He is all objects on earth, on waters and in the sky and is extended over all these and is concealed in all like life to the body. Such is He declared to be by the enlightening Vedas—the Lord that swallowed up them all (1st D-i-7).

He cannot be understood even by the Angels. In the form of Siva He destroyed the three Cities (slayer of the demons in them). He is Brahma, Vishnu and Siva for purpose of creation, protection and destruction. (1st D-i-8)

If He has any form, all the objects are His form. If He has no form, all formlessness is His. Thus the Omnipotent is a bundle of contradictions both form and formlessness being his qualities (1st D-i-9). (also 2nd D-v-10).

If He is approached, the nearer He is. If we go away from Him, the more distant He is (1st D-vi-1)

He shines to wisdom to get rid of births and He blesses with the Light of Renunciation (1st D-vii-10.)

He resides in the heart. The same applies to all others and all objects. He is both body and Soul. He is air and fire. Such is His Maya. All nature is the body of which He is the soul. (1st D-x-3)

The Maha Lakshmi resides in His heart. Brahma's abode is His navel. He is in Siva. He is in no particular place but is in all places. (2nd D-v-2)

How can he be described? He is the beginning of angels. He is the Lord of Angels. He is the enjoyment of the Angels. He is all the Angels. He is imperishable wealth. He is no moon Swarga. He is the imperishable *Aksha*. (3rd D-iv-1).

He is neither male, nor female nor eunuch. He is poverty and wealth. He is hell and heaven. He is enmity and friendship. Thus he is diversified. (6th D-iii-1).

He is the protection of the Asuras and their Death. He places the world under the shadow of His protection and yet does not place (6th D-iii-8).

He is water, land, fire, air and sky. He is the two lights—the sun and the moon. He is Siva and Brahma. (8th D-iv-1.)

He is mother, father, children, others and all. How can such principles be understood? (7th D-viii-1.)

It is true that "I" shall become Thou and that Thou art hell and all. If so, what does it matter whether I go to Heaven or to Hell? But every time in which comes the clear understanding that *I am Thou, I am afraid of going to Hell and therefore I pray to be blessed by Thee of all beatitude*—(8th D-i-9.)

His nature is incomprehensible even to Himself (8th D-iv-6). How then to think of him as what? He came down to the world as Krishna Avatar at Muttira in order to get rid of the world's burden. He means that He has condescended to descend to the world and re-created Himself, to let us have some glimpse of Him, as far as it lies in our power,—(8th D-v-9) and (8th D-viii-6 to 10).

Beginning with the idea of a Personal God, he proceeds to show at various stages the various aspects of Brahman and notably at the close, his conception of Brahman is the same as that laid down in the Chandogya Upanishad which is the chief one for the Sama Veda and what is more remarkable is, that the wording is capable of similar interpretation and comment to the Mahavakya or the great sentence of the Chandogya, "Thou art that." He launches Himself in no Metaphysical discussion or Psychological inquiry. To Him it is the actual enjoyment of his Yogic Samadhi. It is to be felt and enjoyed and not to be argued."

I must only refer to 8th D-vii-6 to 10 and 10th D-x-10.

The language is too difficult to be translated exactly; but still the substance may be given as follows:—

THAT is attainable when all the Gnana-Indriyas or organs of wisdom are drawn away from the phenomenal world and focused in Him and we recognise THAT as the Great Emptiness which is one, and all-embracing and when all bondage to pleasure and pain is lost, Moksha itself is THAT. They alone are happy who have attained THAT, after renunciation of all pleasure and pain. The best abode is THAT in which, altogether lost in the madness of Divine bliss and harmonizing with THAT, the soul becomes united and when the soul reaches its final abode it finds that Vishnu who has the figure of Garuda in his banner is THAT. Even Yogis who knowing the Past, the Present and the Future attain Moksha in a way, have naught without this knowledge.

2. THE ATMAN.

The highest stage that can be predicted of the soul is its becoming *That*; no definite statement is made of the Atman beyond its connection with Brahman. No clear clue is given definitely to enable us to find any solution of the problem of Atman in the manner that controversial philosophy engages in. But, by a delicate touch in a single line in 8th D-viii-8, he makes us understand that the soul has knowledge of the bliss in *That*, of course, the other statement having also been made that when the knowledge and enjoyment of *That* is realised by the soul, the soul finds Vishnu with the Garuda banner to be *That*. The soul's union with Brahman is not made out on any extraneous authority but on his Yogic experience as we saw at the close of the first heading. But the nature of the soul is brought out in the 5th D-vi. When feeling its union or identity with Brahman, the soul has consciousness of its acts, its feelings, and its powers. This is done by expressing the relation of the soul to Brahman as that of the wife to the husband. The soul as wife, knows nothing beyond the love of the Lord and is so absorbed in it that even her mother is at a loss to know what her actions are and explains to the world the miraculous nature of what her daughter does and says. Thus we see that whatever is said by the mother to be the working and feeling of the daughter is really that of the Soul. Like the first ten this ten deserves to be read in its entirety and every word of it breathes such an atmosphere of the pure soul that the grasping mind very much wonders and knows not what can be said of it. Here also, as at the close of the first item, only the bare skeleton is given. The mother states:—

My daughter says—*I made the earth which is surrounded by the ocean. I became the earth. I took the earth to myself. I defined the limits of the earth. I destroyed the Asuras. I lifted up the Govardhana hill to protect the cows. I protected also the Pandavas. I have none whom I can call my friend or relative; Yet all are friends and relatives as brethren in the Lord. I make and destroy all friends and relatives. I am Rudra*

with the three eyes, the Brahma with four faces turned to the four directions, I am the angels, their King Indra and the Rishis. I have no evil Karma. I become the evil Karma. I make and destroy evil Karma. I am heaven and hell. I am Moksha. I am living beings and the beginning of all living beings. I become learning. I create and destroy it. I am above the reach of all learning. I am the essence of all learning and the end of all learning. I am all the elements and all the lights. I am the Kriya or Action—the performer thereof, I get the fruit of all actions and I make those who do them?" Is it because she is altogether possessed by Him?"

Thus we see that whatever is predicted of his being, making, destroying etc. the earth is similarly predicted of Learning, Karma, Universe and Angelic host.

He makes us expect that some such absorption in Brahm will be explained later on [by giving hints in a previous stanza (4th D-iii-8)] the nature of the Soul. He says "My soul is yours and yours is mine." Thus he makes us understand that the conceptions of the Brahm and the Atman are inseparable in whatever way we understand them. This is clear when we see that when in other lines also he touches upon them he gives side-lights and always mentions the Atman or the Soul in its connection with Brahm.

3. METHODS OR DEVOTION.

If union with Brahm is the goal of Atman, the question naturally arises "How is such an ideal to be realised?" The answer to the question does not require altogether so much of metaphysics as the two issues raised regarding Brahm and Atman. But still only when the conception of all issues is clear, do we have a clear grasp of the answer to this question. We see the Saint does not long leave us in the dark with respect to the principle of procedure. He has laid down at the very opening page of the book (1st D-ii-1) that absolute renunciation is the only one method that can secure the imperishable Moksha and that surrender unto the Lord is the only one. Like every great poet, the beginning gives an indication of the middle and the close. He closes with the same idea

(10th D-x-v). In the middle he mentions the same as the leading idea in considering the question from different points of view. If the principle of procedure is thus laid down, we next ask ourselves what methods are to be followed in carrying it out. The chief point of any method is Bhakti shown in whatever form. It may be exhibited by the recitation of His Holy Names (2nd D-vi and 7th D-v). It may be exhibited by making pilgrimage to the various shrines with the sincere desire of worshipping Him and using the physical organs for the proper use in worship. For the following of such a path, the greatest help is association with good and pious people (8th D-x-i). Sincerity is the keystone of success and if it is ever likely to waver, what better method can be adopted than keeping company with the pious devotees and taking his example for guidance? The sincerity that is shown must take such a form that it becomes indifferent to ridicule, as amongst the vulgar, the exceptionally good man is laughed at (3rd-v-8.) and that by placing its reliance on Him it destroys self-sufficiency, the great bane of human progress in any direction and of spiritual advance in particular (2nd-D-v-i.) The best way in which Bhakti is practised is exemplified by the relationship of the wife to the husband. The true wife knows nothing more important, useful, helping and precious than her lord. To her, he is her very life and soul. Without him all is vanity, nothing is enjoyable, be it the highest imaginable. We shall say that this is the case of the Lover becoming so enamoured of the object of Love that the Loving soul (as wife) knows nothing beyond its object of Love—the Heavenly Lord. In fact love takes such a form that the lover becomes one with the object loved and finds also in Nature the kind of sleeplessness and anxiety which is felt in self. Thus we see the Lover thinks the ocean and the wind restless on account of love and the intense feeling due to it. This

aspect of Bhakti bulges out more largely than the rest and is more easily within the reach of ordinary understanding, for with an illustration from familiar experience, the unknown is understood.

As instances of such feeling we may find 7th D-II chiefly and generally quoted and 6th D-v-10 besides a host of other references. In one place, we find the Lover sleepless all night and thinking of His Holy Form. In another, we find people notice that the Lover's passion goes to such an extent that it is heedless of all opinion, that it finds its satisfaction only when His names are recited and only when she can go to the sacred temple where the Lover can find her companion. Bhakti must be easy, for the Lord condescends to take human form in His ten Avatars—Rama and Krishna in particular. Sri Rama would not go to Sri Vaikunta without sending to Brahma Loka or the Region of Brahma all objects animate and inanimate. Sri Krishna destroyed the bad and protected the good and revealed Himself in order that His greatness may be realised. Ramavatar and Krishnavatar are the two well-known human forms of the Avatars. But there are, as usually understood, five different aspects of Avatar-Parathiva, Vynha, Vibhava, Antharyami, and Archavatar. The last means the descent of Godhead in an idol. From the worship of this the Devotee turns back to his own soul and finds therein his god and then reflects upon the forms of Avatar. He next proceeds to think of the Para Brahm and as the unity which underlies all Universe, after passing through the stage where he concentrates his mind on the omnipotence and the omniscience and such qualities of Godhead. These five aspects are not clearly marked at the different stages of progress through the work. They are all contained in it though scattered in various parts. Thus, after dealing with Brahm more chiefly in his 1st 17 tens, he begins by exhorting the devotee to think of the idol at Alagar-

Malai, the hill next to Madura. He then takes the reader to the Ramavatar and Krishnavatar and then ends with the last and highest idea. But, for the realisation of such a noble ideal what qualification is required in the devotee? The only one is Bhakti. No worldly connection has any reference to it. However low the birth of a man may be and whatever he be—even a Chandala of Chandalas—if he only with true piety and devotion consecrates himself to service he deserves to be revered. It is this thought of the Saint, (3rd D-vi-8) this cosmopolitan sympathy with the most socially degraded of mankind whom he wants to see raised to the highest level irrespective of caste and creed, that makes the Saint revered and gives him a high place in the minds of all who ever trouble themselves to think of the mighty problems of human conduct and destiny. Bhakti when possessed by any man makes him great. However little his penance may be or his acuteness of grasp, he is lifted up (5th D-viii-1) and such an elevation under the influence of Bhakti is the result of the great and mighty deeds and noble impulses of many births that went before. The achievement is not made in a single life or incarnation. Many must be the incarnations before the soul attains the highest development of the kind to which he attained and this he actually expresses to be the case regarding himself (2nd D-iii-8 and 5th D-viii-1). He says he has been blessed in this life, as he had all along been working for it throughout the tiresome series of births. Only it must be repeated over and over again that all bondage must be overthrown and that the essence of Bhakti is the feeling that we and ours are all His and that we have no independent personality but that we are merely passive instruments of the Divine will,

4. EFFECTS OF DEVOTION.

If these ways of devotion are followed, they bring with them the corresponding results.

He who recites His Holy names in sincerity and whose heart dissolves in sympathy and harmony with His working can never be affected by any kind of grief (4th D-vii-1 and 64 D-iv-2 and 7). When such an earnestness of purpose is really felt and shown even by way of hypocrisy, the disguise vanishes and the true form settles down, for even the little sincerity of which there is the outward manifestation in a larger scale, is blessed by the Lord. We become what we seem to be and we are after all blessed (5th D-i 1). By wearing such disguise other virtuous human souls associate with them, thinking nothing of the disguise. As belief in God and reference to Him have for their necessary corollary a belief in devotion to the pious and reverence to them, we find ourselves truly happy in their company until at last we regard them as God Himself appearing in tangible human forms and wish to follow in their wake. This helps us to get rid of the series of pains and miseries to which we are subject. No more can Death affect us. Even the influence of Kaliyuga is set at naught in the face of such a potent influence (5th D-ii-2).

To such of us, then, as have availed ourselves of the advantages of reverential devotion to Him and pious following in the wake of the Godly what world is equal? who is equal? (6th D-iv-2 and 7).

The Saint claims no credit for the power of praising God and attaining grand results. The very ability to leave his composition to the world was given to him by God and he was only the instrument for giving out to the world what he was inspired by Him (7th D-ix-3).

Thus praising the Lord and being blessed by the Lord, he is pleased to see the utter worthlessness of the perishable part of the human constitution—the body, feeling and life—and to give the everlasting happiness of his becoming one with the over-Soul or Param-Atman. (8th D-V-III-3)

The grand results obtained depend not on following the required methods, developing and possessing the necessary qualifications but on the mercy of the Lord. He was pleased to suffer the miseries of human births for the sake of human redemption. He came down, as Rama, to suffer the difficulties of forest life for the sake of affording protection to the Rishis. How can such a Lord ever fail to bless and how can a devotee of such an all-condescending Lord fail to get himself rid of the chains of birth and the miseries entailed thereby?

How can a soul which grasps the workings of God's Maya, of Him who enters into both spirit and matter ever feel any kind of unhappiness? In His boundless wisdom He still does all Karma but still is unaffected by the consequences of his acts. He has no desires. He has no hatred. Worshipping such a being the devotee is unaffected by love or hatred and becomes *what is the knowledge of Him*. (3rd D-i 6-7-8). When such a stage of development is reached the Heavenly Host and the Nitya-saivas or the everabiding ones etc. the permanent devotees in Sri-Vaishnava welcome their fellow-worker on earth and the moment the Devotee enters Sri-Vaishnava, they greet him as the Lord's devotee. Those that pass their life on earth are ordained by Him to enter and be blessed in Sri-Vaishnava for ever and ever. (10th D-ix-8 and 9).

5. OBSTACLES TO DEVOTION.

When such transcendental bliss is obtainable, why then do people take no pains to attain it? It is because they do not give up their evil Karmas and they do not worship at His Holy Feet and sing his praise. (1st D-ii 8.)

I. We have men of intellectual greatness amongst us who abuse their powers of composition in flattering the wealthy men for the sake of a few coins that are soon wasted away. They do not see that, while flattering them, degrades, the praises to the Heavenly Lord elevate them selves. They set such value upon perishable objects that they ignore the value of permanent bliss which lasts through all time and existence. This naturally sets an example to the weaker class of human beings who follow the lead of these intellectual men as men of light and leadership. The reform must, therefore, be begun with the more

intelligent class and that not by abusing them or condemning them but by the truly great ones setting an example and gradually winning them over to the side of virtue and devotion by an appeal to their reasoning power and conviction. (2nd D-ix-1 + 4).

II. The pleasures of the five senses attract us and draw us away from the Path. The senses no doubt can be made to serve us. But when the senses, instead of doing service like servants subjugated by the workings of the inner spirit, lord it over and succeed in the control of the higher organs of wisdom and the longing after the life of spirituality, then comes the serious danger. A single despotic rule over a country is destructive of its prosperity. What can be expected of human progress when there are absolute despots five in number that go beyond the lower spheres and encroach upon the working of the higher ones?

Even those who spend long years or countless ages of devotion are enticed by sensual pleasures. This takes place even in Deva Loka. Is it then any wonder that men on earth with fleshly longings should be degraded by them? (7th D-I-1+2.)

III. We have further the attachment and bondage to parents, to wives, to relatives and to all our surroundings. The moment we are out of sight we are out of mind. Out of sight, out of mind. In our ignorance of the real nature of men that go to us, praise us and pander to our weakness we do not see how futile it is to rely on them. Only we have to get into some serious danger and then we see that the very men who volunteered to wait at our feet and extol us to the skies are not to be found even though sought.

Nay, they do not even condescend to give a word of reply to anything that we have to say to them. Like leeches that stick to the body so long as there is the blood, it requires to live on the attending host of flatterers, friends and relations pretend to be attached so long as there is the wealth they desire to take away. We are apt to forget all this under a delusion. (9th D-I-1)

IV. We may also give undue weight to our worldly position. It may be the position of a king or even of an emperor. Not only does it

give us no help for the other world, but even in this we lose the very position which makes us puffed up with pride. Mandhatia, an ancient Hindu Emperor, ruled for a long time, but he had to go out a beggar in disguise when defeated by his enemy and even there the black dog hit him and broke the begging bowl thus leaving him to starve. Other instances of a similar kind may be multiplied without number. Kings and emperors surrounded by a large number of Rajas and princes falling at their feet and paying tribute are reduced by their enemies and are separated from their kingdoms and everything they love.

Nay, their very wives are captured by their enemies and carried away to their camps. They are reduced to the position of having nothing more than chaff to eat—(they that used to feed upon only one morsel of every kind or the most delicious fares)—and of begging for a morsel of the coarsest diet imaginable. (4th D-I-1 etc.)

If kingship, after all, has no such attractions as is supposed, what need be said of minor positions? But we forget our little position and think too much of it.

V. We do not fix our Faith upon Him, upon the One and the only One we must worship. We forsake His worship and in times of sickness or danger we resort to the worship of the lower and meaner gods and even evil spirits. If the true devotee is absorbed in meditation on the One Supreme we call it madness and desire to offer sacrifices of every despicable sort for the propitiation of evil spirits. We fail to understand that only Faith in Him can serve us and that the proper way of getting rid of evil of every description is worshipping Him and reciting His Holy names and revering His true worshippers (4th D-vi-1 + 7). What is worse, we find the godly suffer in this world while the ungodly and the vicious enjoy the prosperity that attracts the gaze and excites the wonder of the world. We forget, that they like the rest of weak humanity, are consumed by the flames when their

earthly life is over. The final result is the same in each case (4th D-ix-1),

What is worst of all is that the devotee is not only no enjoyer of the kind of worldly success and enjoyment the vicious attain, but the positive sufferer from the misery and difficulty and temptation to which it is impossible, except by superhuman blessing, not to succumb.

The Saint refers here with wonderful sagacity to the temptations to which Sita was exposed under the Asoka tree in Lanka at the hands of the Giant Ravana.

The devotee must not be led away by difficulties and obstacles however insuperable but must have firm Faith in the Saviour of us all (5th D-iv-1).

The hindrance in the way of spiritual progress are overcome by the true methods of the Bhakta. The Lord only tries the sincerity of the worshipper, and having tried him and found him unwavering blesses him: "Thus far have you gone my son, I shall make you master not only of this world but also of all these worlds."

The Saint's one proclamation all through is self-resignation and fixity of Faith in Him who gives Sri Vaikuntha.

Only at the close, let me add that one great point we have to understand about the lover and his object is that Mahalakshmi recommends the devotee to His merey. She is according to the Sri Bashya the Merey of the Lord (*vide* foot note to the translation of Sri Bashya by Prof. Rangachariar). The Divine Mother intercedes always on behalf of the Bhakta. Further when Vishnu is supposed to wear certain arms he does not explain clearly what they symbolise but there are only two gentle touches which show that Vishnu worship is not the puppet show of these days but the realisation of his qualities as symbolised by them. Thus referring to the disc he says "அலங்காரத்தாய்." He means that He is the wielder of Time, and referring to His reclining on the thousand-headed serpent he says "சுந்தரகுருகுளம் அருந்தப்பணம் பூம்பள்ளி" that he takes his bed on His grace.

The whole teaching is over and over

Let us be true and devoted—His grace doth save.

THE HINDU MOSLEM ENTENTE *

I. BY DR. SATISH CHANDRA BANNERJEE.

AFTER the varied experience gained individually and collectively by the Hindus and by the Mahomedans during the last few years, has it not become abundantly plain to all concerned that it is not to the interest of either party to drift away into hostile camps? Why should there be any hostility at all? The best Mahomedan minds not so very long ago used to speak of the two great sections of the Indian people as the two eyes of a fair maiden, injury to one of which brought injury to the other. What has happened since then to break up the ideal which they had in view? The attitude of the Hindu to the Mahomedan has not altered; his attitude of mind, as I have already said, is generally one of philosophic calm. The country of his birth he has been taught to put on exactly the same level as his own natural mother, and there is nothing in the whole kingdom of God to compare with these two. A fellow-Indian therefore is in a very real sense a brother and nothing less than a brother to him. Differences in creed do not trouble him; the Hindu has the toleration of the old Roman for diverse faiths and differing creeds. He may be wholly unlettered, he may be steeped in superstition, but for him, as much as for his literate and more thoughtful co-religionist, the Divine presence permeates the universe, and it is a matter of perfect indifference by what name you worship Him and where you build His fame. The Bhagavad Gita, that antique song celestial, tells him that by whatever name and in whatever form a devotee may call upon the Godhead, He answers to that name and He appears in that form. The

* From the Presidential Address to the recent United Provinces Conference.

modern Bengali poet has sung, 'How can we worship Thee my erecting images? The entire universe is but an image of Thyself.' The Hindu therefore does not quarrel with his Mahomedan brother because the latter professes a different faith. On the contrary, he is always glad of his co-operation. No doubt, fully alive to the doom he has to dread, once the Hindu has chalked out his path and realised his duty, he will not swerve from it, however tedious and wearisome it may prove, and though no companion may come forward to lighten his load. Nor will he repine if the fruit of all his toil and travel be shared or even largely taken by the brother who has preferred to wait at home, away from the dust and the heat. His very ideas may be appropriated, the ideas he has been battling for for a quarter of a century, he does not mind. Is not the Holy Grail he has been and is on the quest of the good of his mother-land? Are not his thoughts and ideas for all his country? Should he not then rejoice that the same thoughts and ideas are becoming the common property of all sons and daughters of the common mother, and they are beginning to perceive the common beacon light held out by a common future to them all? If the work of the Hindu has eventually resulted in some good to the Mahomedan, a countryman has benefited, the country is *pro tanto* happier, and the Hindu does not consider that he has striven in vain. The Hindu has never disputed that every community in India has its own peculiar social, moral, economical and educational problems to solve. He as a Hindu has his own, you as a Mahomedan have your own. But are you not an Indian before you are a Mahomedan, is he not an Indian before he is a Hindu? Is not your elevation and his as political units, as citizens with a life beyond self, indissolubly and organically connected with the rise of our country? Do you not wish, as much as he, that Indians should take an honourable

place among the nations of the world? Do you not wish, as much as he, that a higher form of Government should be substituted for the lower type wherever the same may yet linger as a relic of the past? Do you not wish, as much as he, that the administration of justice should be made absolutely pure and placed above all cavil and suspicion? Do you not wish, as much as he, that the pall of ignorance should be lifted from the land and education be in widest commonalty spread? Sprung from a common soil, educated under like conditions, and subjects of the same sovereign, governed in all general matters by identical laws, as Indians the Hindu, the Mahomedan, the Parsi, the Christian, the Buddhist and the animist, have but a common cause, a common goal, a common ideal. It is the cause of the country they are all working for, it is the goal of the Indian people they are striving after, it is the national ideal of a regenerated India they are seeking to achieve. I appeal to you all, my brothers, whatever may be your personal differences, whatever may be your individual creeds, let no meaner motive inspire you, let no bait of temporary advantage lure you. Material preferment of one or more individual persons is a delusion and a snare. I may be appointed a Deputy Magistrate, you may get a seat on the Legislative Council, and we two together may be enabled by official patronage or otherwise to keep some men we do not like out of what is probably their due and what they might have got. But how does that help the country? In what way can it conduce to the amelioration of the general condition of the mother-land? How will it lead to the progress, the uplift, of the Indian people at large? The late Mr. Justice Badruddin Tyabji affirmed: 'So far as general political questions affecting the whole of India are concerned, I for one am utterly at a loss to understand why Mussalmans should not work shoulder to

shoulder to consider with their fellow-countrymen, of other races and creeds, for the common benefit of all.' And if you will permit me to quote the illustrious founder of my old college once more, 'We should try to become one in heart and soul and act in unison; if united, we can support each other, if not, the effect of one against the other will tend to the destruction and downfall of both.'

This is appreciated by our rulers too. The Under-Secretary of State for India declared recently in the House of Commons, 'I believe that the Indian peoples of all races know full well to-day that the desire and the intention of the Government, communicated to all its officers and understood by them, is that there should be a complete harmony between all the races there. The maxim *Divide et impera* has no place in our administration of India.' It is well to have an emphatic and unequivocal statement of policy like this, and we may hope that the officers of the Government will now and hereafter endeavour to give due effect to the desire and the intention of the Government so plainly set forth. But there are not wanting men, in India as elsewhere, who are sceptical of copy-book maxims and may even have a weakness for the apple of discord. With all the earnestness that I can command I wish to beseech you, my Hindu brothers and my Mahomedan brothers, not to play into the hands of all and sundry who choose to pipe to you in the guise of a well-wisher or friend. If you break from the van, the national movement will not be stayed. Your brothers and co-workers will march prospering and merely regret 'one task more declined, one more footpath untrod.' But your defection, your surrender of self to lower motives, will be 'one more triumph for devil, and sorrow for angels,' and I say, 'My dear brother, beware!'

I have said 'the national movement.' To quote Sir Syed Ahmed Khan once again, 'In the word *nation* I include both Hindus and Mahomedans, because that is the only meaning which I can attach to it.' Pray do not be misled by all that our 'sun-dried' friends might say about the impossibility (as they phrase it) of the existence of an Indian nation. It was at one time doubted if Germany could become a nation, and Matternich in contempt characterised Italy as but a geographical expression? The wish of our friends is obviously the father to their thought. But it is for us to show that the logic of facts is stronger than the logic of theory, and if we band together in the common cause, the sacred cause of our common motherland, I have no doubt we shall be able to demonstrate it conclusively.

II. BY THE HON. MR. MAZRUL HAQUE.*

THE subject that I have decided to speak upon is my own favourite subject of the relations of the two great communities of India. I have long studied this question, in all its details and all its bearings, and I am firmly convinced that the progress, the advancement and the ultimate regeneration of our motherland depends upon the solution of this question. If India is ever to become a nation, all her children must work harmoniously with the sole object of raising the standard of civilization within her boundaries.

There can be no Indian nationalism and for the matter of that no Indian nation unless and until all the communities approach Indian problems from the point of view of an Indian nationalist. By an Indian nationalist I mean one who has the sole good of his country at heart and who does not exclude any one

* From a speech delivered at a public meeting held at Cawnpore on the 20th September.

from the category of Indians, because of the accidents of caste and creed. This idea has been the guiding spirit of my political life. In my own humble way I have worked for its realisation. However, I am free to confess that all these weary years that I have been working, I believed that I was ploughing the sands and that my ideas would ever remain in the realm of dreams without being translated into actualities, during the short span of life that is still left to me.

But what is the spectacle that I see before me to-day; and that also in one of the cities of a province which—pardon my frankness—was acquiring an unenviable notoriety for Hindu-Mussalman difference. I see all the leading men of the two communities assembled on this platform, and the masses in their thousands ready to speak and vote unanimously on some of the most burning topics of the day. This is the happy sign of the times and is the sure harbinger of better days coming. Political movements are catching and once given a fair start they grip the whole country in no time. Last year I said on the Congress platform in my own native town of Bankipore, that a party of liberal Mussalmans had arisen who believed in the cause advocated by the Indian National Congress and who were determined to work with their Hindu brethren. This party has not only arisen but has already conquered the entire body of the followers of Islam. He would be a bold and courageous Mussalman indeed who in a public meeting of his co-religionists would speak against the aims and objects of our great National organisation. The anti-Congress Mussalman is fast becoming an extinct species and will have soon to be searched for in some archaeological museum.

What are the causes of this sudden, radical and almost revolutionary change in Moslem sentiments and feelings? The causes are numerous and various but it would not only be entirely out

of place, but positively wrong for me to enter into them before a Cawnpore audience in which the Mussalmans count by thousands. These I reserve for another audience and for an occasion where the atmosphere is less electrical. However, I may point out the one reason which to my mind has been the real factor in bringing about this change—a reason which I grasped long ago and which made me persist in my efforts, in spite of numerous discouragements, to bring about the unity of Hindus and Mussalmans. This is the great and glorious tradition of Islam. Truthfulness, independence and toleration are qualities writ in large and golden letters on the pages of Islamic history and any one who can run may read them. It was impossible for a people with such traditions not to be affected by the liberal movements of the age. For a time no doubt they were dazzled by the ideas of special interest and of special favours, but time brought its own revenge and they found out that what they were so much enamoured of were mere shadowy phantoms. What they could not once conceive they are perceiving now.

Gentlemen, let me pause here for a moment and examine the so-called interests of the different communities of India. What are they and where are they? I have searched and searched in vain to find out even one question on which these interests clash. I mean the true and permanent interests and not merely the temporary and passing ones. Look for instance at the questions that you are going to discuss this afternoon. They are four in number two of which deal with provincial and the other two with Indian topics. Can any one in this vast assembly get up and conscientiously say that his interests will be jeopardised by the passing of any of these resolutions? I am positive that there is none here.

Take the two provincial resolutions. One deals with the formation of the Executive Council for these provinces. I have already

however points out that his meaning is justified by the expositions given by Sankara of this *Maya*, which is neither real or unreal; neither distinct from nor at one with Brahman, and so on. He explains further in what sense *sri*, *chit*, and *ananda* are Brahman's essential attributes, while his omniscience, omnipotence etc., are non-essential and therefore unreal attributes. Referring to Sankara's repeated assertions that Brahman and not the human soul is the cause of the world, which imply a difference between the two, Mr. Desai explains that Sankara must be taken to approve of the non-identity of the human soul with Brahman, as a result of his teachings in as many as 15 Adhi Karmas. Mr. Desai points out that Sankara's admission refers to the *Iyavaharika* state, which is the state of the Jiva till liberation. This latter arises on *Samyak-Darsana* being attained. The whole key to Mr. Desai's view of Sankara is furnished by his explanation that in *Samyak-Darsana* there is actual vision of Brahman and everything else is outside the consciousness of the human soul. Hence relatively to this state the ordinary consciousness of the human soul is *Mithya* or unreal.

Mukti, according to Mr. Desai, in this perpetuated *Samyak Darsana*, when 'the whole consciousness of the soul being filled exclusively by Brahman, there is no room in it for the inclusion of finite things or beings.' Mr. Desai has to explain whether when this final state is reached the consciousness of the human soul coalesces into that of the supreme soul completely and for ever or whether it is in the position of the mind of a mono-manic for instance, who temporarily loses his personal sense of personal identity but regains it in brief intervals. Mr. Desai apparently denies the latter alternative but in the former view, it is difficult to see how it is different from the view of total annihilation which he stoutly denies. Pandit Tatrabhusan is right in saying that such a total annihilation cannot be a very desirable con-

summation though occasionally to reach the state of *Brahma-dhyanana* may be an exquisitely pleasurable one. It may be pointed out that in Ramanuja's view also, Mukti is perfected *Samyak Darsana*, but then, this state admits of multifariousness in consciousness, in the sense that the soul is aware of itself as the adjunct of the supreme soul, and its thoughts and actions in that state are in perfect unison with God's will and its own perfect nature. Mr. Desai's reconstruction of Sankara is however very creditable and sustained and the small volume before us deserves to be carefully read by all interested in Hindu philosophy.

The second part of the book before us is an exposition of Vedanta on these lines with full references to original passages in the Upanishads, the Gita, and the Bhasyas of Sankara. We are much struck by the great amount of thought bestowed by the author on these texts, his careful analysis of their contents, his masterly exposition of the doctrine of Karma, and his references to the doctrine of Grace, which last subject however is not fully treated in this book. On the whole we would strongly recommend the work for serious study by all earnest thinkers who have not made up their minds that Sankara as usually understood is absolutely without difficulties. We hope the author will complete his second part and treat in full the part of 'Lord's Grace in modifying the doctrine of Karma.'

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LEAVES FROM AN ANGLO-INDIAN'S NOTE-BOOK

BY "YATES."

MISS. MAUD ALLAN.

O me the most amusing thing about the fuss which is being made about the proposed visit of Miss. Maud Allan to India is the complete unconsciousness which is being displayed by those who participate in it that they are giving the dancer the finest advertisement that any performer has ever had in this, or perhaps in any other country. It is now announced that Miss. Allan is positively coming to India, and I venture to predict that, if she carries out her intention she will not, to put it mildly, suffer from the effects of a boycott. On the contrary, after all this discussion every man, woman or child who has heard of Maud Allan—and that must mean most men, women and children who have the slightest smattering of English—will go to see her, *comme qu'il coule*. If they go prepared to be shocked, they will probably be disappointed, but go they certainly will. Even the dear old Bishop of Calcutta has been "had," if I may use such an expression in such a connection, and has written to the *Times* explaining that the visit will be good neither for the prestige of Englishmen, nor for the morals of Indians. May I ask what a Bishop has to do with prestige? If the appearance of this Englishwoman on the stage is damaging to the morals of the natives of this country I take it, that will be why it will be damaging to British prestige, but if that is the case, will it not be detrimental to European morals also? Then why can't the Bishop make his issue stand upon the straight and simple issue of morality, and leave prestige to those who have no higher rule to guide them? Or, better still, why not hold his tongue, and so refrain from giving Miss. Allan an episcopal advertisement?

My own views upon this visit are simplicity itself. I think the talk about prestige is the most unutterable drivel. Any prestige which may remain to us will be found just as intact after Miss. Allan's departure as before her arrival. But I have no doubt whatever that will make for a higher tone of morality neither among Indians nor Europeans. I have never yet seen a dance that tended to uplift the morals of those who looked on at it, and I have no reason whatever to believe that Miss. Maud Allan's performances will prove any exception to this rule.

THE LATEST ANARCHIC CRIMES.

It is rather interesting to note the rapidity with which the atrocious crime committed a few weeks ago in the Calcutta Square has apparently faded from the public remembrance. A year or two ago it would have been the theme of conversation for months. There would have been indignant letters to the papers, and indignant enquiries as to what the police were doing. This time, there does not appear to have been anything of the kind. There have certainly been indignant articles both in the Indian and European press—the former denouncing the crime, and the latter denouncing the former for not going further than denunciation. With regard to this attitude, the *Bengalee* has rather neatly turned the tables upon the English press of Calcutta by asking what the Indian Press can do to assist in putting down anarchy. So far, the English Press has ignored this enquiry—presumably because it cannot answer it. For my part, I regard this philosophical detachment of the public attitude as infinitely preferable to the hysteria to which we used to be treated every time anything like this happened. It shows that the public are beginning to look facts in the face—to see that the anarchist owes his existence to such peculiar circumstances that he is no more to be eliminated than the militant suffragette in England. The strengthening of the police would doubtless diminish the

totality of crime in Bengal, but the anarchist is not an ordinary criminal, and is not to be reached by police methods. It is a sign of the times that he is being taken so calmly for granted by so many people—as a nuisance which adds to the dangers and drawbacks of life, but which cannot make any real difference, either to the British Government or its law-abiding citizens.

THE BANKING CRISIS.

Every country has to go through experiences similar to those by which Northern and Western India are now being visited. To the business man the cause of the crash is perfectly patent. Without any disparagement of the many able men who conduct our English and Indian banks, nothing is easier than to run a bank. If you run it on conservative lines you are bound to make a steady profit, and with a modicum of care and discretion you cannot possibly make a loss. When a bank comes to grief, therefore, it is quite clear that the reason is to be found in the disregard of certain elementary principles, and there cannot be the smallest doubt that this is what happened in the case of the People's Bank, whose failure has carried so many other Swadeshi concerns with it into disaster. This sharp lesson was presumably necessary in the case of India, as in the case of other countries, and it is to be hoped that India will profit by it. There is one thing, however, which cannot but strike the European in connection with the stoppage of the People's and Amritsar Banks, and that is the magnanimity of the shareholders and depositors in agreeing to give Mr. Harkishen Lal another chance. It reminds one of the magnanimity of the Roman Senate in welcoming back a general who returned to Rome after suffering a calamitous defeat, and was gravely thanked for "not despairing of the Republic." "*C'est magnifique, mais ce n'est pas la guerre*," said the French General when he saw the Light Brigade charging the Russian guns at Balaklava. The attitude of the shareholders of the People's Bank is magnificent—whether it is wise or not is another matter.

Current Events

BY RAJDUARI.

NEAR EAST.

AFFAIRS in the Balkans during the last four weeks have not been of any sensational or highly tragic character. There has been comparative quiescence in the nearer eastern part and a kind of revengeful hostility in the more distant part. Turkey and Bulgaria, sworn foes awhile, and most bitterly opposed to each other, have come to amicable terms in their own respective interests without any external diplomacy. The London Treaty was considered as a mere waste paper as much as the treaty of San Stefano. The Berlin Conference of 1878 and the Disraelian "Peace with honour" superseded that treaty which, therefore, was relegated to the limbo of oblivion. In the present case the Conference of the ambassadors was deemed as if it was never held and the concert of Europe as dead and gone. In the interests of peace it was indeed wise that Bulgaria and Turkey settled their own differences for their own future peace and economic development and have turned their swords into plough-shares. They have delimited their boundaries and entered into other agreements which give fair hopes of quietude and returning prosperity for a generation at least. Fatigued and exhausted, devoid of resources and even the finances required for the most ordinary purposes of administration, they could not help but settle their quarrels. Since the settlement Turkey has been exceedingly fortunate in the promise of a big loan of nearly 30 millions sterling from France. That is indeed a great politico-economic achievement as, when the millions are actually in the Ottoman treasury, it is bound to restore her to life and comparative prosperity. If the governing authorities have now learnt a bitter

lesson from recent events, and if the fire of true patriotism burns within them, they ought now to sink all political differences, in the first place, and, next, set out on a sound, safe, and well-organised plan of economic campaign whereby abundance and prosperity may be once more secured to the country. Turkey, with Adrianople and other strategic places restored, has now got a fresh lease of life and, we repeat, it is for her governing authorities to re-build her fortunes. The Committee of Union and Progress should have the political wisdom and foresight to be a Committee achieving genuine unity and radical reform in the true direction. Its active members should end all domestic hrawls. Live and let live, forget and forgive, that should be their motto. A divided house can never thrive. Only a peacefully united family can govern, and ameliorate the present unhappy condition of the people. They should have statesmen of the first rank, wholly imbued with patriotism and single-minded enough, besides, to educe order out of chaos, to see corruption and hated espionage stamped out, to have a compact army, well-equipped, well seasoned, and well kept in hand, as an efficient machine for defence and offence at a moderate cost, and a Civil administration of which the two strongest pillars should be impartial justice and contentment of the masses. If she cannot secure from among her own population all men for the objects in view, Turkey ought not to hesitate to import from England and France, her two most disinterested friends, and former allies. In short the good men of Turkey should consider the country as self-contained, free from external attacks, and free to develop internal security and prosperity. She has now been well supplied with money. The millions should be so economically expended so as to save half as much more. Every pound should be so utilised as to serve the needs of a pound-and-a-half. With law and order and impartial justice and safety, all that could be fairly accomplish-

ed in three or four years. Of course, France has secured her own terms for the regulated payment of the interest on the loan, besides reasonable concessions on Asiatic Turkey. She will be greatly helpful to the Ottoman. If only the finances are now put on a sound footing a great step forward will have been taken. So that we are rejoiced to see Turkey entering into a fresh lease of life in Europe with bright hopes for the futuro. She deserves to succeed if her own sons remain true to her.

As to Bulgaria, we need not say it is now wiser and sadder. It has realised the moral of the proverb that he who digs a pit for others will himself fall into it. Never was a greater, aye, a more colossal, blunder made than the one whereby the ambitious Tsar Ferdinand, intoxicated with the triumph of his arms, attempted to shamefully deprive his whilom allies of their respective fruits of victory. He sowed the wind and has reaped the whirlwind. No wonder he had had to come to terms with Turkey. Bulgaria is also exhausted. The flower of the nation has been cut off. Another generation will be essential to rear and bring up a stalwart and industrious agricultural population. The effects of a war of decimation are worse than those of a severe famine. But Bulgaria has learnt a lesson, and it is to be hoped, a good lesson which it should never try to forget.

So far as to the nearer East. One, however, cannot but deplore the warfare of a revengeful and altogether fruitless character still going on between Serbia and Albania, and Greece and Albania. Albania for centuries has been and will be, it is to be feared, in the future, a thorn on the side of other pacific Balkan States. At present there is firstly the domestic dissension on the question of who shall be the ruler of New Albania, and, secondly, the fight with Serbia which reflects no credit whatever on the latter. She is committing a political suicide and the sooner she

comes to her senses the better. Indeed, as we write, we see that both Austria and Germany have been severely emphatic in their warnings to this foolish little State to desist from the inglorious warfare. It is to be devoutly hoped that she would listen to the warning as it is given in her own best interests. When Servia has withdrawn her troops and her new boundaries fixed, all will be quiet on this part of western Turkey. Greece, too, will have soon to sober down and engage herself in her new evolution in a pacific manner so as to commend herself to the Great Powers. Only one question then will remain as to the best person to steer the helm of new Albania. The right man is wanted at this eventful hour who shall have the foresight and the statesmanship to place that warlike country on an economic footing. Albanian population needs to be weaned from its warlike spirit and toned down to agricultural pursuits. A strong man with a velvet glove is needed. Then Europe may breathe a deep sigh of relief. The Balkan war and the aftermath have also a great lesson for the powerful continental states. It is to be earnestly hoped they will remember it. Victories may be too dearly bought—victories which may prove an unmitigated curse rather than a blessing. Of all victories no victory is so disastrous in its consequences as the one which is classically termed "Pyrrhic."

THE CONTINENT.

The Continent was exceedingly pacific. Each great state seems to be intent on stock-taking. In other words it is taking breath and exercising introspection. Let us hope the introspection may last long and that the result of it may be internal economic development. Austria, Italy and Russia, each and all are far from flourishing in the economic sense. The first two are notorious for their over-burdens of taxation and the consequent murmuring and dissatisfaction of the people. Russia no doubt is comparatively better off and if

she will only continue to pay greater attention to the country itself than cast furtive glances at Persia and give every now and then cause for a violent attack by the English people on her, the chances are that she may work out her own economic salvation infinitely better than the neighbouring two states. Germany, too, is not at present strong in her domestic economy. The burden of armaments is bending down the populace, apart from inflated credit which is mounting up the cost of living. A crisis alone must save Germany. It may or may not be near at hand. But come it must.

Mon. Poincaré has been quietly building up the country's prestige among the great Powers and forging measures which will induce greater prosperity all round, politically, financially and socially. He has won golden opinions everywhere. France has to be thankful that at this juncture in European politics, she has so level-headed a statesman, of surpassing ability as Mon. Poincaré. One feature alone is disquieting. It is a domestic one but of the highest import. The birth-rate is still going lower down. That is causing the greatest uneasiness among the more patriotic section. Some satisfactory means shall have to be socially devised to bring up the birth-rate to a healthy point which may be a source of national greatness.

ENGLAND.

Sir Edward Carson and his confreres are playing the mock heroes in Ulster and their special organs of public opinion are advertising them. But the devices have become too transparent. These mock heroes are now being clearly discerned in their true perspective and the Carsonites are conscious of the fact that they have overreached themselves. It is only a question of time, therefore, when all this game of brag and bluster may collapse. It has not made the slightest impression on the Cabinet which with dogged determination has resolved to pass the Home

Rule Bill. As we write there are not wanting signs that a mutual rapprochement might be arrived at whereby an honourable settlement might be effected. But under any circumstances, the Home Rule is bound next session to pass without any further hindrance from the Lords who will find themselves powerless to further obstruct the passing of the Bill,—thanks to the Parliament Act which their own shortsighted policy, if not folly, has brought into existence. Meanwhile the cry for Tariff Reform has almost died out. Of course we are bound to bear of it as the parliamentary session advances and the passing of the Irish Bill approaches its destined end. The cry at the General Election next autumn will be 'Tariff Reform' but it will fall on deaf ears.

Meanwhile, Mr. Churchill and Mr. Lloyd George are again in evidence in the country. The former is educating the people in reference to the Navy and what he proposes accomplishing, thanks to the benevolent intentions of Germany in the same direction. He has just sketched a programme of what his department is going to do in connexion with placing or building more battleships. Whether they go on blindly adding to the colossal navid-force or not, and whether Germany keeps herself on a parity with England, the inevitable march of events will terminate this mad rivalry. Like the Balkan States they are bound to exhaust their resources and the day of tribulation must come. It will have to be faced. That day will be memorable in the annals of both countries. It will bring returning common sense and make them alive to the economic consequences of their own respective folly for the past few years. The parable of the bloated armaments is sure to bring its own revenge. Otherwise Great Britain is doing well. Trade is still mounting upward, with a little interruption sometimes. But the financial world is apprehensive of a severe monetary stringency. They are all fretful about gold, and

specially the gold which India is annually absorbing. But this gold madness, like the madness on the Navy, is sure to teach by and by a severe monetary lesson to England. At present credit is enormously inflated. That inflation carries within it all the germs of a terrible blowing up later on.

THE MIDDLE AND FAR- EAST.

Persia is quiescent. A stronger Gendarmerie is being recruited to bring law and order in the South. Salarnidhowla is flying from place to place at the secret instigation of the Muscovite. The latest sham is that he is going to be interned in Switzerland. If it turn out true, Persia will breathe a bit more freely and it is to be hoped the timid Sir Edward Grey will take courage in both hands, give the requisite financial succour to the unhappy country and do all in his power, for the better credit and diplomatic reputation of England, to give her that political independence of which inch-by-inch Russia has successfully deprived her ever since the days of the inglorious Anglo-Russian Convention. In it one sees how an instrument of good can be turned into a means of the vilest maleficence in politics.

China is also breathing more freely, thanks to the strength of Yuan-Shi-Kai in breaking the back of the Southern rebellion. The country is quieting down. Meanwhile, he has now been installed as the full-blown and duly elected First President of the Republic. The Great Powers have recognised him and the Republic, and it now only remains for him to utilise the big loans, about which there are yet pending some squabbles among the lending Powers, to the most beneficent purposes. What is wanted is a strong army and navy for internal quiet and repulsion of external attacks, (her two secret enemies being Russia and Japan) and great industrial development, namely, extended construction of railways and cotton factories which will equally drive away Indian and Japanese yarn from her great markets. So we wish the First Republic every success. May she grow with her growth and become stronger with her strength.

Heroes of the Farthest North & Farthest South. *Adapted from J. Kennedy Maclean's "Heroes of the Polar Seas" (W. & R. Chambers.)*

This is a very welcome publication, especially when the tragic death of Captain R. F. Scott and his brave band is still fresh in our minds. It tells the story of the Polar exploration, of the many attempts that had been made from time to time to reach the frozen extremities of the earth's surface, and portrays the wonderful heroism of the explorers. It is a story well worth the telling,—a story of daring and endurance without a parallel in the history of mankind. After centuries of gallant struggle, the icy regions of the earth's limits have at last been compelled to deliver up their hidden secrets. But in giving up their secrets, the Poles have claimed many a sacrifice, the latest being Captain Scott and his gallant companions. The story of Scott's expedition and death and his last words are narrated in the book with a melancholy interest.

The Bond of Freedom. *By Archibald N. Spens. G. Bell & Sons, Ltd., London*

This is a novel with a purpose, the purpose being in the words of Belle, the heroine of the story, to show that "the Bond of Freedom is the Bond of Love." The characters are well drawn and the style is pleasant.

The Madras Takkavi Manual. *By R. S. Vaidyanatha Aiyar, B.A., Govt. Press, Madras*

A complete treatise on the subject has long been felt a desideratum and in order to supply this need the author has brought together all laws, rules, notifications and executive orders in the subject and presented them in the shape of a single manual.

This useful manual also contains an introduction giving a brief outline of the working of the system in this (Madras) Presidency for the last one century and more.

Diary of the Month, Sept.—Oct 1913

September 21. A meeting of the Mussalmans of Calcutta took place this evening under the auspices of the Cawnpore Mosque Defence Association inviting H. E. the Viceroy to help Mahomedan journalists against the recent measures of the Government against Muslim papers.

September 22. The Railway Board Conference assembled at Simla this morning with the Hon'ble Mr. A. Muirhead in the chair.

September 23. To-day sixteen Indians, including four women, have been sentenced at Johannesburg to three months' hard labour for contravening the Immigration Act by endeavouring to cross the border from Natal when returning from a Foot-ball Tournament.

September 24. The Bank of Peshawar at Gujranwala, started some time ago by a leading local pleader with a nominal capital of Rs. 5 lakhs has suspended payment.

September 25. The king paid a surprise visit to the studio of the sculptor Mr. McClure to inspect the statue of His Majesty which is to be erected at Madras.

September 26. At the High Court of Calcutta to-day Mr. O. N. Roy applied for a Special Bench to hear an application on behalf of the Editor and proprietor of the Urdu paper *Hilal*.

September 27. A largely attended meeting of the shareholders and depositors of the Peoples' Bank of India was held this evening at Baradari, with the Hon. Ganga Prasad Varma presiding.

September 28. At a public meeting in Lahore to-day Mr. Lala Lajpat Roy appealed for funds to help the widows and orphans affected by the Bank failure.

September 29. Mr. Rabindranath Tagore returned to Calcutta this morning and leaves for his village Bhulpur to-night.

September 30. Bunkim Chandra Chowdhury, Inspector of Police, Mymensing, has been murdered with a bomb at his house this evening.

October 1. In connection with the murder, Mohendra Chandra Ganguli, Compounder of Dr. Bepin Behari Sen was arrested and the dispensary searched. A reward of Rs. 10,000 is announced for the detection of the culprit.

October 2. Four Indians including a son of Mr. Candhi, have been fined £1, or several days' imprisonment in Johannesburg to-day for unlicensed hawking. They went to jail.

October 3. Twelve Indian women passive resistors to the border seeking arrest. Two of the unlicensed hawkers were arrested to-day and fined £1, or a day's imprisonment, the Magistrate remarking that he was not going to make martyrs of them.

October 4. The Credit Bank of India at Bombay, Karachi and Lucknow suspended payment this morning.

October 5. Miss Mand Allan writes to her agent in India today that she has definitely decided to come to India and the Far East.

October 6. Lord Crewe has appointed Sir John Hawett to succeed Colonel Pitcher as member for India on the managing committee of the Imperial Institute.

October 7. A telegram from Volkcrust says that six Indian passive resistors who were deported from the Transvaal have been arrested to-day for re-entering after deportation.

October 8. Twenty-five Indians were arrested to-day for hawking without licences. They included three who had only been released from prison yesterday, and six women.

October 9. The Bishop of London, presided at a meeting in London in connection with the work of the church in India and bade God-speed to Beatrice Creighton and Caroline Tuke who are proceeding to Madras to work among Eurasians.

October 10. To-day a meeting of 300 Hindus at Johannesburg passed a resolution in favour of passive resistance and expressing the willingness of those present to go to jail.

October 11. With regard to the recent Calcutta outrage after a prolonged medical evidence the Officiating Coroner and jury returned to-day a verdict that the deceased was shot dead by some person or persons unknown.

October 12. A mass meeting of Mahomedans in Northern Calcutta was held this afternoon to raise subscriptions in aid of the Cawnpore mosque.

October 13. The first meeting of the Tibet Conference took place to-day at Simla, Sir Henry Mc. Mohan presiding.

October 14. Mr. Wazir Hasan, Secretary of the All-India Muslim League, Lucknow, addressing the London Indian Association, reviewed the growth of co operation between Muhomedans and Hindus in India, emphasising the need for education to make the co-operation of the former effective.

October 15. The Dochi Bank, Limited, with its head office at Amritsar, and branches at Lahore and elsewhere, has stopped payment from to-day.

October 16. Messrs. Ely, Ramsay Macdonald, Madge, Butler and Russel, of the Public Services Commission, left for India to-day.

October 17. The death is announced of Mr. John Ferguson, Editor of the *Ceylon Observer* in London to-day.

October 18. The Co operative Conference came to a close at Simla to-day with a speech from the Hon'ble Sir Robert Carlyle.

October 19. A Public meeting of the Calcutta Mahomedans convened by the Sheriff was held this afternoon at the Town Hall to express thanks to H. E. the Viceroy for his noble action in connection with the Cawnpore affair.

October 20. H. E. the Viceroy and Lady Hardinge were entertained enthusiastically to-day by H. H. the Maharaja of Bikaner in his state.



MRS. ANNIE BESANT.

TOPICS FROM PERIODICALS.

Mrs. Annie Besant.

On October 1, the sixty-sixth birthday of her life, Mrs. Annie Besant was the recipient of numerous messages of congratulation and good-speed. Since her last birthday she has passed through a time full of storm and stress, full of anxiety and care. As Mr. G. S. Arundale puts it in *Theosophy in India* in the course of an appreciation entitled "Mrs. Besant Triumphant"

She has been the centre of it all—serene, indomitable, her feet relentlessly, but gently, treading their way towards the goal our Elders have set before her. And we have been with her through it all, we have suffered the stress of the storm. Some of us have become detached and have broken away. Some of us have wavered. Some of us have perhaps turned temporarily away, to come back again in a passion of remorse. Some of us have followed steadily, on and again, but never broken. But she has come through it triumphant, and the world will sooner or later know the triumph as we who are her followers already know it. I do not want to specify the troubles—but the shadows of them remain.

The Journal publishes a symposium contributed by those who have had intimate relations with the president of the Theosophical Society. Elizabeth Severs calls her the Woman of Destiny who has been remodelling and re-fashioning the world in the social and spiritual spheres even as Napoleon did with the map of the material world.

Of late persecution and calumny have gathered round her devoted head. But still "round the Woman of Destiny as around the Man of Destiny is ever centred an atmosphere of strong power and of great attraction which fascinates and holds men's hearts and minds." She concludes with the following greeting to Mrs. Besant:—

Dear Woman of Destiny whom I and others recognise, love and trust from life to death, from death to life again, what more welcome birthday greeting can I bring to you this day than to wish you the speedy fulfilment of your prophecy, the prompt obedience to your teaching: "The Lord is at hand, prepare yourselves to meet Him."

Surely her personality has been an inspiration to many and a shining example to all who have followed her. The long years of struggle, adver-

sity and sorrow have been a veritable crown of thorns on her brow. But they only add to her parts. She has stood calm amidst all the trials. Hence Mr. William H. Kirby says:

Her gifts, her thoughts, her efforts on our behalf are continuous and lasting, let us on all days but especially in the strong and World-wide thought currents of her birthday on the 1st October send her, from each of us, a loving thought and the wish that for many more such days she may be spared to us all and to the Society to continue her work of beneficence and blessing on behalf of those Greater Ones she represents,

The Editor writes an appreciation of the great "Warrior Saint." Says the Editor:—

To some the extraordinary gift of her intellect and her marvellous grasp of the eternal realities of life prove most attractive; to others her great power, her indomitable courage and her unflinching strength appeal most strongly, to still others her great capacity for organisation, her strong leadership and her fearless advocacy of truth, as she sees it, are objects of wonder and admiration. Many have been relieved by her of their woe and suffering and helped in their moments of gloom and despair, and countless indeed are the hearts that have been comforted by the solutions which she offers of the solemn problems of life—solutions that are best exemplified in her own life, when having well-nigh triumphed over sorrow and pain she stands before the world a living proclamation of the message of Peace and Hope.

The Editor further notes that simplicity is one of her essential characteristics. Simple alike in her message and life, yet her character and personality are not easy to read. But the distinctive features of her character and personality are brought forth in the following remarks:—

For she is not merely the fighter and the warrior but to those who know her she is more the mother having the tenderest heart and the saint full of abounding compassion. Her own experiences in life, its trials and its difficulties, have developed in her a full and shuddering measure that spiritual sympathy which is ever ready to pour itself out ungrudgingly in the service of mankind.

In response to these greetings Mrs. Besant sends a message of Peace and Hope. After dealing with the troublesome incidents of the past couple of years she says:—

Let us face the future, friends, with calm and thankful hearts. Do not, because you love me, sorrow that they have placed upon my head the crown of thorns and have mocked and derided me.

Look around and see how again it is being proved that "the blood of the martyrs is the seed of the church," and behold how the Theosophical Society is profiting by the persecution of its chief.

India's Peril from Protection.

Sir William Lee-Warner contributes an exhaustive article to the September number of the *Fortnightly Review* on "India's Peril from Protection." At the outset he deals with the outcry against the Home charges and shows the great extent to which these are met by returns on British capital invested in India. The charges, he says, need no justification. In any case they have to be met. He proceeds to show how far Great Britain has ceased to be India's chief external market, and how much her external trade is dependent on good commercial relations with some foreign countries and possible competition from others. The import duties fall heavily on the masses. The promise of a rise in wages, usually held out by Protectionists, is not applicable to India, where the ryot and his family themselves cultivate their own small holding.

He next dwells on the enormous difficulties of preventing contraband through Native States, and French and Portuguese possessions. Further difficulties would arise as the result of the constant breach of jurisdiction by the intermixture of Native States and British territories. Finally, the abandonment of Free Trade principles would cause an inevitable and irresistible reversion to the old systems of taxation of trade by all self-governing Municipalities, as well as by Native States, whose jurisdiction crosses all main communications between one British Province and another. Free Trade opened for India new and indispensable markets for exports, by the sale of which she discharges public obligations, and the citizens are supplied with imports which they require at the cheapest rate. Under Free Trade India has passed from the stationary to the progressive stage, and it is surely for her peace and prosperity to continue in its path, giving full play to her splendid resources.

Positivism and Hindu Social Institutions.

This is the subject of an article in the last number of the *Students' Brotherhood Quarterly* by one who signs himself "A Student." Positivism is essentially a system of Philosophy and Ethics independent of Theology. It is surprising to note that Comte who was absolutely ignorant of oriental systems should have delivered messages so similar in spirit to those of Manu in India. In its own day Positivism attracted much attention and even to-day Comte has a few select followers. The Hindu, says the writer, might study Positivism with advantage.

Positivism is for several reasons worthy of close study by our educated classes. Those who are no longer under the domination of theology require some other definite philosophy to guide them in the conduct and in the practical affairs of life. The absence of such guidance results in unsettled, oscillating and extravagant beliefs, and intellectual anarchy is apt to lead to anarchy in action. Comte insists that order is a condition of progress, and his motto "progress is the development of order" is opposed to anarchy. On the other hand without progress order is liable to be violently disturbed and this is a reason why the ruling power should continually effect improvements in the administration.

Another of the positivistic principles is that moral improvement is much more efficient in securing the common weal than political changes, and this is calculated to give a wholesome and hopeful direction to the energies of all who wish to work for the motherland.

To the orthodox Positivism would teach the necessity of continual improvement in the social order to save it from decay or destruction, and that opposition to beneficial changes leads to stagnation and decay and invites destructive attacks. To the social reformer it would show that the present state of society is the necessary outcome of the whole previous evolution, the result of ages of experience, and that a rational estimate of the past is the chief means of judging of the present state of affairs and of the remedies for its evils. By proving the inter-dependence of order and progress Positivism combats, on the one hand, plans of social regeneration based on no synthesis, and on the other indiscriminate opposition to all change or apathy, and is thus conducive to a well ordered and harmonious development.

Comte's "aversion to the self-asserting claim of Rights as suspending the consciousness of Duty" is also in consonance with Hindu ideas. Sanskrit literature lays emphasis on Dharma (duty) but has no equivalent for "rights" as the word is used nowadays. The former makes for peace, the latter for discord.

The agreement between Comte's and Hindu ideas is remarkable considering that he was unacquainted with Hindu institutions and literature, and arrived at his conclusions independently from his study of European history. This fact alone entitles him to a hearing from Hindus of all schools both old and new.

The Late Sir Alfred Lyall.

In the *Quarterly Review* Lord Cromer gives the reader an insight into the life of that remarkable man, Sir Alfred Comyn Lyall.

"Only half-reconciled, in the first instance, to Indian exile, and, when once he had taken the final step of departure, constantly brooding over intellectual attractions rather than the material comforts of European life, Lyall speedily came to the conclusion that, if he was to bear a hand in governing India, the first thing he had to do was to understand Indians. He therefore brought his acutely analytical intellect to the task of comprehending the Indian habit of thought. In the course of his researches he displayed that thoroughness and passionate love of truth which was the distinguishing feature of his character throughout life. That he succeeded in a manner which has been surpassed by none, and only faintly rivalled by a very few, is now generally recognised both by his own countrymen and also—which is far more remarkable—by the inhabitants of the country which formed the subject of his study. So far as it is possible for any Westerner to achieve that very difficult task, he may be said to have got to the back of the Oriental mind."

The following anecdote is worth repeating. Lord Cromer says:—

I remember Lyall, who had a very keen sense of humour, telling me an anecdote as an illustration of the views held by the uneducated classes in India on the subject of Western reforms. The officer in charge of a district got up a cattle-show, with a view to improving the breed of cattle. Shortly afterward, an Englishman, whilst out shooting, entered into conversation with a peasant who happened to be passing by. He asked the man what he thought of the cattle-show, and added that he supposed it had done a great deal of good. "Yes," the native—who was probably a Moslem—replied, after some reflection, "last year there was cholera. This year there was Cattle Show. We have to bear these afflictions with what patience we may. Are they not all sent by God?"

Indian Anarchism.

In the September number of *East and West* "S" enumerates the salient sources of the deadly social disease called Anarchism. He thinks that the wide-spread conspiracy against British rule which resulted in the almost fatal disaster at Chandni Chowk was not the deed of some isolated fanatic. "S" assumes that there is a regular plot working for the overthrow of the British supremacy. Two hours before the murderous attempt was made the principal telegraphic offices between Madras and Kanchi were besieged by enquirers eager to learn whether news of an "accident" had come from Delhi. It is therefore certain, says he, that though the Police have not been able to discover the miscreant and no clue has yet been found in spite of the enormous wealth proposed to be awarded to the informant, the evil is to be dreaded all the more as it has been shrouded in such secrecy.

"S" assigns various causes for this social disease. The nature of the education that is imparted in our Universities, the extreme poverty of the people, the want of any technical and industrial pursuit, the thousand little ills attendant on the physical diseases that infest the land, the general hatred of the people for foreign rule and many of those items of maladministration that provoke the wrath of the people, have been the sources of this nefarious disease in the land. He sums up by saying that it is essentially an economic affair and warns statesmen to beware of the impending catastrophe if no steps are taken not only to prevent the conspiracies but also to infuse the fostering ideas of loyalty and goodwill among the multitude.

Sedition or No Sedition.—A Symposium by Representative Indians and Anglo-Indians. Price As. 4.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

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live. The extension of banking has done a good deal, but apparently something more is needed. Would not up-to-date railway loans help to supply the need? I am strongly of opinion, I cannot say more than this, that there is enough capital in India to take up all the railway loans required. Even if it were necessary to offer a higher rate of interest to rouse the capital into life, surely the general gain would be greater than the accidental loss.

Mr. Murray does not like too much legislation in Banking concerns and shows that it has done much mischief in America. He concludes that "if the Commission now sitting will remind the Government of India that they are the greatest hoarders on the face of the earth, there may be a prospect of the resurrection of at least one huge store of buried wealth."

The Welding of the Empire.

The *Fortnightly Review* for September contains an article by Sir Gilbert Parker, M. P., entitled "The Welding of the Empire," in which he shows that the welding of the British Empire will lead to the welding together of all English speaking peoples. After referring to the great value of the Imperial Conferences as being the beginning of a real organisation, he remarks that the Imperial Committee of Defence will probably prove to be the nucleus of a great Imperial Council with large powers. "But," Sir Gilbert continues, "the effectiveness of all efforts towards Imperial organisation depends very much on Canada's solution of the naval problem. If she can compose conflicting views and bring the French along with the British in a definite naval scheme, South Africa will follow, bearing her responsibility in some adequate form; though for a long time no doubt it will be by direct contribution. It is important, however, that Australia, New Zealand, and Canada should at no distant date accept the same form of co-operation, either, by contribution of adequate sums of money on the basis of trade and trade resources and population, or by local Navies.

The Proposed Commercial Congress.

With reference to the suggestion of Sir Fazulbhoy Currimbhoy to organise a Congress of Commerce and Industry the *Wealth of India* of Madras, a journal devoted exclusively to economic and industrial questions, publishes a very timely symposium from the pen of half-a-dozen experts on the subject. Dr. Sir S. Subramania Aiyar, K.T., C.I.E., L.L.B., hails the movement for two reasons. He says that it will tend to unite into the movement the Mahomedan and the Hindu community which is at present of no small advantage. Besides, dissociated as it should be from the political taint of the National Congress and composed essentially of merchants of all creeds he believes that it would attract the sympathy of even Anglo-Indians with little love for Congress politics.

Dewan Bahadur K. Krishnaswami Rao urges that—

The proposed Commercial Congress should make it a rule not to invite to its deliberations gentlemen not in the exercise of any commercial profession, trade or industry. It need not be held annually. A triennial session will be more effective. On account of the heavy cost of each session and the shortness of the period of one year for any real and general improvement, I advocate a triennial session. The proposed Congress should take stock of improvements and reforms effected during the preceding triennium, consider the difficulties that have arisen in different parts of India and suggest practical solutions. It should try to increase the number of the Chambers of Commerce. There should be no important centre of trade without a Chamber. The Congress must really be a gathering of all Chambers of Commerce in India. I need hardly add that with the local Chambers working with intelligence, vigilance and zeal an annual Congress will be quite unnecessary.

The consensus of opinion goes to show that in the long run the work of the Industrial Conference will pass to the Congress of Commerce, and that only men actively engaged in the industrial and commercial pursuits should be entrusted with the task of guiding the Congress. The Hon. Mr. G. K. Parekh, B.A., L.L.B., is not, however, for the triennial session, for he says:—

I am of opinion that if one wishes that a large number of our people should take part in the Conference, it should remain an adjunct of the National Congress. It would be impossible to bring together a large mass of our people to discuss such questions as are brought forward before the Industrial Conference.

Importance of a National Literature.

In a recent number of the *Sany Vartman* Mr. Manilal K. Desai, B.A., writes a short but interesting article on the above subject. The writer begins by answering the question "What is National Literature." It is the expression of superior minds in writing.

As men and Indians, our first desire should be to see the improvement of human nature, that is to say, we should desire to be wiser, firmer, nobler; more victorious over poverty, adversity and under what institutions men are most likely to advance. Where are the noblest minds formed? What nation possesses in its history, its traditions, its religion, its manners, its relations to other countries and especially in its private and public means of education—backward as we are—more gain than we find among ourselves? Such a nation, be it what it may, undoubtedly deserves credit. We think we love not our country blindly, and for our country our chief wish is that it may take the first rank among the benefactors of the human race. What do we understand by expression of a nation's mind in writing? It is the national literature that is the outcome of the most gifted understandings. It is the mind giving to multitudes its compressed and selected thoughts in the most magnificent order and attractive forms. In other words, literature, as Chaucer defines it, is "the concentration of intellect for the purpose of spreading itself abroad and multiplying its energy." Such being the nature of literature, it is plain before us that national literature is one of the most powerful methods of exalting the character of a man—nay, a nation.

The writer continues that in recent times we have produced but few standard writers and that even the old enchanting literature of the past is slowly decaying. Many of the classical works have already fallen into oblivion. The lack of creative energy is one of the saddest features of Indian life and thought. We have reared a race of pedants and laborious commentators. But what we should desire is to have "the literary apparatus of Europe, her libraries, her learned institutions, her race of professed scholars, and a thousand striking associations that may connect themselves with these," so that we may also be enabled to create a deep, rich and ennobling national literature of our own.

Essays in National Idealism. By Anand K. Coomaraswamy, D. Sc. Popular Edition with 6 illustrations Re. 1. To Subscribers of the Review. As. 12.

G. A. Natesan & Co, Sookurams Chetty Street, Madras.

The Indian Civil Service.

Sir William Lee-Warner contributes a valuable article to the recent issue of the *Nineteenth Century and After* on the Indian Civil Service. In concluding his paper he says that the open competition system has failed to bring in an adequate supply. Indians would not send their children to British schools and India herself would not for many generations provide her public schools and colleges with the residential quarters needed to fill an examination room with candidates 'qualified by character and knowledge for the proper discharge of official duties.' Again there is the other and more formidable difficulty of 'due representation in the public service of the different classes of the community.' It is the duty of the British Government, says he, to distribute official patronage amongst the great communities, and to educate the representatives of all classes so as to take a part in the governance of the country.

The problem then is how to secure the best men as also the most representative selection of men and how to train them? The writer says that something like the Cooper Hill Engineering College of old must now be maintained. Here is his programme :

To every large territorial division of India there is a Government College, like the Poona Dekhan College, capable of adaptation to this purpose. The Chiefs' training colleges at Rajkote and Ajmer have proved that under an English principal and with a residential system something of the spirit of our public schools can be introduced. Chester Macnaghten has left us undying impress on the characters of the chiefs and cadets of the princely families of Kathiawar. With a full staff of well-chosen masters and professors, the training college of each province, or group of provinces, could receive and educate candidates for the provincial services and the Indian Civil Service. A course of at least three years might be prescribed. In the colleges would meet together the chosen representatives of the Hindu, Mahomedan, Buddhist, and other large communities. Persons intended for the Revenue, Judicial, Financial, and other Departments would be associated together, producing a healthy solidarity. Native States would probably be glad to take advantage of the scheme and contribute to the cost of it. The special training required in law, or in technical subjects such as accounts, would be combined with a general course of instruction in history, political economy, and the languages of India. To the

most successful of the students would be allotted with due regard to the necessary proportion of representatives of the main communities, the Civil Service vacancies that would be available from time to time. Character could be appraised, and with a due provision of playgrounds, the means of physical training, and healthy literature, an Indian Service would be created loyal to India and its Government. The salaries and conditions of service for the candidates drafted into the Civil Service of India would be identical with those paid to their British colleagues. It might be necessary to allow, under exceptional but well-defined conditions, access at a later day from the provincial services to the superior 'Service of India.' But the scheduled appointments would gradually be restored to the position which Parliament intended for them, and good faith would be kept alike with the candidates selected by competition from the British market and with those trained in India.

Sir William is confident that under this scheme a healthy rivalry would exist between the provincial Service Colleges of India. Meanwhile the portals of open competition would remain open to all candidates, the assignment of reserved posts to the Indian colleges depending upon the results of the annual examination. "But," Sir William concludes, "India would secure proper training for representatives of all classes of her community destined for the Provincial services, and to that source Government could turn with confidence for filling such vacancies in the Indian Civil Service as might be required from year to year."

The Viceroy's Council.

In the latest issue of the *Hindu Review*, a new monthly edited by Mr. Bipin Chandra Pal, there is a lengthy contribution entitled "Reconstitution of the Viceroy's Council." Mr. Pal concludes the article with the following observations: "The time has come in India to reform and reconstitute the Executive Council of the Viceroy, with a view to give to the Government of India a progressive character, and thus minimise, if not altogether remove, the troubles and dangers of revolutionary unrest in the country. All revolutions owe their origin to the demand for changes in social, economic, religious or political institutions in a country, necessitated by the changed social, economic, religious or political outlook, ideal and condition of the people, on the one side; and the persistent opposition to these changes on

the part of those having vested interests in the existing social, economic or religious or political order on the other. And the function of true statesmanship is to initiate such lines of social, economic, religious or political evolution, as will minimise the acuteness of this conflict and reconcile with one another the truest and the highest aims and ideals of both the contending forces. This is how revolutions are avoided. This is the only way to reconcile progress with order, to ensure the advance of society without violently breaking away from its own past. But to follow this "middle path," the personnel of a Church or Government must be men who, more or less untrammelled by any traditions or prepossessions, have yet a wide knowledge of affairs, a close acquaintance with the principles of general historic evolution, and an intimate insight into human nature, and, in our day, they must be men who are trained to study large and complex social or political movements in the light of common human psychology. I mean no offence to that capable body of rulers who have built up the British Empire in India, and who are, according to their light, still running the machinery of our Government with marked efficiency, when I say that they can lay absolutely no claim to these essential qualifications of the true statesman.

"And as long as the Executive Council of the Viceroy is dominated by the Indian Bureaucracy, it will always find it exceedingly difficult, if not absolutely impossible, to pilot the barge of State with any effective statesmanship. The country has changed. The Civil Service has deteriorated. Unknown forces have been coming to a head. The sun-dried bureaucrat has no patience with these new forces and conditions about him. He is an anachronism in our day. The time has, therefore, come when, in the interest both of India and the Empire, the Executive Council of the Indian Viceroy must be thoroughly reformed and reconstituted, and the bureaucratic element completely eliminated from it."

Indian Railway Finance.

A scathing indictment of the business aspect of the Indian Railway problem by Mr. Murray Robertson appears in the current number of the *Contemporary Review*. He contends that Indian Railway finance has been haphazard, its policy subordinated to official and temporary convenience and even to personal influence and that it is now imperatively necessary to introduce a stable system of finance and to subordinate personal interests to the true interests of the state. Mr. Robertson goes on:—

“Opportunity, however, has not yet passed. The Royal Commission on Indian Finance may happily point out wiser methods; the oft-repeated failure, in late years, of the “guarantee” to secure the success of State railway loans on the London Market, and the depreciation thus caused, may lead to its withdrawal for these loans at home, and the prosperity of the railways provides ample security without it; actual and probable changes in the Near and Middle East, and conceivably in the Far East, may call attention to present routes and conditions, and suggest some re-arrangement of systems and communications, where this is likely to be required; and primarily, the responsibility of various Company directors to the State, to the public, and to their own systems and personnel, should be made effectual by their removal to India where their duties lie. It almost passes the wit of man to show sufficient cause or benefit, financial or administrative, for their continued location in London; and considering the now rapid development of India, economical and political, it is an evident wrong to leave the control of her communications in the hands of absentees who have no stake in the country. The want of their presence in India is further accentuated by the now frequent strikes which throw undue work and responsibility already more than arduous on the officers.

The Permanent East.

In the current number of *The Japan Magazine* there is an illuminating article entitled “The Permanent East” from the pen of Dr. J. Ingram Bryan. While a good deal has been said of the lethargy and unprogressive character of the oriental civilization, little is said of its permanency and its capacity to persist and survive all the vicissitudes of time. The great Empires of the western world like Greece and Rome have crumbled and passed away while the civilization of India and China still stand. Is it not due to some secret virtue of which the West is absolutely incapable?

Dr. Ingram says that civilization usually passes through three stages: the *Animal*, the *Mental*, and the *Moral*. It is needless to expatiate at any length on the nature of the three stages. The earlier civilizations like Egypt, Babylonia and China up to about 2000 B. C. scarcely got beyond the first stage. Most of the European countries have scarcely gone beyond the second. But India, China and such other oriental countries have already passed through the two stages and have lived on and survived in the life of the spirit which is the essence of the third stage. What then has the West to learn from the East? Dr. Ingram concludes:—

There is nothing the West more needs to-day than a closer study of the East, the well-springs of a society that was old when the West was born.

A recapitulation therefore leads to the following significant conclusions:

1. Civilizations in which the material or intellectual element, or both, prevail over the ethical, are of an ephemeral character. Like houses built upon the sand, when the rains descend and the floods come, they will fall.

2. The permanence of a civilization depends on its attaining a condition of equipoise between the cosmic and the ethical forces making for the progress of the social organism. The survival of a civilization is conditioned on not only attaining this balance but on maintaining it.

From this it follows, as surely as the night the day, that all military, political, and economic activity is of much less significance in the life of a nation than the promotion of education and spiritual culture.

QUESTIONS OF IMPORTANCE.

Indian Banks.

The Government of India in the Commerce and Industry Department, have forwarded a letter of which the following is a copy, to all Local Governments and to Chambers of Commerce and other public bodies for opinion. The subject is emphatically one which requires to be thrashed out and bogus institutions eliminated.

I am directed to address you as to the desirability of legislation in connection with the use of the term 'bank' in this country. I am at the outset to explain that it is not at present the intention of the Government of India to attempt to control all the numerous forms of banking operations known under various names which are prevalent in this country in business centres either by foreign or indigenous agency. Similarly the Government of India do not propose to include in the scope of such legislation the regulation of a form of banking undertaken by industrial companies which receive deposits from certain persons during their busy season in order to finance the business of the firm. The Government of India wish only to examine for the present, the desirability of attempting to impose restrictions on the use of the term 'bank' or 'bankers' or its equivalents such as 'Banking Agents, Banking Societies,' etc., by individuals, partnerships or companies who conduct banking business on lines which are unsound and likely to imperil the security of credit. I am particularly to invite attention to the fact that deposits in banks for which statistics are available are increasing very rapidly. Between the years 1906 and 1911, the increase was from 12 to 25 crores of rupees, and the movement continues to progress. According to the latest statistics available, there are 451 banking and loan companies

registered under the Indian Companies Act. The Government of India have no information regarding the number of individuals or partnerships engaged in the business of banking under the name of 'bankers' in the Province of They desire therefore to be furnished with such information on this point as can be readily procured. They are under the impression that a considerable number of banks exist which have not been registered under the Indian Companies Act. Such institutions, I am to observe, cannot be affected by the improved regulation of the conduct of public companies which may be expected to result from the recently enacted Indian Companies Act of 1913 taking effect in 1914.

I am to offer certain general remarks regarding the points in which many existing banks appear to require reform, if they are to continue to receive large deposits from the public. In the first place, it is for consideration whether the term 'bank,' 'bankers,' etc., should not in future be restricted to companies registered under the Indian Companies Act. In the absence of any legislation regulating the use of the term 'bank,' it is open to individuals and firms to take advantage of the undoubted prestige which the term conveys, and to receive very large sums of money from the public without even coming under the restrictions which regulate the conduct of public and private companies. They are not required to publish accounts, or to notify their capital or the dividends paid or to take any precautions for the proper control of the bank's business such as are enforced on a company conducting banking business by the Indian Companies Law. There is a special danger in this state of affairs. The Indian public are, it is believed, slowly learning to substitute bank deposits bearing interest for the time-honoured practice of hoarding. The movement properly regulated is a normal and healthy one, which adds very greatly to the resources of the country by utilizing the credit of which capital, when not

hoarded, forms the basis. It is of the utmost importance to the country that this process should continue unchecked by any serious set back such as the failure of any considerable number of banking institutions would undoubtedly entail. The use of the term 'bank' indiscriminately by individuals and firms prejudices the stability of the whole system of banking, including banking by public companies and discredit would fall on all alike in the event of serious failure of banks controlled by individuals or by partnerships. For this reason it would appear desirable that, at least for the future, the term 'bank,' 'bankers,' etc., should not be allowed to be used except by registered companies. With reference to banks already in existence, it would appear *prima facie* undesirable that any exemption of existing banks should be made from this restriction. The recent history of private banks in India has not indeed been so devoid of failure as to establish a strong case for such an exemption. But the Government of India would be prepared to consider whether the case might not be met by permitting such existing banks to continue business on their undertaking the regular publication at six-monthly intervals of balance sheets audited by a person competent to audit under the provisions of section 144 of the Indian Companies Act. I am particularly to lay stress on the fact that the withdrawal of the right to use the term 'banker' or 'banking agents' from such persons or partnerships as so describe themselves does not inflict any real hardship on these existing institutions. For it is to be observed that this restriction does not involve any discontinuance of the business in question, but only a substitution of the term 'bank' or 'bankers' by some other less imposing titles, as for instance, 'financial agents,' 'loan companies,' etc.

It would follow from these suggestions, if they prove capable of adoption, that institutions which

will hereafter possess the name and prestige of 'banks' should be subject to certain restrictions. Such restrictions would appear to be especially desirable in regard to the following matters:—

(1) The prescription of a minimum amount of subscribed capital.

(2) A stipulation that an adequate portion of such capital should be duly paid up within a reasonable period from the starting of the business.

(3) A restriction on the full allocation of profits to dividends pending the building up of an adequate reserve.

(4) A restriction as to taking up a 'bank' of business outside that of banking in which the banking profits might be lost.

Before, however, proceeding further in the consideration of such a policy as that outlined above, the Government of India would be glad of the opinions and suggestions of Local Governments, Chambers of Commerce, etc. I am, therefore, to request that, after consulting Chambers of Commerce and such other persons or local bodies as you may think advisable, you will favour the Government of India, at an early date, with your views on the subject, and especially as regards the scope and direction in which such general restrictions as those mentioned above, should they be thought necessary, can best be specially applied.

The Government of India, of course, recognise the desirability of not interfering with really legitimate banking business, and the matter is consequently in a very special degree, one in which they would be materially assisted by learning the views of the commercial community.

Indian Industrial and Economic Problems.—By Professor V. G. Kale, Ferguson College, Poona. Price Re. One. To Subscribers of *Indian Review* Rs. 12.

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The Interim Report of the Finance Commission.

The interim report of the Chamberlain Commission has been issued. It consists entirely of bulky volumes of the verbatim evidence given by 22 witnesses.

Mr. Lionel Abraham, Assistant Under-Secretary, India Office, testified to four days' dealings in borrowings. He said that the Secretary of State for India had for years recognised that he must pay a little more interest in preference to unduly restricting borrowing. Dealing with the balance in India, he said that in reply to the proposal of the Government of India for temporarily lending to Presidency Banks at interest the Secretary of State was of opinion that such loans should be at the bank rate and not below as the Government of India wished.

Mr. Abraham personally thought that a less restrictive policy might now be pursued and that the Government of India should not lend direct in India to commercial firms. Exchange Banks were not disposed to borrow from the Government of India because money could be raised more cheaply in England. He thought that loans in India might be made from the Paper Currency Reserve in preference to Treasury Balances.

The general practice of the Secretary of State was to sell Council Bills freely, but not below 15 29-32. He had undertaken to sell without limit at 16½. In order not to leave the matter too much to the uncontrolled discretion of the Secretary of State, Mr. Abraham suggested the rule "that he should sell at such price that it would be more profitable to sell at that price than to bring gold home from India."

GOLD STANDARD RESERVE.

Dealing with the Gold Standard Reserve he said that the main reasons for holding the reserve mainly from London was not to earn interest but to ensure that the sterling portion of it should be used for its proper purpose, namely, for supporting Exchange. The real argument for holding a portion of it in actual gold was that the supply of short-dated securities was very likely to decrease. To hold part of the gold in India would be wasteful. It would not earn interest and would have to be sent back when required. The Indian part of the Reserve served much the same purpose as would the corresponding addition to the Paper Currency Reserve. On the whole, he felt that the amalgamation of the two Reserves was not desirable.

Mr. Newmarch, Financial Secretary, India Office, dealing with the Paper Currency Reserve, was of opinion that this and the Gold Standard Reserve should be at least twenty-four crores at the commencement of the active season in India, and should never fall below seventeen and a half crores. The existence of part of the former Reserve in London served a double purpose as it might be used in payment for silver and also as a support to Exchange, when the balance of trade was unfavourable.

INDIA OFFICE TRANSACTIONS.

Mr. Walter Badoock, Accountant-General, India Office, dealt with the India Office loan business. Replying to criticisms of the practice of lending on debentures at par, Mr. Badoock said he did not think there was much in it as the debentures were all short-dated, but the reason for the practice was that it was a good policy to support these debentures because the Government of India was more interested as a borrower in the money market than as a lender. Lately there had been an increasing difficulty in lending. Now it was impossible to lend more than about eleven millions on the conditions fixed.

The evidence given by Messrs. Toomey and Fraser representing the Exchange Banks, showed that they considered that the existing state of things generally was convenient to the Exchange Banks. They opposed the suggestion that Presidency Banks should be allowed to borrow in London or deal with foreign Bills. They saw no reason why the Government of India should not lend the Presidency Banks part of the surplus balances for the benefit of trade in the busy seasons at something below the bank rate. They considered that neither a State Bank nor a mint were needed. If the latter became necessary, then they advocated the coinage of sovereigns. Famine times were the only times when Indian gold would go to the mint.

Mr. Toomey expressed the opinion that the Gold Standard Reserve should be of thirty millions, at least ten millions being in actual gold. Mr. Fraser preferred fifteen millions. Sir Shapurji Broacha tried to get the witnesses to agree that it would be better to have the whole in actual gold. They refused on the ground of cost. They considered that the safest place for the Gold Standard Reserve was the Bank of England, but said it would be a mistake to keep a large proportion of the paper Currency Reserve in London.

MR. WEBB'S VIEWS.

The report contains a long memorandum by Mr. M. de P. Webb of Ranchi, which expresses his well-known views. In reply to the Commissioners, who gave Mr. Webb's ideas minute and pains-taking investigation, Mr. Webb, in general, adhered to his opinions, being apparently, still convinced that his views are correct on all the most important points, though, in cross-examination, he admitted that if the Gold Reserve were kept in India, it would have to be sent to London when a crisis arose.

Mr. Dunbar, Secretary of the Bank of Bengal, said his Bank were prepared to formulate a scheme for a State Bank with a London office to conduct the sale of drafts, transfers, loans and business of surplus balances, etc. He said such a bank should be formed by the amalgamation of the Presidency Banks and that its capital should not exceed five millions.

Mr. Iyer, Secretary of the Madras Economic Association, said that every sovereign that the people could obtain would go into the melting pot for ornaments.

MR. ABRAHAMS.

Mr. Abrahams said the minting of a ten-rupee piece would be much cheaper than the minting of a sovereign, but the demand was more sentimental than practical. India had a gold currency at present. The Government encouraged its use, but the people preferred other forms of money.

Mr. Abrahams further said that the suggestion that the affairs of the India Office and the Indian Empire were conducted in the interests of the London money market was not only contrary to fact but conveyed a most harmful impression.

MR. OSCAR BARROW.

Mr. Oscar Barrow, formerly Accountant-General, Bombay, and Auditor General, Calcutta, said it would be dangerous to lend much out of the Treasury balances except during a small portion of the year; but he favoured amending the law so as to enable lending from the Paper Currency Reserve. He strongly urged the advantage of getting paper into circulation. Really, a Gold Standard Reserve was not needed, but we must have a Paper Currency Reserve.

Replying to a question whether it was not simpler to combine both Reserves, he said they could be amalgamated, but that it was at present impossible because the Note circulation was not big enough to enable us to hold both sufficient securities, and sufficient gold.

"You must have sufficient securities plus sufficient gold to maintain the rupee standard: but you have not got enough." He thought that 60 per cent. or 70 per cent. of the Paper Currency Reserve might be invested, but said it was not wise to go so far lest public opinion were made uneasy. He agreed with Mr. Toomey that it was not safe to take 1907-08 as the severest strain India was likely to experience.

MR. A. C. COLE.

Mr. Alfred Clayton Cole, ex Governor of the Bank of England, expressed himself as strongly in favour of holding a Gold Standard Reserve in England, stating emphatically that he was looking at the matter purely from the Indian standpoint.

There ought to be ten millions in actual gold unless the Government of India in an emergency were able to use the gold in the Currency Reserve. Then perhaps five millions might be sufficient.

He condemned lending at par on Indian securities quoted below par. He did not think that India borrowed too much, but the time was coming when India and Britain alike would have to issue loans with a fixed date of redemption.

A SUMMING UP.

Summing up the general results of the evidence before the Chamberlain Commission, the *Times* says they will satisfy most people that there has been clear exaggeration in the criticisms of Indian financial arrangements. One question seems to be definitely settled by weight of evidence, almost everybody except Mr. M. de P. Webb, being in favour of keeping the Gold Standard Reserve in London.

The evidence, however, showed that there was growing dissatisfaction with the complication of existing Reserves and that if consolidation were possible the Currency system would be much simplified. The views of the Commission thereon will be awaited with much interest. Opinion as to the desirability of the State Bank is not very divided, but is on the whole, adverse to the project. The establishment of a Gold Mint also finds little support.

AN IMPORTANT PAPER.

One of the most important papers among the appendices to Mr. Lionel Abrahams' memorandum on the subject of the State Bank, which, as mentioned by Mr. Montagu in his Budget speech, was prepared for submission to the Royal Commission, says, in surveying the

previous discussions from 1867 onward, that there has been a marked vagueness as to the duties which should be entrusted to the Bank and the advantages to be derived therefrom.

His scheme would assign to the Bank a much larger holding of Government of India balances than are at present in the Presidency Banks, the management of paper currency and participation in the sale of drafts on India for meeting the Secretary of State's requirements, as it would not accept unlimited obligation to sell Bills on London at fixed rate in order to support Exchange.

The management of the Gold Standard Reserve should remain with the Government of India, though as a matter of convenience, the carrying out of the particular transactions relating thereto should be entrusted to the Bank. It should not receive deposits in London and should not have a preferential position as to coinage.

PROTECTING INDIAN INTERESTS.

The protection of the Government of India's interests should be through the Government of India Directors, whose presence would give confidence to the public and would not hinder the Bank from the conduct of efficient business.

The London Office of the Bank should include a representative of the Secretary of State with a position corresponding to that of a Government Director of guaranteed and other Indian Railway Companies. Although he has an absolute veto at his discretion over the rest of the Board, the system has worked with remarkable smoothness.

UTTERANCES OF THE DAY

Lord Haldane on Higher Nationality.

At the thirty-sixth annual meeting of the American Bar Association at Montreal on September 1, Lord Haldane who was present as the guest of honour announced himself as the bearer of a message from King George and delivered a remarkable address in the course of which he said:—

Renan tells us that: "Man is enslaved neither by his race, nor by his language, nor by his religion, nor by the course of rivers, nor by the direction of mountain ranges. A great aggregation of men, same of mind and warmth of heart, creates a moral consciousness which is called a nation." Another acute critic of life, Matthew Arnold citing one still greater than himself, draws what is in effect a deduction from the same proposition. "Let us," he says, "conceive of the whole group of civilised nations as being, for intellectual and spiritual purposes, one great confederation, bound to a joint action and working towards a common result: a confederation whose members have a due knowledge both of the past, out of which they all proceed, and of each other. This was the ideal of Goethe, and it is an ideal which will impose itself upon the thoughts of our modern societies more and more."

But while I admire the faith of Renan and Arnold and Goethe in what they all three believed to be the future of humanity, there is a long road yet to be travelled before what they hoped for can be fully accomplished. Grotius concludes his great book on 'War and Peace' with a noble prayer; "May God write," he said, "these lessons—He Who alone can—on the hearts of all those who have the affairs of Christendom in their hands. And may He give to those

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persons a mind fitted to understand and to respect rights, human and divine, and lead them to recollect always that the ministration committed to them is no less than this, that they are Governors of Men, creatures most dear to God.'

NATIONS AND THEIR NEIGHBOURS' POINT OF VIEW.

'The prayer of Grotius has not yet been fulfilled' nor do recent events point to the fulfilment as being near. The world is probably a long way off from the abolition of armaments and the peril of war. For habits of mind which can be sufficiently strong with a single people can hardly be as strong between nations. There does not exist the same extent of common interest, of common purposes, and of common tradition. And yet the tendency, even as between nations that stand in no special relation to each other, to develop such a habit of mind is in our time becoming recognisable. There are signs that the best people in the best nations are ceasing to wish to live in a world of more claims, and to proclaim on every occasion 'Our country right or wrong.' There is growing up a disposition to believe that it is good, not only for all men but for all nations, to consider their neighbours' point of view as well as their own. There is apparent at least a tendency to seek for a higher standard of ideals in international relations. The barbarism which once looked to conquest and the waging of successful war as the main object of statesmanship, seems as though it were passing away. There have been established rules of International Law which already govern the conduct of war itself, and are generally observed as binding by all civilised people, with the result that the cruelties of war have been lessened. If practice falls short of theory, at least there is to-day little effective challenge of the broad principle that a nation has as regards its neighbours duties as well as rights. It is this spirit that may

develop as time goes on into a full international 'Sittlichkeit.'

But such development is certainly still easier and more hopeful in the case of nations with some special relation than it is within a mere aggregate of nations. At times a common interest among nations with special relations of the kind I am thinking of gives birth to a social habit of thought and action which in the end crystallises into a treaty, a treaty which in its turn stimulates the process that gave it birth. We see this in the case of Germany and Austria, and in that of France and Russia. Sometimes a friendly relationship grows up without crystallising into a general treaty. Such has been the case between my own country and France. We have no convention excepting one confined to the settlement of old controversies over specific subjects, a convention which has nothing to do with war. None the less, since in that convention there is embodied the testimony of willingness to give as well as to take, and to be mutually understanding and helpful, there has arisen between France and England a new kind of feeling which forms a real tie.

THE GROUP SYSTEM OF NATIONS.

'Recent events in Europe and the way in which the Great Powers have worked together to preserve the peace of Europe, as if forming one community, point to the ethical possibilities of the group system as deserving of close study by both statesmen and students. The "Sittlichkeit" which can develop itself between the peoples of even a loosely connected group seems to promise a sanction for International obligation which has not hitherto, so far as I know, attracted attention in connexion with International Law. But if the group system deserves attention in the cases referred to, how much more does it call for attention in another and far more striking case! In the year which is approaching a century will have passed since the United States and the people of Canada and Great Britain terminated a

great war by the Peace of Ghent. On both sides the combatants felt that war to be unnatural and one that should never have commenced. And now we have lived for nearly a hundred years, not only in peace, but also, I think, in process of coming to a deepening and yet more complete understanding of each other, and to the possession of common ends and ideals, ends and ideals which are natural to the Anglo-Saxon group and to that group alone. It seems to me that within our community there is growing an ethical feeling which has something approaching to the binding quality of which I have been speaking. Men may violate the obligations which that feeling suggests, but by a vast number of our respective citizens it would not be accounted decent to do so. For the nations in such a group as ours to violate these obligations would be as if respectable neighbours should fall to blows because of a difference of opinion. We may disagree on specific points, and we probably shall, but the differences should be settled in the spirit and in the manner in which citizens usually settle their differences. We are realising more and more the significance of our joint tradition and of the common interests which are ours.

* But it is not merely in external results that the pursuit of a growing common ideal shows itself when such an ideal is really in men's minds. It transforms the spirit in which we regard each other, and it gives us faith in each other :

Why, what but faith, do we abhor
And idolise each other for—
Faith in our evil or our good,
Which is or is not understood
Aright by those we love or those
We hate, thence called our friends or foes.

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INDIANS OUTSIDE INDIA.

The Colour-bar in Australia.

The British nation, in spite of its enlightenment, has not been able to overcome the prejudices due to colour and race. We have seen much of this prejudice as regards the immigration and employment of coloured labourers. But instances about the employment of highly qualified coloured professional men are few, indeed. A case is just reported of a Ceylonese doctor being prohibited to land in Australia owing to the unreasonable objections of the Labour Party. On August 20, Reuter wired that the West Australian Labour Federation protested to the Postmaster General against the employment of a coloured doctor on board the liner. Having been prohibited from landing at Sydney, this doctor returned to Ceylon on the 18th instant. His name is Christopher Victor Aresappa and his degrees include M. R. C. S., M. R. C. P. (Lond), D. T. H. (Oxon.), D. T. M. and H. (Cum). This doctor was engaged on Colombo in place of Dr. Jamieson as Surgeon in board the *Orontes* as the latter fell ill and went into the General Hospital. He was engaged as far as Freemantle, but the Company not being able to find another medical man at that port Dr. Aresappa was pressed to continue to act as Surgeon as far as Adelaide. The doctor says the captain and officers of the *Orontes* were specially kind and courteous. He had to work hard and vaccinated as many as 700 and he found at the ports the people bore no animosity against him. Some people even expressed their regret and detestation of the course adopted by the Labour Party. The three leading newspapers spoke highly of him and yet this Ceylonese doctor was prohibited on account of his colour and nothing else. When will the British Colonies rise above colour prejudice and prevent the growth of tension owing to instances of this description?—*The Tribune*,

The late Mr. Joseph J. Doke

In the death of Mr. Doke the Indian Community in South Africa has lost one of its most devoted and truest of friends. He was born at Chudleigh, Devonshire, on the 5th November, 1861. He came to South Africa in his twentieth year and ever since had been the champion of the oppressed peoples in that continent. Natives, Chinese and Indians alike found their most trusted leader in him and he treated them with the same feeling of affection with which he regarded his own congregation. He fully sympathised with the passive resisters and both his pen and his eloquence were never spared during the troublous times through which the Indian community was lately passing. He wrote, "An Indian Patriot in South Africa"—a popular history of the story of Indian passive resistance and an admirable appreciation of Mr. Gandhi and his services. With that and with Lord Ampthill's flattering introduction to it every body is familiar. And again during the time that Mr. Polak, the Editor of the *Indian Opinion*, was abroad he was conducting the journal with great credit and taste. Mr. Doke knew no colour bar and the magnanimity of his spirit has won for him the grateful affection of the entire Indian community not only in South Africa but in India as well. We tender our hearty sympathy to Mrs. Doke and family.

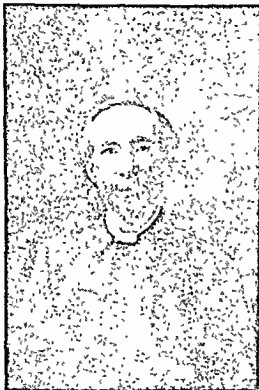
Indians Abroad.

The most important event of the year 1911-12 in regard to Indian Emigration, as regarded by Mr. H. E. Suman, Officiating Secretary to the Government of Bengal in his report, was the discontinuance of the emigration of indentured coolies from India to the Colony of Mauritius. This was decided upon by the Secretary of State for the Colonies after consideration of the recommendations of the Committee on Emigration from India to the Crown Colonies. Five Emigration agencies were at work in Calcutta during the

year under review four of them representing British Colonies and the fifth Dutch Colony of Surinam. The total number of labourers requisitioned by them was 10,447 as against 9,708 in the previous year. Of these 8,227 were supplied as against 8,861 last year. However, Surinam alone of all the colonies failed to secure the number of coolies it required, for a deficiency in the Jamaica consignments was practically made up by the despatch of 512 emigrants shortly after the close of the year while the 1,600 emigrants which Calcutta failed to supply for Fiji were furnished by the Madras Presidency. The Medical Inspector of Colonial Emigrants, Calcutta, found the provisions made for the accommodation of emigrants recruited for the colonies satisfactory in every respect.—*The Empire*.

Mr. Gokhale on the South African Question.

Mr. G. K. Gokhale, who arrived at Bombay on the 3rd instant by the Mail steamer *Persia*, was given a hearty reception by his friends on arrival. The trip has done immense good to Mr. Gokhale who looked very much improved in health. Interviewed by an Associated Press representative, Mr. Gokhale could make no statement on the South African question, since he practically knew nothing regarding recent happenings beyond the fact of the commencement of the struggle, cabled to him by Mr. Gandhi. After going through recent telegrams he said he would issue a statement to the Press. He thought, however, that the present would be the fiercest of all the struggles, and that a determined effort would be made by the Boer party to crush the Indian community in South Africa out of existence. The situation thus being so serious, he felt great need of a movement to raise funds to assist the Indians in South Africa to sustain the passive resistance struggle and to maintain their families. He was shortly going to start such a fund, and would also move at the next session of the Viceregal Council his postponed Resolution on the South African question.



THE LATE REV. JOSEPH J. DOKE.

H. H. The Maharaja of Jaipur.

The Maharaja of Jaipur has sent Lady Harding three lakhs as a contribution towards the establishment of a Women's Medical College at Delhi.

H. H. The Maharaja of Bikaner.

His Highness the Maharajah of Bikaner has been appointed a Vice-President of the Indian Branch of the St. John's Ambulance Association.

Honours for Bengali Nobles.

The question of enhancing the status of hereditary, as against personal, title holders in Bengal has recently been under the consideration of Government.

His Excellency the Governor in Council has been pleased to concede to the following five noblemen, as hereditary privileges to be attached to their hereditary titles which they now enjoy personally, exemption from personal attendance in civil courts and private entry to Government House, Calcutta. The Nawab Bahadur of Moorshidabad and Amir-ul-Gmrah, K.C.S.I., & C.V.O., the Hon. Sir Bijent Chand Mahtab Maharajadhiraj Bahadur of Burdwan, K.C.S.I., K.C.I.E., O.M., Maharaja Bahadur Sir Prodyot Coomar Tagore, Kt., Hon. Nawab Bahadur Sir Khwaja Maharaj of Dacca, G.C.I.E., K.C.S.I., and Maharaj Kumode Chunder Singh of Suswa.

Fire in the Srinagar Factory.

In a big fire at Srinagar, Kashmir, the whole of the block forming the sericulture factory were burned to the ground. The fire appears to have broken out in the southern filature and fanned by a gentle breeze reached the six buildings in succession. The factory employed over 5,000 hands, with a competent staff of Europeans. The loss to the State is heavy. The Director, Mr. Douglas, and his European assistants were on the spot, but their efforts were of little avail owing to the great amount of timber in the buildings. His Highness the Maharaja personally superintends the salvage of the silk,

The Yuvaraj of Mysore on East and West.

In responding to the addresses of welcome on his return from Europe the Yuvaraj of Mysore observed:—"Leaving things entirely to fate to shape and mould our future is inconsistent with progress and with the achievement of our ideals. We shall never rise out of mediocrity among nations unless we have unlimited faith in the power of our personal efforts to raise and transform our country. The opportunity for work is most ripe now, with the prevalence of abiding peace in the country under the aegis of Great Britain. Nature has blessed us in Mysore with a good climate and endowed us with mineral and other natural resources, and now I can claim to have seen other parts of the world, I feel proud of the fact that our country compares most favourably with several of the most advanced parts of the world, and the fault would be greatly ours if we did not make the country what it should be. Our people are poor not because they are good, but because they are weak, thriftless, disunited and indolent. Unless our society is purged of a great many cliques and creeds, with habits based on mere traditional and not rational grounds, we have no chance of progress towards homogeneity of the masses, and unless our women are raised from the level of non-entities to that of partners in the truest and fullest sense of that term, we shall remain weak and miss a gentle ennobling influence upon life."

The Dewan Peishkar of Travancore.

In recognition of the work done by Mr. N. Subramania Iyer as Census Officer in Travancore, the Government of H. H. the Maharajah have, we understand, conferred on him a personal allowance of Rs. 100 a month. Mr. Subramania Iyer is now the senior Dewan Peishkar of the State, having succeeded Mr. S. Padmanabha Iyer who, after officiating as Dewan on a number of occasions, retired in May last.

INDUSTRIAL AND COMMERCIAL SECTION.

Lord Carmichael on Swadeshi.

H. E. Lord Carmichael opened the third session of the Swadeshi Mela on the 5th September.

"Swadeshimism," the Governor said, "is a very practical form of patriotism. It stands quite apart from any protective wall of tariffs, or from any political feelings of exclusion. Small industries in Bengal are well worth helping. But what is most needed in their industries is organisation in bringing together those who make things and those who want to buy them." In conclusion, His Excellency said:—"Nothing can be done on a large scale without capital. Up to now Bengal industries have depended for the most part on European capital, greatly to the benefit of both Europe and Bengal. But there is plenty of room for Bengali capital, too, and it is only Bengalis who can provide that. The Government may help your boys to get knowledge which will fit them to produce wealth as well as the boys of any country can. But if they are to have a chance of using their knowledge there must be openings for them, and capital is needed to give openings. I would merely ask you to remember that your industries have to compete with industries financed by capitalists, who are not accustomed to getting the interest which is often looked for by Bengali investors, and that until there are men willing to invest money with the prospect of a return no higher than that which suffices for the investor from other countries, it is useless to hope for very great development. I am sure, however, that Bengali rich men are patriotic, and I am sure they are intelligent. I hope, therefore, you may look forward confidently to the time when it will be clearly shown that Bengal is a country, whose people make the fullest use of her natural advantages. This Mela is meant as a step in this direction."

Indian Industries.

Mr. C. Y. Chintamani has been intimately connected with the Indian Industrial Conference as its Joint Secretary for the last few years; and with his close knowledge of the industries in various parts of India he has delivered an interesting address at Fyzabad as President of the seventh session of the Industrial Conference. In the course of his address, he appeals for an association of Indian industrialists. Analysing the causes of the failure of the Swadeshi movement he observes that it is due as much to our incapacity to produce articles commensurate with the demands, as also to the want of co-operation on the part of the Government. He says:—

In Hungary, according to a report of the Minister of Commerce, £257,908 was given by the Government in the space of nine months for the establishment of 29 new factories, £115,125 for the enlargement of 27 existing factories, £39,190 for the supply of machinery to 61 factories, and £1,187 for the education of apprentices in two factories. State favours such as exemption from taxation, &c., were granted to 12 industrial concerns and promised to 19 others. During the same period the State assisted the smaller industries by a grant of £27,035 and by gifts of machinery valued altogether at £39,747. The total of these grants is Rs. 78,77,880. This was, mind you, the amount of only the direct grants in no more than nine months. I would make a respectful present of this to our Government, which for the first time in these provinces allotted Rs. 25,000 for industrial development in the year 1907-08 in which very year Rs. 2,95,000 was given for improvements and embellishments in the residences of the Lieutenant-Governor and for a new train for him.

Although in India a similar lead by Government is not taken, he said we must not be discouraged, because there is much that the people themselves could do to acquire knowledge and secure co-operation.

Material Prosperity of India.

H. E. the Viceroy in the course of his address in his Council said :—

‘I am happy to think that the material prosperity of India has been quite phenomenal.

During the year 1912 the imports of merchandise rose from £ 92 millions to £ 107 millions, while the exports rose from £ 160 millions to £ 164 millions, and the total trade from £ 244 millions to £ 271 millions. These last figures show a net increase of £ 27 millions or 11 per cent. In the rate of progression India therefore compares favourably with any of the principal countries of the world. Under the present circumstances, there is no reason why this prosperity should not continue, although it would be wise not to raise our hopes too high.

H. E. Lord Willingdon on Co-operation.

In the course of a lengthy speech on the occasion of the opening of the Co-operative Conference at Poona His Excellency said that he had been greatly struck with the numbers of those who had come forward to assist in the work, and further he was glad to note that the progress made had outstripped that of all previous years. It was only last year that the assistance of Government loans had been withdrawn, and to see that in spite of this such steady progress had been made, was a sure sign that the movement was gaining ground. His Excellency paid a warm tribute to the untiring efforts made by the Hon. Sir Vithaldas Thackersey and the Hon. Mr. Lulubhai Samaldas Mehta in establishing a Central Bank which had for its object the removal of the indebtedness of the ryot. He believed that there were vast chances of prosperity before the country if they proceeded on proper lines. Co-operation in its main principles meant mutual work for mutual good, free from any taint of sectarianism. It was an effort on the part of an individual to improve his neighbour.

Technological Teaching for Calcutta.

A report signed by Mr. R. Natban, I.C.S., Mr. G. W. Kuchler, ex-Director of Public Instruction, and Mr. W. H. Everett, Superintendent of Industries, states the need for a well-equipped technological institute in Calcutta, and details a scheme which would, they estimate, involve a capital expenditure of £ 68,000 and an annual charge of £ 20,000.

It is suggested that the buildings formerly occupied by the Imperial Secretariat and the Government of India Press should be devoted to the purposes of the institute, and the scheme makes provision for 675 day students and 360 students at evening classes. The day classes are to include 300 students of engineering in its various branches, and 300 more are to be provided for at the evening classes in the same subject. In the textile classes, comprising cotton and jute, provision is made for 70 students, in the chemistry classes for 15, and in the printing classes for 110. Commercial education is to be available for 200, and, in addition, places are to be provided for 40 women, who are to be given instruction in dress-making, millinery, and commerce.

The committee express the conviction that the institute would render important service to the numerous industries which centre in Calcutta and its neighbourhood, and at the same time would fit young Bengalis to take a larger share in the conduct of those industries than has hitherto fallen to their lot. It is unfortunate, however, that there seems little hope, at present at all events, of obtaining employment for Indian technical students in the jute mills owing to the disinclination of mill owners to take Bengalis on the managing staff. In consequence, Indian students will be admitted to the jute classes only in cases where the authorities of the institute can make special arrangements to apprentice them.—*India*

Indian Students and Technical Education.

The results of the City and Guilds of London Institute Examination, held in the Victoria Jubilee Technical Institute, Byculla, Bombay, in April 1913, have been received. We understand that thirty-two students of the Institute entered for the Cotton Spinning Examination, of whom 27 or 84 per cent. were successful, viz., 9 in Grade I, 12 in Grade II, 2 in Final Section A, and 4 in Final Section B.

Twenty-three students of the Institute entered for the Cotton Weaving Examination, of whom 16 or 69 per cent. were successful, viz., 12 in Grade I, 3 in Grade II and 1 in Final Section B.

Five students of the Institute who entered for the Cotton Dyeing Examination were all successful. Twenty students of the Institute entered for the Mechanical Engineering Examinations, of whom 14 or 70 per cent. were successful, viz., 11 in Grade I, and 3 in Grade II.

Forty-five students of the Institute entered for the Electrical Engineering Examination, of whom 30 or 67 per cent. were successful, viz., 45 in Grade I, 7 in Grade II. (Alternate Current) and 8 in Grade II (Continuous Current). Twelve students of the Institute entered for Motor Car Engineering, of whom 4 or 33 per cent were successful.

We congratulate the Principal on the excellent work of the Institute. It is a record of which the Institute might be proud.

India and the Panama Canal.

The *Manchester Guardian's* London correspondent understands that a Report which was recently prepared for the Japanese Government shows that the opening of the Panama Canal will, among other things, result in an increase in raw cotton imports from the United States, and in a decrease of imports from India. This will, moreover, enable Japan to place her cotton manufactures on the Indian market at a lower figure than is possible at present.

Bombay College of Commerce.

The following is the Government Notification issued on the 13th instant:—

In a Press note of May 1913 the sanction of the Secretary of State was announced to the scheme for the establishment of a College of Commerce in Bombay and it was stated that the Secretary of State had been requested to select a suitable candidate for the post of Principal of the College. The Secretary of State has recently informed the Government that a suitable candidate has not yet been found. Although great difficulties have presented themselves in the way of an early opening of the College, partly owing to the above reason, partly in connection with the question of accommodation, and partly because of the recently introduced changes in the University calendar, the Governor in Council announces in a Press Note issued this evening, that it has been possible to concert provisional arrangements, which will admit of the original intention as to the opening of the institution being carried into effect.

The Government makes the following provisional arrangements in the College pending the arrival of a permanent Principal from England or until further orders:—Mr. K. Subramania Iyer, B.A., LL.B., (London) to act as Principal (Honorary), Mr. Nilkanath Sadashiv Takakhar, M.A., LL.B., to act as lecturer in English, Mr. Ramachandra Mahadev Joshi, M.A., LL.B., to act as lecturer in Political Economy, Mr. Bhashkar Rao Vithaldas Mehta, M.A., LL.B., to act as lecturer in Merchantile Law, M. Sorabji Shapurji Engineer, B.A., F.S.A., (London), to act as lecturer in Accountancy.

The Government cordially acknowledged that the early introduction of these arrangements has been rendered possible only through the energy, zeal and resourcefulness of Mr. K. S. Aiyar who has consented, pending the arrival in India of the permanent Principal of the College, to give his services in a honorary capacity to the College.

AGRICULTURAL SECTION.

Irrigation Works in India.

The Hon. Mr. R. P. Russell in the course of his address in the recent Engineering Conference made the following remarks regarding the progress of irrigation works in India :—

The degree of proficiency to which irrigation science has been brought in India is probably not surpassed in any other country; thirty years ago we had in operation sixty six major and minor works for which capital and revenue accounts are kept. The total capital outlay at the time was recorded as nineteen and a half crores of rupees and they returned a net revenue of about one crore of rupees per annum. Twenty years later the number of works had increased to 134 and the capital outlay to 43½ crores and the net revenue per annum had risen to about 2½ crores. To day we have in operation 188 irrigation systems of the kind mentioned, having a capital value of 54½ crores and bringing in a net revenue of about four crores per annum. Ten years ago there were in operation over 43,000 miles of canals and distributaries; during the last ten years no less than 10,000 miles have been added to that total. Perhaps, however, the most eloquent testimony as to the fruits of the labour of our irrigation officers is to be found in the figures showing the areas irrigated annually. Thirty years ago the area served by irrigation systems of all kinds amounted to about eleven million acres. Twenty years later this had been increased to about nineteen millions and our present area is about twenty three millions which, when the works now under construction are completed, it is confidently expected will rise to fully twenty seven millions. Other large projects under investigation are not unlikely to add another ten millions of acres to the total. It is not uninteresting to note that the roughly estimated value of crops raised on irrigation systems in a single year easily exceeds the entire capital

outlay expended on irrigation works to date. The Irrigation Commission estimated that an irrigation system could be counted upon to effectually protect an area from famine equal to from two to 4 times the irrigated area. On this assumption the systems in operation to-day may be said to protect an area of considerably over 100,000 sq. miles from the horrors and expense attendant upon a famine. This area I may remark, is almost equal to the entire area of the British Isles. The impetus given to the cause of irrigation by the report of the Irrigation Commission of 1901-1903 presided over by Colonel Sir Colin Scott Moncrieff is evidenced by the increased grants provided annually for works of this kind. The annual capital outlay has increased from one hundred and nine lakhs in 1902-03 to two hundred and ninety six lakhs in 1911-12, the last year for which full figures are available, the current year's grant being nearly 322 lakhs. A number of splendid schemes has resulted from the labours of the Commission.

Eastern College of Tropical Agriculture.

We notice from Ceylon papers to hand that the question of the proposed College of Tropical Agriculture is to be brought up at a meeting of the Ceylon Agricultural Board, with a view to definite steps being taken with regard to the architectural design of the proposed building for the College and other details. We also learn from Ceylon that two well-known firms in Colombo, one an Engineering firm of repute, and the other a firm of architects who are just engaged in building one of the handsomest structures in Colombo, have been entrusted with the preparation of plans and estimates. The College buildings will be two-storeyed and will consist of all the necessary conveniences of a modern up-to-date building. The structure is expected to cost Rs. 400,000 and to be of quite an ornate type in consonance with the latest public buildings in Colombo.—*I. I. and Flower.*

H. E. Lord Willingdon on Stock Raising.

His Excellency Lord Willingdon, in opening the proceedings of the Poona Agricultural Conference said that it gave him great pleasure to see so numerous a gathering of gentlemen who were interested in this important subject of agriculture.

They had a good monsoon so far, which has given them a good start, and they were now waiting, in a few days, for those refreshing showers which were necessary to add a finishing touch to the monsoon. He thought that praise was due to the Engineers who had done so much to bring thousands of acres under cultivation. He realised the enormous amount of experimental and educational work that was now going on in India. He hoped that those which they were going to discuss would produce good and useful instruction to Government. He was not quite sure after his visit to it that the Agricultural College did not need more assistance than any other technical institution in India, and he would say that this institution would receive his earnest and individual attention. Another thing that he had noticed was that much had been said and written about improvements in horticulture and improvements in machinery, but little or nothing as to stock-raising. Most people went in for stock-raising for purposes of agricultural operation only, while none thought of improving the breed of animals. What all must endeavour to do was to improve daily the cattle of the country.

Decadence of Indian Gardening.

An interesting paper on the possibilities of fruit and flower gardening in Western India was presented to the Poona Agricultural Conference by Mr. G. B. Pattavarian, Acting Assistant Professor of Botany in the Poona Agricultural College. The value of this contribution was largely obscured by the more pressing agricultural questions, but it is worth noting, that Mr. Pattavarian pointed out the scientific possibility of immense

gardening achievements as regards both flowers and fruit.

It is remarkable, he said, "how little has been done in that direction by Indians whose home is on this side of India. The staple fruit of the country, the mango for instance, owes its improvements to the Portuguese as the names of the most important varieties indicate. This apathy towards horticulture is all the more remarkable since our ancestors undoubtedly took a great interest in flowers and ornamental gardens as evidenced by innumerable allusions to beautiful ideas about them in Sanskrit literature. The great aesthetic sense which this implied seems to have disappeared in later generations. Our horticultural ideas at present are confined within very narrow limits. They consist in raising a few fragrant varieties of *Jasmines*, *Parijata* (*nyctanthes arbor-tristes*), one variety of rose, the neglectfully cultivated but sacred *tulsi* plant and a few others."

Freight of Fodder.

In view of the scarcity of fodder in Ajmer-Merwara the Government of India have decided that, with immediate effect, freight on all consignments of fodder (excepting fodder for the Army Department) booked to stations in Ajmer-Merwara, shall be recovered from the consignor or the consignee at the rate of half-an-anna per four-wheeled and one anna per bogie wagon per mile, and that the balance of freight, calculated at the ordinary tariff rates, shall be paid by Government and debited to Head "33," (Famine Relief) in the accounts.

AGRICULTURAL INDUSTRIES IN INDIA.—By Seedick R. Bayani. With an introduction by Sir Vitaldas Damodar Thackersey. Price Re. 1. To Subscribers, Rs. 12.

G. A. Natesan & Co., Bookurama Chetty Street, Madras,

JOURNALISTIC SECTION.

VALUE OF A NEWSPAPER.

"What is the capital value of a great New York newspaper?" is the question that has vexed the tax appraisers of New York who have been trying for the past twelve months to appraise the estate of the late Mr. Joseph Pulitzer, the proprietor of the *New York World* (morning and evening), and the *St. Louis Post-Dispatch*, says the New York correspondent of the Daily Mail.

The Probate Court rejected the first appraisal of the estate at £3,705,023, contending that the value placed on the *New York World* of £016,1991 and on the *St. Louis Post-Dispatch* £1,000,000. The appraiser, however, was unable to obtain any expert witness who, in view of the peculiar conditions in the newspaper business, would value the *World* at more than £1,000,000 or the *Post-Dispatch* at more than £540,000. It may be said that in England except in the case of a very prosperous one the established paper-selling value is usually taken at four to five times the annual gross profit.

Mr. Arthur Brisbane, the chief editorial writer in the syndicate of newspapers owned by Mr. Hearst, who is reputed to enjoy a salary of £15,000 a year, declared that the value of a man half as able as Mr. Pulitzer would be £30,000 a year to one newspaper and £50,000 to two newspapers. He said that the death of Mr. Hearst would seriously affect the capital value of his newspapers, and estimated the value of Mr. Pulitzer's personality as generously as one-half of the total value of the *World* and the *Post-Dispatch*.

Mr. Don Seinz, business manager of the *World*, said that when Mr. Pulitzer, to meet the competition of Mr. Hearst, reduced the price of the *World* to 3d in 1896 the circulation increased by 88,000 copies, but the profits disappeared. Economies in the return of unsold papers were then effected, amounting to £20,000 a week, while an additional £20,000 a year was earned by "syndicating" news to newspapers in other towns.

THE FUNCTION OF THE JOURNALIST.

In a very brilliant article in an English contemporary Mr. C. Sheridan Jones gives a vivid pen-picture of a true journalist. Writing under the head, *The Man with the Pen*, he says:—

Carlyle has said of the letter-day journalist that he is the equivalent of the old-time priest. Surely he is more than that! His real function is that of the people's advocate. He must exercise perpetually that eternal vigilance which is the price of liberty. Over and over again his acumen has dragged to light some crying scandal that has remained unsuspected of the people. His soul must be ever in action. While other men enjoy regular hours and settled repose, he must be prepared to work day and night to secure for other conditions he cannot win for himself. He must be prepared to listen to the grievances of all men and to be oblivious of his own; to deny himself sleep so that the Engineers may win their eight hours a day; to give up his own half-holiday in order that the shop-assistants may get an extra half-hour off. He must insist on the paramount importance of Trade Unionism and suffer himself to be blacklegged by every stray celebrity—music-hall artist, muderer, jockey, or what not. He must voice everybody's grievances except his own. If, as the old Romans used to say, "work is worship," then indeed the life of the journalist is suffused with religion, for, in very truth, it is consecrated to mankind.

A JOURNALISTIC STORY.

The *Edinburgh Dispatch* tells an amusing story. The reporter after a very busy day, felt exhausted when he returned to the office with his notes. He had a report of a speech delivered by Lord Rosebery, and not being equal to the task of transcribing his shorthand notes a good hearted typist came to the rescue, and obligingly offered to take the speech down on a typewriter if the reporter would dictate it from his notes. The speech was a long one, and when it was got into type both reporter and typist were very tired, the reporter in winding up exclaiming with a sigh of relief *Thank Heaven!* Unfortunately the typist automatically incorporated the exclamation as part of the report. The copy was rushed through to the compositors, set up, hastily read, and sent to press. The consequence was that the following morning the speech appeared in print with this startling finale: "*At the conclusion of the meeting Lord Rosebery left for the South. Thank Heaven!*"

Departmental Reviews and Notes.

LITERARY.

LIFE OF FLORENCE NIGHTINGALE.

The most important and vitally interesting of all the recent biographical literature is the life of Florence Nightingale, by Sir Edward Cook. Sir Edward, says the *London Nation*, has had the advantage of continuous help from the Nightingale family, and the amplest material (Florence Nightingale was a great and methodical correspondent) to work on. The result should be a fully adequate revelation of a very original character and life. As to the latter, two events in it will necessarily be salient, Miss Nightingale's work in the Russian War, and her later and fruitful campaign for the health of the Army, both in India and at home. This brought her into continuous relationship with Viceroy, Secretaries of India, soldiers, and statesmen of all sorts, to whom she had to apply her immense energy, her zeal for the public good, and her arts of management. As she was, so she wrote, with wonderful spirit and knowledge of the world, and a free-flowing, satirical, and whimsical pen.

THE LATE W. C. HAZLITT.

At Richmond, at the age of seventy-nine, Mr. William Carew Hazlitt, the well-known author, and grandson of the famous essayist died on September 8. His father, the son of the essayist, was a journalist, and Liter Registrar of the Court of Bankruptcy. The deceased was a voluminous writer on many subjects, and his best known work was his "Bibliographical Collections and Notes on English Literature." He also published a further instalment in 1903, and a "Roll of Honour," an alphabetical catalogue of over 17,000 British book-collectors, and other bibliographical works.

THIRTEEN GREAT TRAVEL BOOKS.

What are the great modern books of travel? A list of thirteen is given in "Outlines of Victorian Literature," by Professor Hugh Walker and Mrs. Walker (Cambridge University Press). Five of Borrow's books are given, and these eight:—

Sir Francis McClintock's "The Voyage of the 'Fox' in Arctic Seas,"

Miss Amelia Edwards's "A Thousand Miles up the Nile,"

Livingstone's "Missionary Travels in South Africa,"

Stanley's "How I Found Livingstone," "Through the Dark Continent," and "In Darkest Africa,"

Speke's "Journal of the Discovery of the Source of the Nile," and,

Sir Richard Burton's "A Pilgrimage to El-Medinalah and Mecca."

THE WRITER'S REWARD.

Mr. W. Teignmouth Shore gives the following autobiographic reminiscence which is of much interest to writers:—

Truly I think the beginning of the work of a writer of fiction dates from the moment when it is borne in on him that he must be himself. The great ones, Fielding, Thackeray, Jane Austen, Goldsmith, Dickens, are themselves almost if not quite from the first effort, but we little ones take a long time to discover ourselves. We bother about form and style and other critical bogeys. Then one day we sit down and write out what is in us, what we feel and what we know. Then comes—what? Fame seldom, fortune still more infrequently, but always as the reward of honest work the knowledge that there are some who will read and understand. This is surely the writer's greatest reward, that laying bare his heart he touches the hearts of others—of few perhaps, but that does not matter. Perhaps the proudest moment of my life was when a comrade told me of his visit to the bedside of a dear, kind lady who lay dying, and who—not knowing that he knew me—held up one of my books and told him that it had helped her.

EDUCATIONAL.

H. E. THE VICEROY ON HIS EDUCATIONAL POLICY.

The following is the concluding portion of H. E. the Viceroy's speech in the last session of the meeting of the Imperial Council :—

‘The deep interest that we all take in the progress of education in India induces me to make a few remarks on the subject. We have not forgotten His Majesty's inspiring message which still rings in our ears and I and my Government will leave no stone unturned to realise the hopes enshrined in that gracious utterance. From the very outset I and my Government have been deeply interested in all that goes to develop and improve education in India. When I assumed charge of the office of Viceroy, the total public expenditure on education was just less than 4 crores of rupees. Since that date grants have been made by my Government to local Governments to the extent of 4 crores 70 lakhs non-recurring and one crore 15 lakhs recurring. This is but the beginning of a policy which we hope to develop as rapidly as the financial situation permits. In view of these facts and of the actions of myself and my Government, I am somewhat surprised to see in certain quarters hints, statements or suspicions that we contemplate the arrest or the extinction of higher education. Out of the grants that I have mentioned, a sum of over 125 lakhs non-recurring and over 27½ lakhs recurring has been allotted to university, college and secondary education, not without criticisms from some sides that higher and secondary education should look after themselves and that the resources of the State should be concentrated on primary education. Our policy has been laid down in the resolution of the 21st February and I challenge anyone to say that it is not both liberal and progressive. You may rest assured that there is absolutely no foundation whatever in the rumours that my Government looks with little favour on higher education whether in

secondary schools or in colleges or in universities. We have set before ourselves a higher ideal. We desire to give the young generation of India by means of improved education as good a chance in life as we Englishmen have received. We desire above all to cultivate high intellectual and moral character in institutions where the general tone is one of sound learning and instruction tempered by healthy emulation in sports. At the same time I would wish that the youth of India should be taught wisely and well to be truly patriotic, to serve their country with unselfish devotion, to appreciate to the full their own great historical traditions and to take a pride in belonging to the land in which they were born. As a father myself I can sympathise with the parents of India in their aspirations for their children. I hope to see the young generation of the schools and universities of this land grow up into honest, able and clever men who will play their part not only in the administration but also in the social, moral and material development of this great empire, with a clear perception of responsibility, and a true appreciation of their duty to the empire, to their families and to themselves.

MUNIFICENT GIFT BY A HINDU LADY.

The example of Mr. Tata, Sir Tark Nath Palit and Dr. Rash Behari Ghose have not gone in vain. A correspondent writes to the *Tribune* :—“The youngest sister of Chaudhuran Mahadeo Prosad Sahib of Allahabad, who has an extensive *zemindari* in Mozuffarpur district has just before her death, which took place on the 23rd of August last, created a trust for the benefit of the poor Kayastha students, giving away the whole of her properties worth about 5 lakhs, yielding a net income of about Rs. 20,000 annually. Of this sum only Rs. 1,000 has to be spent annually for the up-keep of a Shiva's temple in her native village named Biewan which is approaching completion.” It is gratifying to note that the women of India are equally alive to the educational needs of the country.

LEGAL.

LORD HALDANE ON ENGLISH JURISPRUDENCE.

In his recent address to the American Bar Association Lord Haldane emphasised the fact that the British system of Jurisprudence did not begin in a code, but was largely judge made. Such codes as there are 'come not at the beginning, but at the end. For the most part, the law has already been made by those who practise it before the codes embody it. Proceeding, Lord Haldane said: 'The law has grown by development through the influence of the opinion of society guided by its advisers. But the law forms only a small part of the system of rule by which the conduct of the citizens of a State is regulated. Law, properly so called, whether civil or criminal, means essentially those rules of conduct which are expressly and publicly laid down by the sovereign will of the State, and are enforced by the sanction of compulsion. Law, however, imports something more than this. As I have already remarked, its full significance cannot be understood apart from the history and spirit of the nation whose law it is.

In short, if its full significance is to be appreciated, larger conceptions than those of the mere lawyer are essential, conceptions which come to us from the moralist and the sociologist; and without which we cannot see fully how the genesis of law has come about.

MADRAS CITY MUNICIPAL ACT AMENDMENT.

Sir Harcourt Butler replying to Mir Asad Ali's question regarding the amendment of the Madras City Municipal Act said:—“(a) The Government of India have received the views of the Government of Madras on the proposals relating to Presidency Municipalities as contained in paragraphs 854 to 870 of the Royal Commission upon decentralization, and will shortly address the Local Government. If the recommendations of

the Madras Government are accepted it will be necessary to amend the Madras City Municipal Act. (b) The question of an elected Chairman has been considered by the Government of Madras, but the subject of the separate representation of Mahomedans has not been specially raised by the local Government in their reply to the proposals of the Commission above referred to. This question is being separately considered by the Government of India.

MR. KINDLEY NORTON ON THE INDIAN JUDICIARY.

Mr. E. Norton in a communication to the Calcutta Press writes:—

What I desire to call public attention to is the unsatisfactory nature of a system which makes so grave a miscarriage of justice possible. Young and inexperienced sessions judges are entrusted with powers of life and death. Their pronouncements carry all the solemn weight of a decision of a judge of first instance. Authority here acts regardless of the fact that this view is borrowed from and based upon a practice under which trained professional judges in England grow up from manhood to old age in close daily contact with the system they administer, and that consequently appellate courts at home attach an importance to the views of the trying judges to which in India those judges can often lay no real claim. For twenty-seven years I practised in Madras, and I shudder at the numerous instances where the Government either punished, proved revenue incapacity, or gratified personal dislike of a particular officer by transfer to the district and sessions bench. I have many interesting memories of judicial eccentricities which if they furnished a mixed joy to counsel, roused no corresponding sensation of delight in the hearts of the men who were awaiting imprisonment or death. The system requires overhauling. At present it stands upon the verge, if not at the bottom, of a scandal.

MEDICAL.

WOMEN'S MEDICAL SERVICE IN INDIA

Surgeon-General Sir Charles Parley Lukis, I.M.S., lecturing in London on the 1st October announced that the Government of India had approved a grant of £10,000 a year to the Women's Medical Service in India.

Sir Charles Lukis outlined the conditions of the Service for Medical Women, which would be finally sanctioned in Simla early in October. He believed that the scheme remedied all legitimate grievances, and gave medical women in India an assured and definite position in regard to pay. When free housing was taken into consideration, the terms were better than those of the young officers of the Indian Medical Service. Moreover, from the beginning medical women had an opportunity of practice, whereas a young officer spent the first five or six years in military employment, with all the expenses incidental to regimental life.

STUDY AND EYESIGHT.

A Special Committee which was appointed by the British Medical Association to inquire into the influence of school-books upon eyesight has issued a useful report in which the whole subject is carefully considered. Among other recommendations the Committee urges that the size of the type should conform to the age of the child—the smaller the child the larger the type; that the ink should be black, and that the paper should be white, or nearly white, hard, opaque, and without gloss. The glossy art paper which is used for the sake of illustrations is not suitable for reading. The Committee draws attention to the fact, which was noticed years ago in a report on the education of European children in India, that the Bibles, prayer-books and hymn-books used in schools are often the worst printed of all, the paper being thin, the type small and the page unduly crowded.

AN EDWARD VII. MEMORIAL.

At a meeting of the Edward VII Memorial Committee it was resolved that a sum of Rs. 75,000 be expended upon the erection of a tubercule institute and that the balance of the money in the hands of the Committee (which with the Government contribution to the memorial will amount to about Rs. 4 lakhs) be funded for the purpose of supplying money for the upkeep of the institute and its research work. The institute is to be located in the neighbourhood of the Madras General Hospital, so that the work of constructing the building will have to be held in abeyance until the decision of the Committee appointed to consider the advisability or otherwise of the removal of the General Hospital to a site in the suburbs of the city.

MEDICAL EDUCATION IN INDIA.

The Bombay Medical Union have represented to Government that they consider the question of improving the teaching staff as one of vital importance to the local medical profession, and they are of opinion that the main principle underlying the policy of His Excellency's Government in this direction will be cordially supported and generally approved. The Medical Union respectfully submit that the present arrangement of appointing Honorary Medical Officers, and paid minor professors, lecturers and tutors is admittedly defective and therefore it is essential in the interests of medical education in this country that great care must be exercised in selecting for these posts the persons best fitted for them. The necessity of reform in this direction has been urged by the Bombay Medical Union in various petitions forwarded to the Bombay Government since the year 1888 and the Union tenders heart-felt thanks to His Excellency's Government for taking up the question of further improving the teaching in the Grant Medical College. The representation includes a scheme drawn up by the Union.

SCIENCE.

"NORTHERN LIGHTS"; HUMAN SENSES DISTRUSTED.

German scientists are greatly interested in a discussion regarding new phenomena revealed by the aurora borealis, according to recent Norwegian and German observers. People living in the northern part of Norway maintained that they often hear sounds accompanying the northern lights. These sounds are described by some as similar to the crackling of flames. Accordingly, German and Norwegian scientists started out to investigate the phenomena, and one of them, Olav Aabakken, has spent a long time at the Halde observatory, in Finmarken. Aabakken thinks that it is very unlikely that any sound is to be heard from the northern lights. He maintains that the human senses are not to be relied on, especially regarding the phenomena of sight. He says that the idea of sound connected with the northern lights may result from the fact that these lights look like flames.—*Science Siftings*.

SWADESHI SPECTACLES.

Mr. B. N. Bajjal, medalist-optician of Agra, has been manufacturing spectacles for the last ten years. We have had occasion to see them, says an up-country contemporary, which satisfy all conditions that the science of lens manufacturing demands. Those who need really well-made spectacles, will do well to consult Mr. Bajjal, who offers to the public, articles that compare very favourably with foreign-made ones, and at cheaper prices.

A NOISELESS "FOG-HORN."

Sir Hiram Maxim has invented a new signalling device to prevent collisions at sea. Part of it consists of a siren that by means of high-pressure steam will produce powerful air-waves with the low frequency of fourteen or fifteen vibrations a second. It is expected that these waves, although too low for the human ear to hear, will have great

penetrating power. When they are interrupted by some object, such as a ship, a cliff or an iceberg, they will be reflected or echoed back to a special receiving apparatus on the deck of the ship. Since this receiver is fitted with an ingenious apparatus for registering the strength of the reflected vibrations, it may be possible to learn the distance and even the nature of the object that has intercepted the sound-waves. The siren is designed to be mounted on deck, so that at night or in a fog, when the presence of icebergs or of other ships is suspected, it can be turned in various directions to explore the sea ahead of the ship.

SIR OLIVER LODGE.

The President this year of the British Association, at Birmingham, is Sir Oliver Lodge, the Principal of Birmingham University. His inaugural address shows that he has given the Association one of those discourses which have made him famous. Sir Oliver was born at Penk-hall, Staffordshire, on June 12th, 1851. He was educated at Newport Grammar School, and was intended for a business career. But science held too great an attraction for the young student, and instead of following the course prescribed for him, he entered University College, London, in 1872, and five years later gained his doctorate of science. Later, he was for many years Reader in Natural Philosophy at the Bedford College for Women, until he was appointed Professor of Physics in University College, Liverpool, which post he only vacated to take up work at Birmingham. In 1902 he was knighted, and if there was anyone connected with science who deserved recognition, it was Dr. Lodge. He had already made a name for himself by reason of his scientific research, which included investigations on lightning, the seat of the electro-motive force in the voltaic cell, phenomena of electrolysis, and the speed of ion, the motion of the ether near the earth, and electromagnetic waves and wireless telegraphy.

PERSONAL.

MR. RABINDRANATH TAGORE.

Mr. Rabindranath Tagore arrived at Bombay on the morning of 27th September by the *City of Lahore*, and was accorded a warm welcome by his Indian admirers.

Interviewed by the Associated Press, Mr. Tagore expressed delight with the reception accorded to him by the English people.

What impressed him most, both in England and America was the spirit of social service. "It was," he said, "an inspiration to me."

One great thing that struck him in London was how little people knew of India; he also was unable to follow what was happening in India because the papers paid so scanty attention to Indian affairs. "It seems an anomaly that India should occupy such a tiny and insignificant space in the London papers. There should be, I think, a more complete transmission of news from India to London. Take, for instance, the case of those terrible floods that occurred at Burdwan recently. A lady acquaintance came across a detailed account in a German paper, and she thought it must have been exaggerated, because she had seen nothing about it in the English papers. All that had been given was a bare paragraph. It is surely curious that London should be so little interested in such a terrible calamity in India, and should accord it only a few lines, while the German press published a full report. A man run over by a motor-car in a remote part of France, and things like that, are given prominence by London papers, but one of most devastating floods we have had in India is hardly noticed! Why should not Englishmen know what is going on in India?"

AUGUST BEBEL.

Mr. J. Keir Hardie in concluding an interesting and vivid survey of August Bebel's Service to the cause of Socialism in Germany says in the current issue of *The Socialist Review*:

Thorough in all he did, just and upright, in everything, August Bebel has been a great force in creating and guiding the International Socialist Movement. As Hermann Greulich reminded us on the steps of the Crematorium at Zurich his motto had ever been "Gang forward." He is now at rest, and to many of us there is a gap in the ranks which can never be filled. But the movement swings onward, like the stars in their course, and can never die.

PROFESSOR ARMINIUS VAMBERY.

The death of Professor Arminius Vambery at Budapest in his eighty-second year is a great loss to oriental scholarship and deprives the world of a most remarkable personality. A Hungarian Jew sprung from the working classes, he early displayed a passion for languages, especially those of the Turkish Empire and Central Asia. After picking up a random living in Constantinople, he joined some Tartar pilgrims returning to Persia in 1862, and, disguised as a dervish, he succeeded in reaching Kliiva, Samarkand, Herat, and Meshed. After his return, he was appointed Professor of Oriental languages at Budapest, but spent much of his time in Turkey, and much in London. In politics, says the *Nation*, his knowledge of the Near East and Central Asia, perhaps also his Jewish descent, naturally made him strongly anti-Russian, and he steadily foretold the danger to India from Russia's persistent advance both in the Bokhara region and in Persia. It was his hatred of all Russia's methods that induced him to act as philosopher and friend even to Abdul Hamid's Government. He was a staunch friend of Great Britain and King Edward highly valued his opinions. He wrote voluminously on his special subjects in various British and Foreign periodicals and was also the author of an autobiography, "Western Culture in Eastern Lands" and of a history of the Turks.

POLITICAL.

INDIANS IN THE COLONIES.

H. E. The Viceroy referred to the position of Indians in the self-governing colonies in the following portion of his address to the recent session of the Supreme Council :—

I would preface my remarks by saying that this is a question to which the Government of India attach the greatest possible importance and in which I take a very deep interest. It is however an extremely difficult question to handle, not only in view of the extreme sensitiveness of the Colonial Governments to any interference with their legislative independence in administrative matters, but also on account of the objections raised by the inhabitants of the colonies to Asiatic immigration of any kind except as indentured labourers. Nevertheless, the Government of India fully recognise their responsibilities, and that it is their duty to do their utmost to maintain the equality of our Indian fellow-subjects with our colonial fellow-subjects, and to lose no opportunity of bringing their views before the Government of the King-Emperor. I think that the Government of India may honestly claim that they have spared no efforts to protect the interests of our Indian fellow-subjects in the colonies. Since the year 1910, we have been in constant correspondence with the Secretary of State on the subject of the grievances of Indians in the colonies, and we shall continue to urge our views until redress is obtained. We have, as Hon. Members are perhaps aware, a Commission composed of a Member of the Civil Service and an Indian gentleman of industrial experience, who at the present moment are visiting those Crown Colonies to which indentured emigration is still permitted with a view to making a thorough investigation into the conditions of employment of

Indians and generally, into their position and treatment in those colonies. We have not ignored the disabilities of Indians and their families in Canada, and we have at last succeeded in obtaining the concession that temporary permits to British Indian subjects desiring to visit Canada will be issued in all proper cases. There are other points that we have submitted to the Secretary of State as requiring redress, and we have laid special stress on the right of entry of the wives and children of Indians who have acquired a Canadian domicile.

The question of Indian immigration into South Africa is still under discussion with the Colonial Government and I am in hopes that some of the defects of the Bill recently passed by the Colonial Parliament may yet be remedied. What I wish to assure the Hon. Members of Council and the Indian public generally, is that the Government of India are keenly jealous of the welfare of our Indian fellow-subjects in the British Colonies and elsewhere, and that we watch carefully over their interests. We work quietly and steadily and we believe that in this way our efforts are more likely to meet with success.

MEMBERSHIP IN BOTH COUNCILS.

The Government of India, it is said, has under consideration the position of those non-official Indians who occupy seats on both the Imperial and Provincial Councils. There are at present nine gentlemen with places on two Councils, but we agree with the opinion which seems to be generally held in India that no very strong case has been made out in favour of the laying down of a hard and fast rule. To disqualify sitting members of a Provincial Council from contesting seats on the Supreme Legislative Council would be, as an Indian contemporary says, to deprive either the former or the latter of the services of some of the best men in the country, whose services either can ill-afford to spare.—*India*.

GENERAL.

THE CHINESE REPUBLIC.

It transpires that Japan is primarily responsible for the movement towards recognition of the Republic and that the relations between Japan and China have greatly improved.

The first ballot for the Presidency was indecisive. 759 members of Parliament attended, 471 votes being recorded for Yuan-Shi-Kai, and 154 for Li-Yuan-Hung.

There were twenty candidates, including Wu-Ting Fu and Sun Yat Sen. Another ballot is proceeding.

After twelve hours balloting Yuan-Shi-Kai was elected President with 507 votes. Li Yuan Hung received 189. The result was announced amid enthusiasm.

Li-Yuan-Hung has been elected Vice-President. Yuan-Shi-Kai sent a message of thanks to King George on Britain's recognition of the Republic. The King replied in a congratulatory telegram.

On the occasion of the election of Yuan-Shi-Kai and the recognition of the Chinese Republic the Kaiser exchanged friendly telegrams with Yuan-Shi-Kai.

Austria-Hungary has recognised the Republic.

The undertakings which Yuan-Shi-Kai will enter into at the inauguration ceremony include the engagement strictly to observe all treaties and other obligations of former Manchu and provisional Republican Governments with foreign countries, and all contracts with foreign companies and individuals. He will also confirm all rights and privileges of foreigners in China, and will urge all citizens to endeavour to strengthen international friendship with sincerity. This is considered in Peking as proving China's friendly intentions towards foreign interests.

The semi-official *Norddeutsche Allgemeine Zeitung* proffers Yuan-Shi Kai the sincere congratulations of Germany on his accession to his high

office, which he owes to the confidence of his fellow citizens in his tried ability.

After referring to the heavy tasks confronting the new President the paper concludes by hoping that he may by fresh achievement for the welfare of China win merit to the services he has already rendered his fatherland.

Japan, by special preparation was the first to communicate her recognition of the Republic immediately after the notification of Yuan-Shi-Kai's election as President. Russia soon followed. *The Times of India.*

THE CANNING AFFAIR.

His Excellency the Viceroy arrived at Canning on the 14th instant and delivered a very sympathetic speech in reply to the address of welcome presented by the leading Muslims. With regard to the recent riots he said :—

After a long and careful consideration I have arrived at the decision that an arcade of at least eight feet in height should be built, upon which the dakan could be placed in the same relative position as before, but, on a higher level thereby securing space for the pavement before without interfering with the relative position of the buildings pertaining to the mosque. I regard it as immaterial to whom the land upon which it is built is to be considered to belong; but it is essential that the general public as well as those who go to worship at the mosque should be entitled to use it as footpath. Further, the Mutiwallis should build the arcade and construct the pavement below, these constructions being in accordance with the plans approved by the Municipal Board.

His Excellency then continued that he would settle the dispute for ever by showing clemency to the rioters. In the evening according to His Excellency's wish all the 106 prisoners were ordered to be released. This act of mercy has conciliated all parties concerned and His Excellency has fully justified his mission of peace.

SIR WILLIAM WEDDERBURN.

"Sir William Wedderburn: A Sketch of his Life and his Services to India" is the title of a handy booklet issued by Messrs. G. A. Natesan & Co., Publishers, Madras. In this booklet we get a clear idea of the great and good work which this noble Englishman has for years past been doing for India quietly and unostentatiously and an account of the many schemes of reform which he has been advocating in the Indian administration. The appendix contains extracts from Sir William Wedderburn's speeches and writings on the following subjects: (1) Parliamentary Inquiry into Indian Affairs; (2) Agricultural Indebtedness; (3) The Mission of the Congress; (4) The Congress and the Masses; (5) A Scheme of Village Inquiry; (6) The Bureaucracy of India; (7) The Unrest in India; (8) Land Assessments in India. The book has a frontispiece and is priced at Annas Four a copy. It is a welcome addition to the "Friends of India Series" which includes sketches of Lord Morley, Lord Ripon, John Bright, Henry Fawcett, Edmund Burke, Lord Macaulay, Lord Minto, Sister Nivedita, A. O. Hume, Mrs. Annie Besant and others. Messrs. Natesan & Co. have included in this Series sketches of eminent Englishmen and women who have laboured for the good of India and no Englishman of modern times has laboured so much and so quietly and unostentatiously for the welfare of the Indian people as Sir William Wedderburn has done.

DR. DEUSSEN'S INDIAN REMINISCENCES.

The thanks of the Hindu public are due to Messrs. Natesan for the laudable enterprise shown in presenting them with an English translation of Dr. Deussen's extremely interesting account of his travels in this land in the winter of 1892-93. Dr. Deussen is probably the greatest living European authority on Vedānta Philosophy and his enthusiasm for Advaita Vedānta is as great as that of Schopenhauer himself. In the famous lecture he delivered before the Bombay Branch

of the Royal Asiatic Society on 25th February 1893, he wound up his message thus "And so the Vedānta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death—Indians, keep to it!" Dr. Deussen in his tour enjoyed special opportunities of coming in contact with all grades of Hindu society.—indeed, he made it a point to put up in Hindu quarters and with Hindu families, wherever he could, in order that he might study Hindu customs and manners minutely and verify for himself whether Hinduism was living or decaying. Dr. Deussen's verdict is one that must cheer the hearts of all Hindus. We would strongly recommend every Hindu to peruse this work. Price Rs. 1-4. *The Indu-Prakash.*

SANKARA'S SELECT WORKS.

The author has attempted to popularise the abstruse philosophy of Sankara. The main object of this new publication is to present in simple English some of the works of Sri Sankaracharya in which he tried to expound in a popular style, the philosophy of non-dualistic Vedānta of which he was the well-known founder. With this view the present translation has been rendered free from technical words and phrases. Great pains have been taken by the author in making the English translation comprehensible by itself independently of the Sanskrit Text. It is however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara, a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of non-dualism.

Price Re. 1-8. To Subscribers of the *Indian Review* Re. 1.

KASHINATH TRIMBAK TELANG.

Kashinath Trimbak Telang by Vasant N. Naik,
G. A. Natesan & Co. Price Rs. 1.

This is one of Messrs. Natesan and Co.'s admirable little biographies, giving in a short compass a well-written account of the education, character and activities of one of the best minds of modern India. Mr. Naik writes of his subject with sympathy and insight, but also with perfect truthfulness; he conceals nothing, nor does he set down aught in malice. The little book shows Mr. Telang to us as he was, a distinguished lawyer, a cultured scholar, a conservative reformer and a patriotic statesman. Neither Telang nor Ranade had the stuff of the martyr in them and both of them failed to rise to the height of their convictions when brought face-to-face with the actualities of real life. But both of them were great teachers, and in spite of their lapses, due more to peculiarities of temperament than anything else, their place in the galaxy of Indian worthies is secure. In bringing out this life of Mr. Telang Messrs. Natesan & Co. have deserved well of the Indian public.—*Leader*.

THE INDIAN REVIEW.

This, the premier Review and Magazine of India, excels itself in the number for May. The literary man, the politician, the scholar and student, will all find in its pages matter of engrossing interest. The talented editor Mr. G. A. Natesan, is to be felicitated on the constant progress of his always admirable Review. We are all familiar with the adage concerning gilding refined gold and painting the lily white. If we take up any number of the *Indian Review* for the past years, the first thought that occurs to one is that literary perfection has been reached—but somehow or other Mr. Natesan achieves the impossible!—there is always some new feature of engrossing interest in each succeeding number. No literary man, educationist or student in Burma should deprive himself of the advantage of having the *Indian Review* on his book-shelf or table.—*Burmese News*.

MR. D. E. WACHA.

Messrs. Natesan could not but issue a small booklet giving a character-sketch of that fiery little man, that master magician in statistics—Mr. Dinshaw Edulji Wacha. Sir, Pherozeshah's biography, unless it had been followed by Mr. Wacha's would have been like a comet without a tail. Mr. Wacha has been the Parsi knight's lifelong friend and comrade, a true *Fidus Achates*. For an example of such close friendship and enduring comradeship we must go to England; and there, too, such examples are rare. That almost ideal fraternity between the late Mr. Cobden and the late Mr. Bright naturally occurs to one when thinking of Sir Pherozeshah and Mr. Wacha. Each is the complement of the other and the two together have always been a powerful force in Indian polity. The personality of the one stands overtowering like one of the great pyramids of Egypt. That of the other strikes one as a small structure, but perfectly symmetrical and built of most tenacious material. The lives of these two "Inseparables" should naturally stand side by side on every man's table.—*The Akbari Soudagar, Bombay*.

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AMONG THE BRAVE MARTYRS IN JAIL.

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH.

EDITED BY MR. G. A. NATESAN.

Vol. XIV.

NOVEMBER, 1913.

No. 11.

THE PASSIVE RESISTANCE STRUGGLE*

BY THE HON. V. S. BRINIVASA BASTRI,

(Of the Secretariat of India Society)

ITS ORIGIN.

DURING the last quarter of a century and more our countrymen in South Africa, numbering at one time three lakhs and now about a lakh and-a-half, have suffered from many disabilities and persecutions. At first the Transvaal was the scene of the greatest suffering. It was in this colony that a severe anti Asiatic law was passed in which Indians were described as coolies and classed with thieves, prostitutes and other undesirables, and a system of registration was introduced in which each person, however well known and respectable, was compelled to give finger prints separately for each of the fingers of both hands and then collectively for each hand—that is twelve prints in all. When every available means of preventing this degrading legislation had failed, our countrymen under the leadership of Mr. Gandhi in a great mass-meeting held on the 11th September 1906 took a solemn oath that, rather than submit to the galling, tyrannous and un-British requirements of this law, they would suffer imprisonment and continue so to do until relief be granted. Thus began the great Passive Resistance Struggle.

ITS MAGNITUDE.

Upwards of 2,500 sentences of imprisonment mostly with hard labour have been passed on the Passive Resisters. Many men have gone to jail again and again, businesses have been ruined, homes have been desolated, and women and children driven by destitution into beggary and sometimes into crime and shame.

In one of the numerous petitions submitted to His Imperial Majesty, our countrymen have, in the uttermost despair, asked that if redress be impossible they may be told that the British Empire has no room for them as equal citizens and the expression British Citizen had no significance for them. The Pathans and Punjabis, who had rendered meritorious services during the Boer War, more than once prayed that they might be shot by Generals Botha and Smuts on some battlefield before being compelled to obey the degrading registration law.

At the present moment the struggle has assumed enormous dimensions. Thousands upon thousands of labourers employed in the mines and on the estates have gone on strike court- ing imprisonment, the acutest privations are borne cheerfully, numbers of women have joined the ranks of passive resisters, among them Mrs. Gandhi. Mr. Gandhi himself, his eldest son and our two brave European friends Messrs. Polak and Kallenbach have been thrown into prison because they refused to desist from inducing workmen to join the struggle. The latest news is

* A brief statement prepared for general distribution.

shocking. The miners who have struck are assaulted brutally by the police, and driven under the lash back into the mines which for the occasion have been declared to be jails, and, who knows? may be shot down in numbers if they will not give up the struggle.

WHAT IS OUR SIN?

Let us remember that this persecution is only partly the result of colour prejudice. In great measure it arises from trade jealousy and the fear that the white labourers have of being ousted by our workmen. So, really we are penalised there for our very virtues—thrift, industry, honesty and simplicity of life. Several times compromises and concordats have been talked of, but have come to nothing owing to the duplicity of the South African Government or the opposition of the influential White traders.

LOST OPPORTUNITIES.

During this period self-government was conferred upon the Transvaal, an Imperial loan was granted to this colony, the Union of all the South African States received the Imperial sanction and the other day the Immigration Regulation Act of the new Union Government was assented to with almost indecent haste, though it fails to satisfy the requirements either of the Indian Passive Resisters on the one hand or of the Imperial Government itself on the other. This is why the struggle now extends to Natal also.

THE £3 TAX.

In this colony, *i. e.*, Natal, *ex-indentured* labourers, their wives and children, over 16 years in the case of boys and over 13 years in the case of girls, are subjected to a tax of £3 (Rs. 45) per year in addition to the £1 which they have to pay in common with the others. This tax does not bring much revenue to the colony, but is levied rigorously and oppressively with the express purpose of driving the labourers

either to re-indenture themselves or to quit the colony. *We are wanted only to do the hard labour.* To the Hon. Mr. Gokhale the responsible Ministers nearly promised to abolish this tax. But they have not done so, and have even tried to deny that they ever promised to abolish it.

WHAT WE HAVE YIELDED.

Our men have agreed to forego the inherent right of British subjects to move about freely in the Empire and settle where they please. They have agreed that South Africa shall remain substantially a colony for the Whites. They have agreed that the number of Indians admitted annually shall be limited to a low figure. They have agreed to be without the political franchise in all the Colonies and even without the municipal franchise in most. They have agreed to bear restrictions as to residence, trading licenses, travelling in railways and public conveyances, walking on foot paths and other indignities and humiliations. These do not form the subject-matter of the present struggle but are left over for future adjustment.

OUR PRESENT DEMANDS.

These may be thus summarised:

I. Equality with the people of Europe so far as the Immigration Act is concerned, *i. e.*, a mere theoretical recognition of equality, not however to be granted in actual practice. This demand is made solely to maintain the honour of our nation and the status of Indians in the British Empire.

II. The restoration of the right of free entry to the Cape Colony which before the new Act was enjoyed by all Indians born in South Africa.

III. The right of domicile in Natal enjoyed by *ex-indentured* labourers (and their families) when they had paid the £3 tax continually for three years.

IV. The abolition of the £3 tax.

V. The recognition of Hindu and Moslem monogamous marriages whether celebrated in South Africa or outside.

THE BOER SPIRIT.

These constitute a minimum compatible, not surely with honour, but with the barest safety of existence. The White colonists, especially the Boer population, are determined to drive out all the Indians and to stop short of no measures that may be necessary for this purpose. They do not pretend to any justness or fairness in their dealings with us. They frankly deny our right to go or remain there. Liberty and equality, they say, may be good enough things in England and elsewhere, but they are not for them. And the British Empire is no object of concern to them, the Imperial factor, as it is called, being entitled to no respect or consideration at their hands. This inhuman attitude of theirs can only be met by the greatest determination and fortitude and heroic endurance on our side. Our brethren have borne unparalleled indignities and miseries.

OUR DUTY.

We in India must do our part, i.e. relieve them of anxiety as to the necessary money. Mr. Gandhi estimates the cost at £250 a day and Mr. Gokhale demands of the whole of India twenty thousand pounds, and of this province £3,000 or Rs. 45,000. Probably the sum actually required will be larger. Every Indian ought to give to the full measure of his means. Even the poor may give something for the satisfaction of making a sacrifice in the cause of their country's honour and the self-respect of their nation. Besides, meetings must be held in every town and every large village, resolutions calling for Imperial intervention and retaliatory legislation must be passed and communicated to the authorities, and prompt and effective measures adopted for house-to-house collections of funds.

The need is supreme, the call is loud, the response must be ready and ample.

LIMITATIONS OF NIETZSCHE

BY

DR. ANANDA K. COOMARASWAMY, D. Sc.

HERE comes a point in Nietzsche's philosophy, beyond which he cannot, or at any rate does not go. This furthest limit is the conception of *Samsara*. "The fundamental idea of my work—namely, the Eternal Recurrence of all things—this highest of all possible formulae of a Yea-saying philosophy," he calls it: and again he writes almost in the very language of Buddhism:

"Everything goeth, everything returneth; eternally rolleth the wheel of existence. Everything dieth, everything blossometh forth again; eternally runneth on the year of existence.

"Everything breaketh, everything is integrated anew; eternally buildeth itself the same house of existence. All things separate, all things greet one another; eternally true to itself remaineth the ring of existence. "Every moment beginneth existence, around every 'Here, rolleth the ball 'There.' The middle is everywhere"; and again

"Behold, we know what thou teachest; that all things eternally return, and ourselves with them, and that we have already existed times without number and all things with us.....

"the plexus of causes returneth in which I am entwined, it will again create me...I come again eternally to this identical and self-same life in its greatest and its smallest, to teach again the eternal return of all things."

Nietzsche proceeds to approve of life, not merely as it presents itself to us phenomenally and individually, but in the form of this unending wheel of repetition.

He would have us *desire* thus for ever to repeat the past. He fulminates against repentance, because the Will, which should be an emancipation and joy-bringer, remains a prisoner to 'It was,' or, as we should say, to *karma*. Nietzsche despises as a "fabulous song of madness" the view of Indian and other monistic philosophies that the Will is only set free when it becomes non-willing, when all differences are overlooked, and all things appear as they are, infinite. Nietzsche

exclaims: "Away from those fabulous songs did I lead you when I taught you: 'The Will is a creator.'"

That the Will creates is indeed evident. All the world is its *Lila*, is due to *Toga-Maya*; only when Purusha (the 'Eternal Man') dances, Prakriti (the 'sensual' or 'vegetable' world) also dances. But that which creates, must also destroy. We may not escape from thesis and antithesis. How can we conceive of an evolution without a corresponding involution? It is thus a limitation of Nietzsche's system that he does not clearly distinguish between involution and decadence.

Far deeper is the intuition of Blake: for while Nietzsche says in effect with Blake's 'Spectre':

Never, never I return,
Still for victory I burn,

Blake answers with the emanation:

Let us agree to give up love
And root up the eternal grove
Then shall we return and see
The worlds of happy eternity.

The first position is that of the *pravritti marga*, the second of *nivritti*. The first alone commended itself to Nietzsche; Blake's no less impassioned, but wider vision embraced alike the paths of pursuit and return.

Let us enquire whether Nietzsche's position is tenable. However delightful the battle of life may appear, and should appear, to the well-equipped, however frankly we may choose to accept its pairs of opposites, there remain two considerations which must in the end provoke our disgust (*vairagya*). There is in the first place, our conviction that all our knowledge is relative, that we each of us create our own phenomenal world which arises and develops and dies with us, that even if as Totalists we regard the Substrate as real, our perceptions are inevitably misperceptions, or at best part-perceptions. In the second place is our realisation of the very fact of Eternal Recurrence upon which Nietzsche himself insists—

the fact that these illusory phenomena (however delightful the game of mastery and danger) must be eternally repeated so long as we cling to the wheel.

These two considerations will only present themselves to men of the highest wisdom: but once admitted, sooner or later those men must desire to escape from the wheel, to know Reality. Or if we eliminate desire, at least there will arise in them as the fruit of wisdom, indifference to what is unreal and to what is repeated identically.

It does not follow that all such men would actually loosen their grip of the wheel. There is one tie by which they may yet hold; the sense of their power and their will to save, their love and pity for other ones bound in the splendid net of plural perception and repetition. Such are the Buddhas, who delay to enter Nirvana, the Saviour, as Avalokitesvara, who will not accept this release till every particle of dust has broken its bonds.

Those who thus work on in the world but not of it are truly Superman; and their work is done by creating, maintaining and destroying values. They are the supreme artists and philosophers. Theirs is the 'Bestowing Virtue.' Perhaps Nietzsche himself wished only to say that these are no times for the *Paccekā Buddhas*.

The phenomenal world is rightly described as Becoming, and not as Being. But no optimistic philosophy (a contradiction in terms, for Optimism and Pessimism alike belong to the sphere of Ethics) can make it *credible*: in these days we cannot again become materialists. How then for the Perfectly Unenlightened can Desire persist? for this world of plural perception must inevitably vanish in the light of Perfect Wisdom,—and what then remains to be desired? Things are burnt up when you cease to behold them. Rail, therefore, as Nietzsche may, against 'Immaculate Perception,' yet the highest wisdom,—to which Superman must inevitably attain,—is non-attachment;

the highest concept of the Self, is of "one who moves about indifferent to Sorrow and Joy, not attached by all this."

Nietzsche proclaims himself an Optimist. But, to quote the words of one of the greatest of modern philosophers, "both Optimism and Pessimism take no account of the eternal aspects of life, but are entirely wrapped up in, and are based upon, the transitory phases of existence."

Even so, a reconciliation with Nietzsche is not impossible. For whether we are aware, or are not aware, of its relativity, we do at any rate dwell in a world which is very apparently and sufficiently real. The fact that it must ultimately vanish ("when the doors of perception are cleansed, and everything appears as it is, Infinite") is no reason for us to despise it now. We ought not to turn away from Life for any motive, as because it is too hard, nor should we think of philosophy as a balm for wounded spirits: as Nietzsche himself says, better than petulance is Voluntary Death for those who cannot endure. Those are particularly to blame who seek to promote a disgust with life by artificial means, such as the Buddhist disciplines of skull-and-bone contemplation, or Christian references to 'this miserable pilgrimage,' with visions of reward or punishment to follow.

Thus Nietzsche's criticism of (early) Buddhism is definite and well-considered. He blames its hatred of life, as Blake speaks of the 'Priests in Black gowns.*' The Preachers of Death, says Nietzsche, "meet an invalid, or an old man, or a corpse: and immediately they say, 'Life is refuted'." Early Buddhism is full of this hatred of life. Consistently applied, it would leave life to the worldly and lesser men, and would remove the pre-ent and future influence of the greater men from the world to the monastery. It is not to be wondered at nor regretted that the spirit of

life prevailed, in Mahayana Buddhism and the revival of Hinduism.

In Mahayana Buddhism, the concept of Superman, the Loving Ones in whom the Bestowing Virtue abounds, is realised in the Bodhisattvas.* In Hinduism, the *arata*, the *rishi* and *jivan-mukta* correspond to the concept of Superman. It should be observed as a fundamental feature of Hinduism, that in spite of all its glorification of asceticism, it does not propose to lay down a doctrine of ascetic life for the householder. On the contrary, it says that no man has fulfilled his debt to the ancestors until he has himself begotten children. Marriage is a social and religious duty, hindering as much on a man as a woman. Those who renounce the world to become *sannyasis* are honoured indeed, but it was never contemplated by the *rishis* that the hermitage should be everyone's house. Those who do thus renounce the world are represented as guiding and advising those who remain in it—never as belittling it. The purpose of life is not merely emancipation of the individual, but also the continuance of life itself. For the tendencies of Pursuit and Return, Affirmation and Denial, *Pravritti* and *Nivritti* within the great Total are not successive in time, but simultaneous; every moment beginneth and endeth existence. Thus, for Hindus, *Dharma*, *Artha*, *Kama*, *Moksha* are laid down as the purposes of life for each individual, i. e., (translated and expanded), the practice of morality proper to one's social status—the acquisition of wealth—the satisfaction of desires—and progress towards Perfect Enlightenment.

Thus the strictures of Nietzsche on (early) Buddhism do not apply to Mahayana Buddhism or to Hinduism. On the contrary the Mahayana Buddhist and Hindu views of life are reconcilable with Nietzsche's, as appears indeed, in Nietzsche's own defence of the caste system of Manu, in his view

* And priests in black gowns were walking their rounds
And binding with iron my joys and desires.

* Quite literally in the conception of Maitreya, in the prose of *ura mudra*.

of the relation between women and men, his view of education, and his ideal of asceticism (*tapas*) for the philosopher. "Asceticism for the philosopher," says Nietzsche, "is an optimism of the conditions of highest and keenest spirituality": just as Markandeya said "Nothing is permitted to the Brahman to be done for the sake of enjoyment; all the works on earth of the Brahmans are for pain, but they bear fruits in the world to come." Not on that account, however, is the philosopher to despise life, merely because he perceives more clearly than others its phenomenal and phantasmagorical character. It is rather for him to represent its highest and finest achievement, to exemplify its most austere quality. Though he perceives the relativity of all ethical systems, he will also perceive the necessity that such systems should be; and standing behind those which appear to him best, direct the course of life. This was equally an ideal of Nietzsche and of the Brahmans.

Nietzsche very easily demolished 'Christian' ethics, with its doctrines of rewards and punishments, and its postulates of Heaven and Hell. He discredited no less effectively all false and all premature *vairagya*, all pseudo-asceticism that is nothing but weakness, or indolence, or habit. He seems to have thought that therewith he had proved the impossibility of 'Immaculate Perception,' or seeing 'things as they are, Infinite.' But perfect enlightenment is not a preferential state of reward, it is consequential, and must be the last goal of the greatest Superman. None who attains to that Nirvana can be conceived as returning to the world, for the very existence of the world depends on misperception.

While, therefore, we must honour Nietzsche as the breaker of many false idols, it appears that he never even assaulted the position of the true mystic or monk. It might be truer to say that he was himself a mystic, but did not carry forward his own thought to its logical conclusion.

SOME MEDIEVAL HYMNS.

BY

MR. K. V. RAMASWAMI, B.A.

IN a previous article published in the *Indian Review* for August, we dealt with the hymn-literature in Sanskrit. In the present one, we propose to deal with a few hymns belonging to the literatures of Northern India. These hymns, as indeed all the most important works in the Northern languages do, hail from the Medieval times.

The Middle Ages in India witnessed one of the greatest religious movements. The times were indeed fit enough for a great change. Kings sat on the throne who were strong to oppress but not to protect the people. Anarchy and tyranny cast dark shadows on man's existence everywhere. But greater than this was the darkness that had settled on men's souls. Formality and superstition reigned supreme. Faith had grown dim and uncertain. As with one mighty effort, India bestirred herself, rallied her strength and nobly attempted once more to conquer the realms of Freedom and Faith. In secluded villages, before distant shrines and in places of pilgrimage saints arose proclaiming a new faith of Love and Brotherhood. The preacher, with tears and kind words, exhorted his fellowmen to love God and his creatures, to cultivate devotion and faith. The saint took up the poor and the despised, hugged them to his bosom and spoke words of consolation to them. The bard went about singing of Divine mercy and love. The movement spread fast and wide infusing into all a new vigour and hope. The poor and the despised felt a new ray of light and happiness breaking on their homes. The higher castes too gave up their pride and formality and learnt true faith, humility and love.

Poetry was the earliest to proclaim these new ideals and hopes. In Bengal, in Oudh and in Maharashtra, poets sprang up animated by the new faith and poured out their hearts in a number of poems, songs and hymns. These songs and poems are at once the greatest product and the best record of the medieval Reformation. They are characterised by a remarkable spirit of sincerity which touches our hearts even to-day. They further cover a wide range of religious feeling and experience. Some songs speak in rapturous terms of Divine Mercy and Goodness. Some preach of Love, of a pure worship of God in faith and in humility, but often we come upon songs of a more exalted character. We meet with passionate outpourings of the soul wherein Divine mercy is invoked on human imperfections and failures. The human soul, bitterly conscious of its sins, cries out from the depths of misery and degradation, for Divine grace and help. The force and the passion of these hymns are rarely equalled in the other parts of Indian religious poetry. These hymns and songs, as embodying the hopes and the yearnings of some of the greatest souls India has ever produced, are of great interest to all.

In the darkness and the misery that surrounded the medievalists, they laid their hold chiefly on the merciful and protective aspects of the Divine. God is pictured as being full of Love, Mercy and Forgiveness, ever ready to help and save His followers. The following hymn from Tulsidas which occurs in his 'Ramayana,' is the finest praise to a Merciful Almighty God—

I reverence Thee, the Lover of the Devout, the Merciful and the Tender-hearted.
I worship Thy Lotus-feet which bestow upon the unsexual Thine own abode in Heaven.

I adore Thee, the wondrously Dark and Beautiful, the Delight of the greatest Sages and Saints, the Dispeller of all error, the Mine of Felicity, the Salvation of Saints.
I worship Thee, the One, the Mysterious, the Unchangeable and Omnipresent power, the One Absolute and universal Spirit; the joy of all men day after day.

I reverently adore Thee, the King of Incomparable Beauty; Deignations to me and grant me devotion to Thy

Lotus-Foot! (F. B. Growse's Translation of Tulsi Das Ramayana).

This strong sublime faith in One Loving God naturally induced them to give up false, meaningless methods of worship. The medievalists turned their eyes away from penance and mortification, mystic rituals and lore, to purer ideals of worship through love, humility and faith. This ideal of worship through Love is the theme of all medieval poetry. Here is a song of Harichand* expressing the new faith :—

The Lord can be found in love alone. He is not in knowledge, nor in meditation, nor caste, nor rite, nor custom.

He is found not in Mahabharat, nor Ramayan, Manu Smriti, nor in Vedas.

He is not in temples nor worship, nor in the sound of temple bells. O Hari Chand, the Lord ranges, bound by the one bond of love.

These medieval poets also display a true spirit of contentment—a deep sense of trust in Providence. One remembers the noble hymn of the German poet "Heap ill on ill, O God, I will trust Thee still. Though Thou wouldst slay me, yet I would trust Thee." Equally noble is the following hymn of Mehr Das—

As Rama makes him, therewith let a man be content.

Whatever the Lord does for thee, accept it cheerfully.

Let not thy mouth speak ill of it: if He makes the impossible to be possible, even then accept it. Stand upright and bear it.

If He by His mercy makes thee to meditate upon His Name, then meditate thereon in silent worship.

Mehr Das says, he is the servant of Hari who obeys His bidding.

But the most inspiring songs come from that blind bard, Sur Das, one of the greatest saint poets of Hindustan. His songs and poems display a spirit of self-abasement and penitence the like of which is not met with in the works of his contemporaries. The following is a good example—

O Lord, how wilt Thou deal with me? I am sickle, clothed in filthy garments.

My form is foul, I live in the company of the wicked.

* For the translations of this and some other following hymns, I am indebted to a recent publication by Mr. Ahmedshah entitled "Sadha Hymns."

All my days I pise in heaping up riches for my family and my kinsmen.

And all the night through I sleep like a heast that has no understanding.

I learned Thy Name as Eternal, Good, and Holy, the Treasury of Mercy :

Whoe *Sur Das*, the sinner, heard it, theo he fened off from to hie soul.

There is another hymn wherein with piercing metaphors and stirring poetry, he sings of his imperfections, fears and miseries—of the Earthly attractions which waste his soul. The song forms the high watermark of mediæval religious poetry.

I am sinking fast. Why dost Thou not raise me up ?

O Lord, friend of the helpless, and treasury of mercy, remove the pain of the world.

The clouds of self have gathered : they pear out the waters of worldliness.

The river of covetousness is impassable.

We who are overwhelmed in it can find no foothold. Thou only art our refuge,

Every moment thirstily desires flash round me as lightning :

These have consumed, O Lord, body and soul.

The thunder roll of this fearful world fills me with misery and dread.

The waters of this world cast up the mire and dirt of Kali Yug. I poor wretch, am overwhelmed therein.

O Lord, *Sur Das* knows that Thou art the Help of sinners. Lord, remember and fulfil Thy promise.

We have some more songs which have a bold warlike tone in them. They come from those earnest, prophetic-minded men—Kabir and Nanak. Earnest-minded as they are, these men have their eyes directed to the most important end in all religion—the reformation of the soul. They feel that self-restraint, will, and clear faith alone can lead to salvation. And so the old imperative commands of the ancient sages of India are preached forth by them with a new force and eloquence. Kabir said—

No one knows in this world what his next moment may bring. No good and meditate upon the name of Rama ; who knows what may befall to-morrow ?

To pile up riches men practice guile and lies : and deceitful words are uttered. The bundle of sins is upon his head : how may this be lightened ?

Within the body, speaks the conscious soul : "Do some good work for to-morrow. For when the soul

departs, the body shall mingle with the dust of the earth."

Renounce lewdness, anger, brutishness and coveting : and give up feigning words of deceit. Foster understanding, mercy and the renunciation of worldly desire within thy heart : this is the true saying of Kabir.

Nanak preached the same with equal emphasis.

Beside God none is thy helper.

Mother, father, son and wife do not avail. No one is another's brother.

Wealth, land, and all possessions which thou callest thine :

Of these, when they soul quits the body, none will accompany thee.

Why dost thou then cling to these ?

The merciful God is ever ready to remove pain : yet thou hast not set thy love upon him.

Nanak says this world is all illusion : a vision of the night.

In the Deccan, the voice of Tukaram was heard urging the same lesson. Though Tukaram suffered bitterly, yet he never lost his faith in virtue and charity.

"Sing the song with earnestness, making pure the heart. If you would attain God, then this is an easy way. Make your heart lowly ; touch the feet of saints ; of others do not hear the good or the evil quality nor think of them : Tuka says—Be it much or little, do good to others."

These outpourings of mediæval India may well be compared with the productions of classical times. In these hymns, we have the same strong faith, the same rapt love of God, the same philosophic depth, the same contempt of the world and its attractions which we saw in the Sanskrit hymns. In some respects, we find the mediæval poets even displaying deeper springs of religious feeling. We find them singing in deep and inspiring strains of repentance, of self-abasement and of purification by faith. At the same time it is but just to admit that the mediæval poets lack something of that large faith—that sovereign insight into Truth—which have given the elder poets almost a national rank. But whatever be their relative values, both classes of hymns attest the continuity of religious life—the increasing faith and the growing vision of India through the ages.

THE RIGHT HON'BLE SYED AMIR ALI.

BY MR. S. Z. ALI, B. A.

INTRODUCTION.

Among the present-day leaders of India, the Right Hon'ble Amir Ali holds a very high place. He is the best product of modern Mahomedan India. He is an ornament to his community, a pride to his country and an object of veneration to the Moslem world wherein he occupies a unique position. As a leader and representative of Indian Mahomedans he is well known in England and India; as a Moslem jurist he has no equal; as an interpreter of Islamic history and belief he is recognised, on all hands, as an authority; as a reconciler of Islam with modern progress and enlightenment, he perhaps stands without a rival; as a stout champion of pan-Islamic interests, he is known all the world over.

Mr. Amir Ali's life has been a continuous record of strenuous effort for the regeneration of Moslem India. He is closely associated with the late Sir Syed Ahmed Khan, the Founder of the Mahomedan Anglo-Oriental College and the School of Indian Mahomedan Liberalism, in all the reform movements which originated at Aligarh some forty years ago. Like Sir Syed, he figures as an apostle of English education and one of the earliest advocates of education for Indian Moslem women but, unlike Sir Syed, he is a social reformer of an advanced type and has even gone so far as to contract "mixed marriage" which the Aligarh sage pronounced to be detrimental to the interests of the country. Like Sir Syed, he tabooed the Indian National Congress from the conviction that the Moslem community "tied to the wheels of the juggernaut of majority would be in the end crushed out of all semblance of nationality" but, unlike Sir Syed, he is an ardent politician, taking the lead in all political movements affecting the Moslem weal. Like Sir Syed, he forms a link between the East and the West but, unlike Sir Syed, he has purposely chosen the English language for communicating his thoughts and views to Moslems as well as to non-Moslems for the reason that it is the language of culture and civilised progress.

HIS FORBEARS.

Mr. Amir Ali was born on April 6, 1849 at Chinsura—a quondam Dutch settlement—on the Hooghly in Bengal. He traces his descent, as all Syeds do, from Mahomed the Prophet through the Imam Ali-ur-Razza of Meshed. His forbears were in the employ of the Persian kings. One of them, Muhomed Sidiq Khan held high office under Shah Abbas II. From him descended Ahmad Fazil, a soldier by profession, who, with a body of troops, joined the army of Nadir Shah when the latter invaded India in 1739. After the departure of the Persian monarch, Ahmad Fazil, however, chose to remain in India, taking service with his men under the Emperor of Delhi. When the Mahattas sacked the Moghul capital, Ahmad Fazil's son fled from Delhi and took refuge in Oude. Under the Nawab Vaziers of Oude, his sons rose to distinction and one of them, Saadat Ali, removed to Bengal shortly before the annexation of Oude. To Saadat Ali was born the subject of our biography.

STUDIES AT THE HOOGHLY COLLEGE.

Mr. Amir Ali's father was a far-seeing man. His was an age quite different from ours. The Moslems of India were weltering in ignorance, superstition and bigotry. They turned a deaf ear to all things Western. They were so mulla-ridden that they thought it a heresy to learn English. When such were the prevailing notions among "the faithful" in India, it argues a big heart for Saadat Ali Khan to depart from the stereotyped path and give his sons* an English education, facing the anathemas of myopic moulvies. Mr. Amir Ali was admitted into the Hooghly College which remained his *alma mater* throughout his academic career. He was a diligent student and was far ahead of his class-fellows. He soon passed the Matriculation Examination, securing a first class scholarship. By unremitting industry he worked his way up, graduating in 1867. A year after, he took the M. A. degree in History and Political Economy. He then prosecuted his studies in law in the same college, passing the B. L. Examination in honours. Mr. Amir Ali is one of those who have, during their academic career, received help from the "Mohsin Fund" which has done so much to educate the Mahomedan youths of Bengal.

* Mr. Wasia Ali, Mr. Amir Ali's elder brother, was also an alumnus of the Hooghly College where he was for some time Professor of Persian before joining the Revenue Department as a Deputy Collector.

GOES TO ENGLAND TO STUDY FOR THE BAR.

After passing the B. L. examination, Mr. Amir Ali practised for sometime in the Calcutta High Court but very soon an opportunity was afforded him to give a finishing touch to his legal studies in England. He was selected as a state scholar by the Government of India. Mr. Amir Ali was one of the first Indian Mahomedans to study for the bar. He joined the Inner Temple and was called to the bar in 1873.

JOINS THE CALCUTTA BAR.

Returning to India the same year, he again joined the Calcutta bar and began to practise. He had, from the beginning, a large *clientele* and his fame as a lawyer grew. In 1874 he was elected Fellow of the Calcutta University. The next year he was appointed Lecturer of Mahomedan Law at the Presidency College, Calcutta. He held the lectureship for five successive years. From about this time can be traced his deep solicitude for the Mahomedan community which has never flagged since. He became immensely interested in Mahomedan *anjumans* and associations. He founded in 1876 the Central National Mahomedan Association and continued to be its Secretary for a quarter of a century which is, indeed, a memorably long time in the annals of an Indian society. This association has done much for the amelioration of the Mahomedan community and as a proof thereof it may be remarked that, prior to Lord Minto's memorable reply to the Mahomedan deputation which waited on him at Simla on 1st October 1906, the most important declaration of policy emanating from the head of the Indian Government in regard to the Moslems, was the notable resolution issued twenty-seven years ago by Lord Dufferin on the memorial of the Central National Mahomedan Association of Calcutta. Mr. Amir Ali was also President of the Committee of the Hooghly Imam-barn from 1876 to 1904—another long tenure of office!

HIS FIRST OFFICIAL CAREER.

After five years' successful practice he was selected in 1878 to fill the post of Presidency Magistrate. So well did he discharge his duties that, in a very short time, he was appointed Officiating Chief Presidency Magistrate. The responsibilities of this onerous post are too well-known to require any mention here. He applied himself with zeal to the new work entrusted to him, winning alike the confidence of the public and the good-will of the Government. But

Amir Ali could not remain long in Government service. It was difficult for a man who had lived in the bracing atmosphere of the Bar to be cooped up in the official crib. The spirit of independence was slowly working within him and he longed to be free. In 1881 when the air was thick with rumours of his being confirmed in the officiating incumbency, he resigned, in spite of the admonitions and friendly protests of his numerous friends and well-wishers. Although this action of his was then considered rash and short-sighted, it eventually bore good results.

AGAIN REVERTS TO THE BAR.

Mr. Amir Ali after relinquishing the office of Chief Presidency Magistrate once again joined the bar. This time he wielded an unusually large and lucrative practice. The sphere of his activities also became widened. He rose in public esteem and in the eyes of the Government. He was first made a member of the Bengal Legislative Council which he continued to be till 1883. Immediately after, Lord Ripon nominated him to the Imperial Legislative Council to represent the interests of the Moslems whose cause he pleaded with impassioned eloquence. He took a prominent part in the debates of the Council. These were the stormy days of the ill-fated Ilbert Bill. His strength of character and sincerity of purpose left a deep impression even on those who differed from him in views. Lord Dufferin in one of his speeches spoke very highly of his services. In 1884 he was appointed Tagore Law Professor. In recognition of his many services he was created C.I.E., in 1887.

BECOMES A HIGH COURT JUDGE.

The year 1890 was a red-letter date in the life of Mr. Amir Ali. He was appointed to the then highest post in the gift of the Government open to natives of India, barring of course the oligarchical Civil Service which imposes so many restrictions. His elevation to the Bench was received with universal approbation and the Mahomedan community, in particular, felt themselves highly flattered at the nomination. Mr. Amir Ali was the second Mahomedan to be thus honoured, the first being the late Mr. Justice Syed Mahmood, son of the late Sir Syed Ahmad Khan of Aligarh fame. For a man who possessed a sound legal knowledge, who had practised successfully in the Calcutta High Court, who had filled the posts of Presidency Magistrate, and Chief Presidency Magistrate, who had sat in the Provincial and Imperial Legislative Councils, who had been Tagore Law

MR. AMIR ALI AND THE MOSLEM LEAGUE.

Of the many-sided activities which have engaged Mr. Amir Ali's attention since he has made England his home, the work of the Moslem League claims the largest share. Ever since the inception of the London branch of the Moslem League, of which he is the President, he laboured week in and week out to emphasise the claims of the Indian Moslems on Lord Morley and the members of the India Council. The deference shown to the Moslem demands in the Reform scheme is, in a large measure, due to the untiring and unceasing advocacy of Mr. Amir Ali. No single Mahomedan has done so much as he to get the Indian Moslems adequate representation in the Reformed Councils. It is no exaggeration to say that, had there been no Amir Ali in London to echo the voice and sentiments of the sixty-two millions of the Faithful in India, the Reform Proposals would have been passed on the *laissez faire* lines and the Indian Moslems would have been left, as of yore, in the background in the political regeneration of India.

MR. AMIR ALI AND THE INDIA OFFICE MEMBERSHIP.

When the question of appointing the first Mahomedan member of the India Council was on the *tapis*, there was a universal belief that the Secretary of State's choice would fall on Mr. Amir Ali than whom no one else was more eminently fitted. There were of course other members of the Moslem community in India who had claims for consideration but Mr. Amir Ali stood head and shoulders above them. Besides being a conspicuous reformer and learned exponent of present-day Islamism, he had the hall-mark of a leader of proved capacity, while his choice of an English domicile and familiarity with London social and political life peculiarly fitted him to interpret India to England. And the many opportunities which Lord Morley had of gauging Mr. Amir Ali's qualifications as a leading member of all the Moslem League deputations that interviewed him and as one who was privately consulted by the Secretary of State on the question of efficient representation of Mahomedans in the New Reforms, further strengthened his claim to the vacant membership of the India Council. But for unknown reasons, Lord Morley's choice fell elsewhere, causing of course some disappointment among the Indian Moslem community. Whether some unique distinction was already ear-marked for Mr. Amir Ali, or whether his liberal-minded thoroughness was not approved of by the British bureaucracy, we are unable to say.

IS SWORN IN AS A PRIVY COUNCILLOR.

The feeling of disappointment lying dormant in the breasts of the Indian Moslems at his not being appointed member of the India Council was changed into one of unbounded joy when on November 23, 1909, it was announced that Mr. Amir Ali was sworn in to the Privy Council. Mr. Amir Ali is the first Indian to enter the sacred precincts of His Majesty the King's Council. All India was highly gratified at the appointment. It was viewed in the light of a national honour and not as a case of "preferential treatment" accorded to a member of the Moslem community. This has been the first occasion in the history of English polity when an Indian was invited by the King of England "to take his seat at the Board" and sworn "to advise the King according to the best of his cunning and discretion; to advise for the King's honour and the good of the public, without partiality, through affection, love, need, doubt or dread, to keep the King's counsel secret; to avoid corruption; to help and strengthen the execution of what shall be resolved; and generally to observe, keep and do all that a true counsellor should do to his sovereign Lord." Mr. Amir Ali was sworn in with a view to his being appointed to the "Judicial Committee" which, according to the Statute of 3 and 4 William IV C. 41, is the highest Court of Appeal for all the overseas dominions of His Majesty the King of Great Britain and Ireland. The committee is constituted of all the members of the Privy Council who hold or had held the office of Lord President or Lord Chancellor or any of the high judicial offices enumerated in the Act, including also the Lords of Appeal in ordinary and others whose qualification is given by various Acts of Parliament. The act also provides that two members of the Privy Council who, having held the office of judge in the East Indies or in any of His Majesty's dominions beyond seas, attend the sittings of the committee, should each receive an annual allowance of £400 during their attendance. By the Statute of 50 and 51 of Victoria C. 70 it was enacted that if there should be only one such member, he might be permitted to draw both allowances. Sir Richard Couch was, to the best of our knowledge, the only member of the Judicial Committee under these rules until Mr. Amir Ali's appointment. Indian legal knowledge and judicial experience have, from the first, been represented on the Privy Council but the appointments were exclusively from the cadre of retired English judges of Indian High Courts. The need for direct

Indian representation has been acknowledged by eminent English jurists. The inclusion of an Indian judge of Mr. Amir Ali's judicial experience has already proved to be a tower of strength to the Judicial Committee, as is shown by the recent decisions of the Privy Council and we hope that we shall no more hear of the frequent remarks in legal circles that the highest judicial tribunal of the Empire does not inspire the absolute confidence of the Indian litigants and lawyers.

MR. AMIR ALI'S VIEWS AND OPINIONS.

It is rather unfortunate that Mr. Amir Ali who has always been known as a liberal-minded Indian should be misjudged by the more educated community and be dubbed "a partisan" by some Congress-men. Although he did not support the Congress movement he was at no time a pronounced partisan. He has ever been a stout champion of liberalism. He has always advocated catholicity of views. His advocacy of Female Education in India dates from a time when many Indians themselves were backward educationally. He did much for the uplift of "the submerged half" of India. He believes that the regeneration of India rests with women and as such their education should in no case be neglected. He thinks that the Purdah system obtaining among the Indian Moslems, is a drag and should be abolished. Whether every Moslem concurs with him or not, he is entitled to a hearing as he advances his views with an energy and persistence all his own. There is a freshness about his arguments which is always engaging.

Mr. Amir Ali is an Indian first and a Moslem afterwards. Who could have pleaded the cause of the Indians better or portrayed the inner sentiment of India in truer perspective? He wrote:—

Seventy years of English education and the gradual diffusion of Western knowledge have created among the more prosperous classes a perception of the responsibilities and obligations of Government, and awakened in them a sense of their rights. However difficult this may make the work of administration, it is hardly possible, even if it were expedient, to alter the current of progress. The great intellectual uplift among the educated sections due to the impact of West and East naturally rests on the masses. And the spirit of collectivism and organisation which has given birth to so many political and semi-political institutions exercises its legitimate influence. The whole continent, with the exception, perhaps, of tracts inhabited by backward communities is thus in a state of expectation eager for development.

He ridiculed the British conception of India as "an easy-going country, run on fixed, generally unalterable lines—the land of pageants and the

home of Durlars—the bulk of whose people, untouched by the changes in the conception of the thinking classes occasioned by the contact of two civilisations—one old and stationary, the other young, active and utilitarian—bow down before the British official as an avatar of progress and prosperity." He deplored the lack of sympathy between the rulers and the ruled. The official atmosphere, he said, remained "charged with preconceived theories of racial inequality and the unwisdom of relaxing the bonds of tutelage, whilst the elder statesmen view with ill-conceived apprehension any change in the direction of liberalisation." The Indian masses, he warned, were no longer the apathetic people they once were as they have given ample proof of discussing questions often with intelligence, always with acuteness.

As an educated Indian, Mr. Amir Ali advocates a wider application of the principles of local self-government, the employment of Indians to higher posts of State service, and the admission of Indians to higher ranks of the Indian army. He holds that the Indians are not new to local self-government as is shown by the old village administration which, in a modified form, still largely governs the destinies of the rural classes. In regard to the official allegation that Indians even bungle at Municipal Government and have therefore no aptitude for local self-government, he observes:—

Municipal Government, even in England, is attended with mistakes, in India they are to be expected. A sympathetic, tactful and at the same time firm treatment would instead of making failure, have led to success. It would have made respectable sections understand the responsibilities of trust, imparted self-reliance and trained them to a large perception of duty as citizens of a great Empire.

Regarding the employment of Indians to higher branches of State service, it might be said that since Mr. Amir Ali made these remarks, a new policy has dawned in India. The Minto-Morley regime saw the breaking up of the race barrier and Indians are now being slowly admitted into the sanctums of the Indian Executive Councils, both Imperial and Provincial, and the India Office, although it is patent that, for a very long time to come, the official element will be overwhelmingly Anglo-Indian which is, after all, the prerogative of the ruling race.

As regards the admission of Indians to the higher ranks of the Indian army, Mr. Amir Ali is equally outspoken. He denounces the official view that they are unable to command obedience

or exact deference. He urges that "in every country the amount of respect shown to an officer depends upon the consideration in which he is held by his superiors, for the people take him at Government valuation." He remarks that the closing of the Indian army as a profession to the sons of respectable Indians has not only proved a source of considerable discontent but is slowly emasculating the virile races of India. The present policy, he adds, "instead of making their military predilections a source of strength, is driving them into unworthy and unhealthy, not to say, dangerous channels."

Speaking of the English Party system and the attitude of either party towards India and Indian questions, Mr. Amir Ali shrewdly observes:

We in India often lose sight of the fact that generally speaking both the great English parties treat Indian questions as outside the range of what are usually called party-politics; and although exceptions have recently appeared, on the whole it may be said the rule is faithfully observed. Both parties profess to have at heart the development of India on progressive lines and the training of her people in the work of self-government, so that in the distant future when the growth of a true spirit of compromise and toleration among all classes and communities may make it possible to instruct them with the management of their own affairs, she may justly claim a release from her present (not irksome) tutelage. One party may be more inclined to hurry the pace, the other may feel it wiser to proceed more cautiously; whatever the difference in the method, both seem to have the same end in view.

Mr. Amir Ali's views on the Reform Proposals are sober, thoughtful and at the same time independent. Said he:

Although the principles underlying the reforms are by no means new, or for the first time enunciated by their authors, the constitutional changes themselves are an far-reaching as to alter fundamentally in many respects the chief characteristics of British rule. In spite of the difficulties under which they laboured, it must be admitted in all fairness, the Government of India have turned out a piece of work with which they have every reason to be satisfied. The regulations are not ideally perfect; some of the provisions indeed fall short of the object aimed at, others inspire misgivings. But taken broadly they represent a distinct and remarkable development in the administration of the country. The opportunities they afford for the expression of public opinion on the measures of Government are themselves a gain of immense value, for the thoughtful, sober and honest views of the representatives of the people, even when they do not exercise a controlling influence on Executive or Administrative actions, can hardly fail to have their legitimate weight on the policy of Government or the conduct of its affairs. Properly worked with the genuine intention on the side of the people that they should serve the purpose for which they are designed, the present reforms are certain to become the means of incalculable benefit to the country. The first, and by no means the smallest, result would be to inspire all classes,

especially those who have benefited to any extent from Western knowledge with a sense of responsibility and some conception of duties of citizenship. Without these two conditions to start with, it would hardly be possible to hope for much good. If there is any real wish to make the reforms a true success, the cavilling spirit will have to be abandoned, and a more sober view taken of the realities of British rule, with a more measured estimate of Indian political and economic progress. The necessity for approximating such an estimate to the actual conditions of the country does not seem to be confined to India; its consideration is equally necessary in England.

It is futile, however, to suppose that the new system would either allay the "uneasiness" or conciliate feelings that are irreconcilable. Nor do its authors seem to delude themselves with that hope. They rely for the success of their endeavours on the general good sense and loyalty of the people. In this probably they are not mistaken, for the forces interested in the peaceful development of the country, and in the maintenance of law and order essential to that end, are very much stronger than any other. The ruling chiefs have, without exception, pronounced themselves emphatically in favour of the principles on which British rule is founded. The great magnates, the leisured classes, the men of culture—in fact, all who have a stake in their country's progress—regard with approval the constitutional changes and view with apprehension the prospect of violent attempts to upset or paralyse the Government. The bulk of the population, interested in their own vocations, consequently indifferent to changes in the administrative system so long as they are left in peace to enjoy the fruits of their industry, are content with a rule which ensures them equal justice and protection against oppression and violence. In these elements lies the safety of the present order, on them depends the continued assurance of the country's well-being.

HIS PLEA FOR SEPARATE MUSLIM REPRESENTATION.

Having outlined Mr. Amir Ali's views in general, we shall next set forth his plea for separate Muslim representation which has, of late, occasioned so much adverse criticism among our Hindu compatriots. Mr. Amir Ali's contention is that India not being a homogeneous country, every caste and creed has to watch over its own interests. The development of each community must proceed on its own ideals and standards of thought and training. A community, "with great traditions," consisting of sixty two millions and forming one-fifth of the population of India, cannot be ignored in the governance of the country. Hitherto the Indian Muslims were suffering acutely from political inanition. The Muslim, while he was patted on the back for holding aloof from "political agitation" and told to apply himself like a good boy to his books, was relegated to the cold shade of neglect. To safeguard against further decline and disintegration, Mr. Amir Ali urges that there must be concerted action. He advances that, in the absence of a recognised organisation capable of expressing freely and openly

the sentiments and opinions of the Moslems as a body; the feelings of the masses are likely to take a wrong shape and find an outlet through unregulated channels. The system of representation obtaining in the various councils was, until the passing of the Reform Act, very inadequate. This was due as much to the narrowness of vision on the part of the administrators as to their own individualism and lack of political training. Hence Mr. Amir Ali's solicitude for an organisation or league which would safeguard Moslem rights and interests in a form that would give them an assured position in the political institutions of the country. Asked as to why the Moslems should not join hands with the Hindus in the political evolution of the country and thus exonerate themselves from the charge of creating an Ulster in India, Mr. Amir Ali pointedly remarks that "any attempt at amalgamation at the present stage would mean the submergence of an ill-organised, badly equipped and badly trained minority under a majority vastly superior in numbers and immensely better organised. No one acquainted with the social, religious and moral conditions of the Moslems can view such a contingency without the gravest misgivings."

Yet Mr. Amir Ali is no "separatist." He believes that the development of India on modern lines of progress depends upon the cordial co-operation of the two great Indian communities, Hindu and Moslem, in the work of national welfare. He exhorts his community to work in unity and harmony. He wrote :

I trust that the two communities, whom the constitutional experiment mainly effects, will work together in harmony and concord to make it a success. By bringing the representatives of the two peoples into the Council Chambers and on the public platforms on fairly assured terms, it will, I venture to hope, lead to the growth of that spirit of compromise and mutual toleration on which depends the ultimate success of the reforms, and without which the welfare and progress of the country will be in jeopardy.

HIS WORKS.

No biographical sketch of Mr. Amir Ali would be complete without a reference to his works which are all in English. His maiden literary effort seems to have been a translation of an Urdu (?) pamphlet by Moulvi Syed Karamat Ali, the *mutawalli* (treasurer) of the Bengal Mohsin Fund whose patronage he enjoyed during his college career. Although written before he left college, it gives abundant proof of his early mastery over the English language. While still reading for the Bar in London, he wrote a *Critical exami-*

nation of the Life and Teachings of Mahomed which was given a warm reception in England and introduced him into the literary circles of London. His most popular work is the "Spirit of Islam" which has passed through several and special editions. On this was built Mr. Amir Ali's fame as an author. Therein he has entered fully into the spirit of the religion of Mahomed. No better exposition of the teachings of the Arabian Prophet has yet appeared in the English language. It is a classic in its line. Mr. Amir Ali is also the author of "The Ethics of Islam" which deals, in his usual masterly way, with the precepts of Islam. For Constable's "Religions: Ancient and Modern" Series, Mr. Amir Ali has contributed a shilling volume entitled "Islam" which presents, in an admirably small compass, the salient features of Mahomed's Faith. His love for Islam further led him to fill a gap in Islamic history and write "A Short History of the Saracens" which has thrown a flood of light on the annals of a Forgotten Empire to which European savants, too, have done scant justice. The author has taken infinite pains to study, in minute detail, the inner life and the social, economic and intellectual development of the Saracenic race and trace and show how much modern Europe is indebted to their civilisation. His historical analogies are bold, original and instructive. The comparison of the Saracenic administration with the British Rule in India is full of lessons for the Imperialist.

Mr. Amir Ali's expositions of the religion of Islam are characterised by a studied effort on his part to remove some of the misapprehensions and prejudices regarding the true aims and ideals of Islam and portray the religion of Mahomed in true perspective. He lifts the veil of formalism and ceremonialism and lets us see the "spirit" of Islam. Below are given a few extracts from his works which illustrate his method of elucidation.

Dwelling on the universality and rationalistic practicality of Islam Mr. Amir Ali remarks :

In some religions the precepts which inculcated duties have been so utterly devoid of practicability, so completely wanting in a knowledge of human nature, and partaking so much of the dreamy vagueness of enthusiasts as to become in the real battles of life simply useless. The practical character of a religion, its shading influence on the common relations of mankind, in the affairs of every day life, its power on the masses, are the true criteria for judging of its universality. We do not look to exceptional minds to recognise the nature of a religion. We search among the masses to understand its true character. Does it exercise deep power over them? Does it elevate them? Does it regulate their conception of rights and duties? Does it, if carried to the South Sea islands, or preached to the Caffrians, improve or de-

grade them?—are the questions we naturally ask. In Islam is joined a lofty idealism with the most rationalistic practicality. It did not ignore human nature; it never entangled itself in the tortuous pathways which lie outside the domains of the actual and the real. Its object, like that of other systems, was the elevation of humanity towards the absolute ideal of perfection; but it attained, or tries to attain, this object by grasping the truth that the nature of man is, in this existence, imperfect. If it did not say, "If thy brother smite thee on one cheek, turn thou the other also to him;" if it allowed the punishment of the wanton wrong-doer to the extent of the injury he had done, it also taught, in fervid words and varied strains, the practice of forgiveness and benevolence, and the return of good for evil.

It is not a mere creed, it is a life to be lived in the present—a religion of right-doing, right-thinking and right-speaking, founded on divine love, universal charity and equality of man in the sight of the Lord. However much the modern professors of Islam may have dimmed the glory of their master (and a volume might also be written on the defects of modern Mohamedanism), the religion which enshrines righteousness and justification by work deserves the recognition of the lovers of humanity.

Commenting on the absence of priesthood in Islam Mr. Amir Ali says:

The absence of a specially interested class to act as intermediaries between God and man differentiates Islam from all other creeds. In the Islamic system every man is his own priest and pleads for himself for forgiveness and mercy. No sacrifice, no ceremonial invented by vested interests is needed to bring the anxious heart nearer to its Comforter.

Essentially a democratic creed, it recognises no distinction of race or colour among its followers. High or low, rich or poor, white, yellow or black are on the same level in the sight of their Lord. The democratic character of its appeal, its repudiation of all adventitious barriers of caste, explain the powerful fascination it exercises over diverse races of mankind.

Regarding the Koranic conception of a Future Existence, Mr. Amir Ali offers the following explanation:

The pictures of a future existence in the Koran are all drawn to suit the comprehension of the people among whom and the age in which the new gospel was preached. To the famished, thirsty Arab of the desert what could be more comforting or more resonant to his ideas of paradise than rivers of unsullied, incorruptible water, or of milk and honey; or anything more acceptable than unlimited fruit, luxuriant vegetation, inexhaustible fertility? Large masses of Moslems, no doubt, accept in their literal sense all the word paintings of the Koran, a characteristic by no means confined to the followers of Islam. But it is a calamity even against those Moslem literalists to say that they look forward to sensual enjoyment in the next world. The pictures in the Koran of the joys and pains of after-life, although poetical and vivid, give no warrant for such an assertion.

Alluding to the institution of the *Hajj* or pilgrimage to Mecca, Mr. Amir Ali makes the following illuminating remarks:

The wisdom which incorporated into Islam the time-honoured custom of annual pilgrimage to Mecca and to the shrine of the Kaaba, has breathed into Mohamed's religion a freemasonry and brotherhood of faith in spite of sectarian divisions. The eyes of the whole Moslem world fixed on that central spot, keep alive in the bosom of each some spark of the celestial fire which lighted up the earth in that century of darkness. Here, again, the wisdom of the inspired Law-giver shines forth in the negative part of the enactment, in the conditions necessary to make the injunction obligatory:—(1) ripeness of intelligence and discernment; (2) perfect freedom and liberty; (3) possession of the means of transport and subsistence during the journey; (4) possession of means sufficient to support the pilgrim's family during his absence; (5) the possibility and practicability of the voyage.

Refuting the popular charge laid at the door of Islam that it is an aggressive religion and does not allow religious toleration to non-Moslems, Mr. Amir Ali pleads as follows:

By the laws of Islam, liberty of conscience and freedom of worship were allowed and guaranteed to the followers of every other creed under Moslem dominion. The passage in the Koran, "Let there be no compulsion in religion" testifies to the principle of toleration and charity inculcated by Islam. "What, wilt thou force men to believe when belief can come only from God?" "Adhere to those who forsake you; speak truth to your own heart, do good to every one that does ill to you"—these are the precepts of a Teacher who has been accused of fanaticism and intolerance. Let it be remembered that these are the utterances not of a powerless enthusiast or philosophical dreamer paralyzed by the weight of opposing forces. These are the utterances of a man in the plenitude of his power, of the head of a sufficiently strong and well-organized State, able to enforce his doctrines with the edge of his reputed sword.

The essence of the political character of Islam is to be found in the charter which was granted to the Jews by the Prophet after his arrival in Medina and the notable message sent to the Christians of Najran and the neighbouring territories after Islam had fully established itself in the Peninsula. This latter document has, for the most part, furnished the guiding principle to all Moslem rulers in their mode of dealing with their non-Moslem subjects, and if they have departed from it in any instance the cause is to be found in the character of the particular sovereign. If we separate the political necessity which has often spoken and acted in the name of religion, no faith is more tolerant than Islam to the followers of other creeds. "Reasons of State" have led a sovereign here and there to display a certain degree of intolerance or to insist upon a certain uniformity of faith; but the system itself has ever maintained the most complete toleration. Christians and Jews, as a rule, have never been molested in the exercise of their religion, or constrained to exchange their faith. If they are required to pay a special tax, it is in lieu of military service, and it is but right that those who enjoy the protection of the State should contribute in some shape to the public burdens. Towards the idolaters there was greater strictness in theory, but in practice the law was equally liberal. If at any time they were treated with harshness, the cause is to be found in the passions of the ruler or the population. The religious element was used only as a pretext

Mr. Amir Ali's lucid exposition of the Moslem Law of marriage and the Koranic provision for polygamy in certain conditions and stages of society is interesting, although he himself looks upon polygamy, in the present day, as an adulterous connection and contrary to the spirit of Islam. Writes he:

A Mussalman is allowed to marry one, two, three, or four wives, provided he can deal with all of them "with equity." If that be not possible he can marry but one. Many of the best minds of Islam have perceived in this rule a virtual prohibition of polygamy. The moral effect of the institution on Mussulman society as a whole can hardly be ignored; it has prevented the growth in Mussulman countries, untainted by foreign social ideas, of that class whose existence is alike an outrage on our humanity and a disgrace to civilisation. Considering how the profession of the *habeat*, honoured among some nations, despised among others, but tolerated by most, has flourished through all ages, it is an small credit to the Arabian Teacher that it was so effectually stopped in Islam.

With the progress of thought, with the ever-changing conditions of this world, the necessity for polygamy disappears, and its practice is tacitly abandoned or expressly forbidden. And hence it is that in those Moslem countries where the circumstances which made its existence at first necessary are disappearing, plurality of wives has come to be regarded as an evil, and as an institution opposed to the teachings of the Prophet; while in those countries where the conditions of society are different, where the means which, in advanced communities, enable women to help themselves are absent or wanting, polygamy must necessarily continue to exist. Perhaps the objection may be raised, that as the freedom of cohabitation leaves room for carnalistic distinctions, the total extinction of polygamy will be a task of considerable difficulty. We admit the force of this objection which deserves the serious consideration of all Moslems desirous of freeing the Islamic teachings from the blame which has hitherto been attached to them and of moving with advancing civilisation. But it must be remembered that the elasticity of laws is the greatest test of their beneficence and usefulness. And this is the merit of the Koranic provision. It is adapted alike for the acceptance of the most cultured society and requirements of the least civilized.

Mr. Amir Ali proves by cogent reasoning that the status of women in Islam is as good as and, in some respects, better than that of many European women. He says:

The improvement effected in the position of women by the Prophet of Arabia has been acknowledged by all unprejudiced writers, though it is still the fashion with bigoted controversialists to say that the Islamic system lowered the status of women. No false calumny has been levelled at the great Prophet. Nineteen centuries of progressive development working with the legacy of a prior civilisation, under the most favourable racial and climatic conditions, have tended to place women, in most countries of Christendom, on a higher social level than the men—have given birth to a code of etiquette which, at least ostensibly, recognises the right of women to higher social respect. But what is their legal position

even in the most advanced communities of Christendom? Until very recently, even in England, a married woman possessed no rights independently of her husband. If the Moslem woman does not attain in another hundred years the social position of her European sister, there will be time enough to declaim against Islam as a system and a dispensation. But the teacher who in an age when no country, no system, no community gave any right to woman, maiden or married, mother or wife, who, in a country where the birth of a daughter was considered a calamity, secured to her rights which are only unwillingly and under pressure being conceded to them by the civilized nations in the nineteenth century, deserves the gratitude of humanity. If Mahomed had done nothing more, his claim to be a benefactor of mankind would have been indisputable. Even under the laws as they stand at present in the pages of the legislators, the legal position of Moslem females may be said to compare favourably with that of European women. As long as she is unmarried she remains under the parental roof and until she attains her majority she is, to some extent, under the control of the father or his representative. As soon, however, as she is of age, the law vests in her all the rights which belong to her as an independent human being. She is entitled to share in the inheritance of her parents along with her brothers, and though the proportion is different, the distinction is founded on the relative position of brother and sister. A woman who is *sui juris* can under no circumstances be married without her own express consent, "not even by the Sultan." On her marriage she does not lose her individuality. She does not cease to be a separate member of society.

A Moslem marriage is a civil act, needing no priest, requiring no ceremonial. The contract of marriage gives the man an power over the woman's person, beyond what the law defines, and none whatever upon her goods and property. Her rights as a mother do not depend for their recognition upon the idiosyncrasies of individual judges. Her earnings acquired by her own exertions cannot be wasted by a prodigal husband, nor can she be ill-treated with impunity by one who is brutal. She acts *sui juris* in all matters which relate to herself and her property in her own individual right, without the intervention of husband or father. She can sue her debtor in the open court, without the necessity of joining a next friend, or under cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home, all the rights which the law gives to men. All the privileges which belong to her as a woman and a wife are secured to her, set by the courtesies which "come and go" but by the actual text in the Book of Law. Taken as a whole, her status is not more unfavourable than that of many European women, whilst in many respects she occupies a decidedly better position.

Lastly, we cannot refrain from quoting in *extenso* Mr. Amir Ali's impartial estimate of Mahomed's character:

The humble preacher had risen to be the ruler of Arabia, the equal of Chosroes and of Cæsar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stern devotion to duty which had won him the title of *al-Amin*, combined with a severe sense of self-examination, are ever the distinguishing traits of his character. Once in his life, whilst engaged in a religious con-

HIS SERVICES TO ISLAM AND ISLAMIC COUNTRIES.

Mr. Amir Ali has rendered signal services to Islam and Islamic countries. He has plied the Moslem World under a debt by his standard works on the Law, Religion and History of Islam. He has striven hard for the regeneration of Moslem India. His exhortations spreading over thirty years have done much to educate and enlighten the Indian Moslems. As Founder and Secretary of the Calcutta Central National Mahomedan Association, the forerunner of the Moslem League, he did much pioneer work in inducing his co-religionists to cast aside their apathy and conservatism and educate themselves according to modern requirements. As President of the Mahomedan Educational Conference of 1899 held at Calcutta, he was afforded a unique opportunity of impressing his views on the Moslem community of India. His inaugural and farewell addresses on the occasion embody his deepest convictions on the improvement of Mahomedan Education. Ever since the inception of the Moslem League, Mr. Amir Ali has been its staunch supporter and an earnest worker. He took a leading part in securing for the Indian Moslems special representation in the recent constitutional privileges granted to the peoples of India. His speech read at the session of the Moslem League held at Delhi in January 1910 was one which ranks with some of the best Presidential speeches of the Indian National Congress. Mr. Amir Ali therein touched on many topics of vital interest to the Moslems. He drew up a programme for the successful working of the Moslem League. He advocated the re-establishment of arbitration courts for the settlement of family disputes which, owing to costly litigation, have ruined so many Indian families; suggested the formation of Co-operative Associations for mutual help on strict business lines; and urged the importance of economic development to the national well-being of the community.

Mr. Amir Ali's services are not confined to India. They extend to other Islamic countries. It may not be generally known that, while the Turkish Revolution of 1908 was brewing, Mr. Amir Ali convinced the Shaikh-ul-Islam by theological arguments, that the young Turk movement was not irreligious and opposed to Islam with the result that the highest ecclesiastical dignity of Turkey gave the Revolution the sanction of the Faith, thus gagging the mouths of the fanatic mullahs. But for the intervention of Mr. Amir Ali, the Shaikh-ul-Islam would not have been won over and the work of the Revolution would

not have been accomplished so easily.* Mr. Amir Ali is also connected with Red Crescent work during the Turko Italian and Turko-Balkan wars. He organised the British Red Crescent Society and sent field hospitals to the front for the relief of the sick and wounded. He sent weekly large sums of money to relieve the homeless and foodless refugees. He appealed for funds to the humanity of the people of Great Britain, India and the British Colonies and invoked the assistance of the co-religionists all over the world to start Red Crescent Societies of their own to alleviate the sufferings of the afflicted population of Turkey. Writing to the *Times*, he deplored the use which was made of the symbol of Christianity by partisans in England to justify aggression and slaughter in the Balkans, pointing out the incalculable mischief done in England and India by ecclesiastical and newspaper effusions against the Turkish Government. He denounced the atrocious libel that the Indian Mutiny was largely the work of the Indian Moslems which, he added, was circulated to discount the feelings of the Moslems of India as a factor in the consideration of British policy. Mr. Amir Ali has also been a friend of Persia. When Mr. Sazonoff, the Russian Foreign Minister, visited London and there was talk about the partition of Persia, Mr. Amir Ali came in to its aid and wrote a strong letter of protest to the *Times* which received the honour of large type and a place on the leader page although the London Thunderer itself was in favour of partition. In it he argued as follows:—

In the matter of Persia's inability to govern herself, may it be permitted to ask the British public if a fair or honest chance has been allowed to that poor harried country, to recover from the effects of the grinding tyranny of her late ruler, or to her distracted people to prove their capacity for government? I venture to affirm, without hesitation, that every effort on their part has been paralysed by outside action. The tribes do not know who governs them and the people themselves feel they are being crushed by a fate against which they cannot contend.

The pressure for squeezing out the national life of Persia and preventing her regeneration has been relentless, unceasing and persistent. It is cruel, under these circumstances, to expect any country or any people to show any capacity for government. Had Persia been allowed even for five years a fair chance to govern herself, and had then failed, we would have been willing to accept the circumstances, if not the justice of your (*The Times's*) argument.

Mr. Amir Ali is an indefatigable advocate of Islam. Whenever the interests of an Islamic

* See Knights "Awakening of Turkey" (p. 67).

state are in jeopardy or any gross injustice is done to it, he is the first to uphold the cause of the wronged country. He uses the motive powers of the Press and platform for the expression of his views and does it successfully. Mahomedan India is really proud to have in London, the world's news disseminating centre, a son who is ever ready to champion the cause of Islam.

CONCLUSION.

Mr. Amir Ali is indeed a unique personality. Oriental by origin, Western by education and thoroughly English in spirit, he combines in himself the best traditions of the two continents. While adhering to his own faith, he displays a catholicity that is rare even among Occidentals. His latitudinarian principles and eclectic views, conserving as they do the "Spirit" of Islam, command the respect of non-Moslems and Moslems alike. A man of powerful convictions, he is never wheedled out of his principles by official preferment or sentimental blandishments. Whether in office or out of office, at the bench or the bar, in Provincial and Imperial Legislative Councils or the King's Privy Council, in India or England, he pins himself to his policy. His political instinct never fails him. A suave and persuasive negotiator, he is in the possession of a great driving force. He has all the attributes that go to make up a leader—education, position, earnestness, self-sacrifice, moral back-bone, clear foresight into results and, above all, conviction. He has rendered great services to Moslem India, which alone entitles him to be included in the galaxy of Eminent Indians. Long may he be spared to work for the cause of India and Islam!

At a Meeting of the Council of the All-India Muslim League at Lucknow, the Hon'ble Sir Ibrahim Rahimtoollah, K.C.I.E., of Bombay, was elected President of the next Annual Session of the All-India Muslim League to be held at Agra on the 29th and 30th December, 1913. The following resolution was also adopted:—"That in the opinion of the Council of the All-India Muslim League the Indian Press Act of 1910 requires material amendments, but the Council leaves the discussion of details for the ensuing annual Session of the All-India Muslim League, which is soon to be held."

SERIAL LOADING AND DESPATCH OF GOODS

BY "COMMERCE."

THE Railway questions are now engaging the best attention both of the commercial public and the Government, for it is now a

tism to observe that now that the opium revenue is gone we shall have to depend more and more solely upon the Railway revenues of the country. With such an importance of the Railway administration it is no wonder that all the responsible publicists are calling upon the Government to put the house in order that it may be equal to the demands likely to be made upon it both for revenue and commercial purposes. There is much justification for the appeals to the Government to remove the Railway Department from the control of the Department of Commerce and Industry and to raise it to an independent status with a Member in the Executive Council. The creation of a special portfolio for education has shown how the process of centralisation has worked beneficially for the cause of education. Similarly with the raising of the Railway Department to the status of an independent department, the Railway policy of the Government will be gaining a comprehensiveness and solidarity which are at present found to be lacking therein and much of the present day vacillation and indecision will disappear. The demand of the European Chambers of Commerce is mainly concerned with the so-called need for financing the Railways to a large extent than has yet been done. The cry is that the Railways are suffering through inanition and that only a huge supply of funds will make them yield handsome profits and make them servicable to the world of commerce and industry. Those who are following the present movements of commercial and industrial progress in this country must have seen that this demand of the European Chambers of Commerce is not supported by the Indian Commercial Community. What is the reason of this? The Bombay correspondent of *Capital* gave the reason very well once when he observed that the Indian commercial Community must be remaining aloof because of its being afraid of the results of such a financial help to the Railways.

The Indian Commercial Community naturally feels that all this extra-financial help to the railways will be going to make them more useful and

servicable to the European merchants, who would be getting the cream as it were of the improvements, they themselves getting only the crumbs. It is a feeling of this sort which, rightly or wrongly, makes the Indian merchants averse to supporting the demand of the European merchants for the financing on a large scale of the railways. The fact is that the big exporting firms, which by the bye are mainly European, get an undue reference over their Indian merchants in the matter of the loading and despatch of goods. This export trade being almost wholly in the hands of European merchants and the Indian merchants acting only, as it were, their middlemen is another story and needs careful consideration, at the hands of our publicists. What we are concerned with here is that Indian merchants have to suffer immense losses consequent upon this undue preference to exporting European firms. This was sufficiently evidenced last year when despite the best conditions for business many Indian merchants suffered tremendous losses because forsooth while they were vainly clamouring for waggons to carry their goods, the Railway Companies were freely giving them to the European firms. The advantage gained by these was two fold. Not only did the European merchants get their goods earlier at the Ports, but they also got differences from Indian merchants who could not send their goods in time to the European purchasers according to the terms of contract. All this was pointed out by the Indian Merchants' Chamber which pressed for a full inquiry into the whole matter. Their demand was granted by the Government and a meeting was held at Cawnpore when the Hon. Sir T. Wynne conducted the whole inquiry. At this meeting the particulars of which were fully published in all the papers it was proved that there was undue preference given to European firms on a large scale by the Railway Companies, specially by the Great Indian Peninsula Railway Company. It was arranged at the time between the Railway Company on one side and the representatives of the Indian merchants on the other that the procedure of serial loading and despatch of goods should be adopted at particular selected stations on the G. I. P. line, where, if the system worked successfully, it would be introduced on the whole line. It appeared from the answer of the President of the Railway Board to a question of the Hon'ble Sir Gangadharrao Chitambar at a meeting of the Imperial Council that the procedure had worked successfully at the stations where it was to be carried out as an ex-

periment and that it was consequently adopted at all the stations on the G.I.P. line. He also observed that a Conference would be called to consider whether the scheme had worked with success at all the stations on the G.I.P. line and that if such a success would be evidenced the other Railway Companies would be called upon to adopt it. This is a frank and business-like proposition and it is hoped that the same broadness of views and wide outlook which have characterized the President of the Railway Board in this matter will be shown during the forthcoming inquiry, in order that the procedure of serial loading and despatch of goods may be finally approved of and introduced at all the Railway Companies. It may be mentioned at once that it is not a new scheme at all but is one which is prescribed in the Rules and Regulations of the working of all the Railway Companies. Only it was hitherto observed in the breach rather than in the observance. What is now done is that the whole procedure is laid down in a clear and systematic manner and all the vagueness is eliminated, in order that there may be no false advantage taken of the vagueness to work any mischief on the merchants. It may not be commonly perceived what a great mischief is worked by the laxity of the Railway Companies in not fully complying with this salutary procedure, which is best intended for reassuring merchants with regard to a regular service untrammelled by preferences of any variety. One of the chief requisites of a good Railway or steamship service is thorough punctuality on which the Commercial community can depend, just as passengers depend on a regular service. Otherwise there is no meaning in them. It is always interesting to see what are the conditions in other countries, when we are complaining about one particular country, in order that there may be fair comparisons and the authorities may be asked to act in a particular manner on the strength of the conditions existing in any other country. Even in the United States, one of the most progressive countries in the world in the matter of Railway development, the handling of the rapidly expanding volume of tonnage is one of the most perplexing problems of traffic and operating Departments and demands unusual efforts. During the period from 1901 to 1908 orders were placed for 1,500,191 new freight cars, or an average of 187,521 per year. The total number of freight cars in use from 1900 to 1908 increased by 53.8 per cent.; freight locomotives 56.7 per cent. and switching engines 69.5 per

cent. Moreover the number of tons carried per train increased 25 per cent, and it is estimated that the average car load increased nearly 23 per cent. We know that there is an increase in the number of goods vehicles provided for the Indian Railways during the course of the last decade when there have been sent apart large sums for rolling stock. The hunger of the European Chambers of Commerce for more of rolling stock is not of course still appeased, as it will never be for it is insatiable. The following observation made with reference to American Railways by a writer on the subject needs to be carefully noted here also for it illustrates to no small extent the conditions prevailing in this country.

"The fact that in the years 1903 and 1907 there was serious freight congestion in spite of this expansion in equipment and car capacity suggests that one of the chief difficulties of the transportation department was due not so much to an insufficient number of cars as to the manner of using the equipment. In the years 1900 to 1906 the total freight car mileage increased by over 32 per cent, and freight train mileage by 20.6 per cent. The fault was largely in the short mileage made by the cars in use."

It was to this that the Editor of the *Review of Reviews* recently drew attention when he showed for how short a time a goods truck really worked during the year. It may be remarked, however, that the problem of car shortage arises in any country in times of prosperity, for it is during these times that there is a keen competition between the merchants and traders to get the best possible advantage over their competitors and they try to achieve this by undue preference. At the Cawnpore meeting of inquiry held last year it was asked why the merchants did not complain up to that time regarding the serious evils from which they were suffering. The reply was rightly given that there was no occasion to do so. Our merchants and, for the matter of that, we think, the merchants all over the world are not accustomed to complain about their wrongs as long as these do not exceed putular bounds. There is not much occasion for these wrongs to be manifested in slack seasons for the merchants in such times get as many trucks as they require. But in exceptional seasons of trade activity, as the last year was, there is an active competition between the merchants for cars for carrying their goods at the earliest time. In 1906 in the United States the car famine became so serious that the Interstate Commerce Commission made an investigation throughout the North-west, South-west and Pacific coast. It will be interesting to those whose thousands of of grain and seeds were held up

at Cawnpore and Kalpi last year, to know that in North Dakota, the granary of the United States, fifty million bushels of grain were being held on the farms or in country elevators because cars could not be secured to move the freight. In the South-west much wheat and cotton remained on the ground at local stations where it was injured or spoiled. The shortage was felt most by the producers and dealers in the great staples, shippers of freight in small lots being but slightly affected.

It would be well if we see some of the causes which, in the opinion of some of the best experts, were responsible for the car shortage in the United States. This will give a clue to the problem of the shortage here.

(a) A fundamental cause of every car shortage is the unusual increase in freight tonnage for which neither carrier nor shipper is responsible. This was realised last year in this country when the bounteous crops of grain and specially seeds gave rise to stocks at the stations for export for which the carriers could not have provided. The fault did not lie here but in the efforts of the Railway Companies to ignore their duties as public carriers and to give preferences to a particular section of traders, causing thus innumerable losses to Indian merchants.

(b) The second reason is said to be the seasonal bunching of traffic during the late summer end in the early winter months. Here we have this bunching of traffic specially during the late summer, so much so that the carriers are at a loss to cope with it. Hence the suggestion of Mr. Noel-Paton for elevators.

(c) A third and very important reason why railway equipment was unequal to the demand in 1906 in the United States, was the lack of adequate terminal facilities. This is also one of the reasons which operates here in producing the congestion of traffic. Efforts are being made to increase these facilities, to double some of the tracks in order that there may be no undue delays in hauling the traffic and thus no congestion.

(d) The re-consignment privilege frequently stimulates this terminal congestion. This evil is not, we think, much known here.

(e) The inadequacy of motive power has in some cases been responsible for the shortage. The increase in train mileage and train load constitutes a burden in many cases greater than the available motive power can handle.

(f) The use of freight cars for warehousing purposes contributes an additional factor. This

evil too, is not much known here, though the trouble over the wharfage rules significantly shows that the merchants would not be averse to using the goods trucks as warehouses if there were the slightest laxity.

(g) The most interesting cause of the car shortage in the United States is however stated to be "the unfair distribution of cars among shippers." History repeats itself in strange ways for it is just this cause which is one of the principal causes of the car famine in this country. In the United States many eastern coal companies, in which the carriers or their officials were interested had private cars to supply a part of their needs, but such companies were given as great a share of the railroad's equipment as would have been allowed them had they owned no private cars. This undue preference to favoured shippers was responsible for the passage of numerous car service statutes enacted from 1902 to 1907.

The above are some of the causes which operate in the United States in the direction of car shortage and as I have tried to show many of them are common to this country also. In this connection it is interesting to learn that those who indiscriminately advocate an increase in the number of cars overlook the fact that in times of industrial set back a large number of the cars is lying idle. As the Editor of the *Review of Reviews* recently showed, even in normal times a car was lying idle for about six months in a year. In the United States on January 6, 1907 for instance there was a shortage of 150,000 cars; in the fall it began to dwindle and by December 24, 1907 there was a surplus of 209,310 cars standing idly on the side tracks, and in the terminals and yards, depreciating in value and a financial burden to the Companies. By April 29, 1908, the surplus had reached a total of 413,605!

I cannot close this article better than with a quotation from an American writer on this question, from which both our merchants and the Railway authorities can learn much:—

"It is to the interest alike of the public and the carriers that business methods should, in so far as possible, be so organised as to minimise the variations in the seasonal demand for freight cars; it is also clear that economy and efficiency in the freight service are largely dependent upon the success which the carriers may have in solving the difficulties to be overcome in connection with car service. It is generally admitted that there is still large opportunity for increasing the efficiency of freight equipment."

HOW HYDERABAD IS GOVERNED.

BY

MR. N. RAJARAM, B.A.

HERE are in India more than 600 Native States under the protection of the Crown of England. The largest of these is Hydera-

bad which is 85,000 square miles in area, and has a population of nearly 13 millions of which 88 p. c. are Hindus, and 11 p. c. embrace the Moslem faith. Its ruler is a Mohammedan of the Sunni sect, and bears the hereditary title, "The Nizam-ul-Mulk." The Nizam enjoys the maximum of sovereignty among all Native Princes of India. He coins money, issues postage stamps, taxes his subjects, inflicts capital punishment without appeal, and bestows honours on his subjects, some of which are recognised by the Government of India. So fully is his independence recognised in the domestic affairs of the state, that extradition treaties between the Nizam and the British Government still nominally exist.

The Nizam is the head of the Government of his dominions, and as such exercises the prerogative of calling for any paper, statement, or reports in connection with any matter disposed of or undergoing investigation by any courts, departments or other tribunals in his dominions. In regard to appointments in the state, the Nizam has reserved to himself the power of appointing his departmental ministers, and creating new posts carrying a salary of Rs. 500/- or more. He grants commissions to officers in the army from the rank of Second Lieutenant and upwards, and bestows Mansabs (Military pensions) stipends, or other special allowances on his subjects.

There are in H. H.'s Dominions, many Zamindars who pay a fixed annual tribute to the ruler of the state. The Nizam has a very large income, the crown lands (Sunf-i-Khas) alone yielding nearly a crore of rupees per annum. Besides, by the constitution of the country he is entitled to draw upon the state treasury nearly half a crore.

THE CABINET COUNCIL.

The executive of the government consists of the Prime Minister (Madir-ul-Maham) and the Departmental Ministers (Mo'in-ul-Mahams). The latter are five in number, and they are in charge of separate portfolios. The distribution of work among them is as follows:—

The Minister of Public Works has under his own supervision Public Works and Municipalities.

The Minister of Justice and miscellaneous departments is in charge of Police, Jails, Registration, Education, Postal and Medical departments and the High Court.

The Minister of Military Department has under him the Imperial Service Troops, the regular and the irregular troops.

The Minister of Finance deals with Finance, Railways and Mines, Mint and Stamps.

The Minister of Revenue has Land-revenue, Excise and other allied departments.

For a number of years past, there has not been a separate Minister of Revenue; but the Prime-minister acts in the place without prejudice to his other duties. Since 1901, the Minister of Finance has been a European Member of the Indian Civil Service lent to the State by the Government of India.

The Prime-Minister is invested by H.H. the Nizam with the powers of the Chief Controlling authority in the State, and is responsible to him for the proper administration of the departments of government. All matters beyond the powers of departmental ministers are referred to him for orders, and he carries on through a Secretary all correspondence between the Nizam's Government and the British Residency.

The Prime-minister and the departmental ministers constitute what is known as "The Cabinet Council;" it is the highest consultative body of the State and was created in 1893. All subjects of administrative importance sent by the Nizam or any subject referred to by the Prime-minister are laid before it for consideration and settlement. It also passes the Budget estimates of the State. The Nizam, however, can postpone, modify, amend or revoke any of the proceedings of the Council.

THE LEGISLATIVE COUNCIL.

For the purpose of framing laws, there is a Legislative Council of which the Prime Minister is the President, and the Moin-ul-Maham whose department is concerned with the bill under discussion is the Vice-President for the time being. There are eleven official, and an equal number of non-official members of whom seven are elected by certain bodies and four nominated by the Prime Minister. The Jaghirdars or holders of one or more villages elect two members, and the First grade pleaders select two as their representatives. The Hyderabad City Municipal Committee elects one member, while the local boards

of the districts send two representatives. The Prime Minister nominates two extraordinary members as occasion arises, one member from the Paigah landlords, and one member is selected from the classes not already represented in the Council.

This Council was created in 1892; and the first time in the annals of Hyderabad the non-official element was allowed a voice in the Government of the State. The work of the council is to frame, discuss and pass laws and regulations for the state and full liberty is accorded for framing any laws and regulations except as regards the four following measures for which the previous sanction of the Prime Minister is necessary:—(1) The public debt of the public revenues of Hyderabad or by which any charge would be imposed on such revenues. (2) The religion or religious rights and usages of any class of H. H.'s subjects (3) the discipline and maintenance of any part of H. H.'s troops (4) the relation of H. H. The Nizam with the British Government.

LOCAL EXECUTIVE.

For administrative purposes H. H. The Nizam's Dominions are divided into four Subahs or divisions. They are the Gulshanabad Subah, the Gulburgah Subah, the Aurangabad Subah and the Warangal Subah. The first three of these subahs consist of four districts each, and the last has only three districts. Each Subah is in charge of a Subadar; and each district in charge of a first Taluqdar who exercises both revenue and judicial functions. These officers have assistants who are designated second and third Taluqdars. In each taluk or sub-division of a district there is a Tahsildar and for five potties (sub-divisions of a Tahsil) there is a Naib Tahsildar. Hyderabad state is for administrative purposes divided into four Subahs consisting of fifteen districts, subdivided into 101 Taluks. The District Personnel consists of the First Taluqdar, the Civil Judge, the Superintendent of Police, the district Surgeon, the Assistant Engineer, the Sub-registrar and Superintendent of Customs.

THE HYDERABAD CIVIL SERVICE.

The Service is chiefly recruited from H. H.'s subjects. When local men are not available for certain posts, indent is made on officials trained in British Service. Since last year a class known as "the Civil Service Class" has been found at the Nizam College with a view to train men for service in Hyderabad. The course extends to a period of three years and students are recruited by a combined system of selection and nomination.

tion. Candidates must produce proofs of being well-born and of good character, and their fathers or grand-fathers must have been subjects of H. H. The Nizam. The lowest educational qualification is the Intermediate Examination of an Indian University, and among the compulsory subjects for entrance examination is translation from Urdu to English, and *vice-versa* and the writing of an original essay in Urdu—the official language of the State. Passed students start with a salary of Rs. 250 in Revenue, Customs, Akbari and other departments of the State.

THE POLICY OF THE STATE.

The policy guiding the Government of Hyderabad has been very succinctly put by the late Nizam in his letter of 15th October 1909 to H.E. Lord Minto. "From the very beginning," he wrote, "my policy has been to trust my people and to show them that I trust them. . . . My ancestors were singularly free from all religious and racial prejudices. Their wisdom and foresight induced them to employ Hindus and Mohammedans, Europeans and Parsees alike in carrying on the administration, and they reposed entire confidence in their officers whatever religion, race, sect or creed they belonged to. . . . I endeavoured to follow in their footsteps and it is in a great measure to this policy that I attribute the contentment and well-being of my dominions." In the practical application of this noble and statesmanlike policy lies the future of the Hyderabad State.

THE VICEROY AT CAWNPORE.

The Bengales: "I am your father, and you are my children. I have come to Cawnpore to bring peace and also to show mercy." Thus spake His Excellency the Viceroy in reply to the address of the deputation that waited upon him at Cawnpore. No nobler words were ever uttered by an Indian ruler. It reminds us of the statesmanship of Akbar, of the supreme quality of that great Mahomedan ruler who, conscious of his own irresistible strength, never failed to temper justice with mercy and thus laid broad and deep the foundations of the Moghul Empire. To those who resisted his authority, he was severe, but, when their power was broken and they lay prostrate before him, he was merciful and humane. No statesman or ruler of men has ever suffered by the display of the noble qualities. . . . The moral indeed points to the closing of an old and the opening of a new chapter in British Indian history.

The Viceroy and the Cawnpore Mosque Affair

BY "A MUSLIM."

THE Anglo-Indian papers are very vehement in criticising the wise action of H. E. the Viceroy about the Cawnpore Mosque. The whole line of argument, which they have adopted seems based on the prestige of the Government high officials, which is (in their own words) struck a blow by Lord Hardinge's "Weak Policy." Of course, Sir James Meeson committed a blunder in identifying himself with the case by up-holding the wrong cause of his short-sighted and unsympathetic subordinates and setting himself against the other party with force and candour. Had he taken the trouble, as his official career has always been characterised, of going deep into the matter by paying due respect and regard to the religious susceptibilities of the Muslims, the world would have been saved, at least, one catastrophe at Cawnpore, and the Anglo-Indian papers, the trouble of heaping reproaches on H. E. the Viceroy and his Government and eulogising the Indian Civil Service! But, as fate would have it, the situation caused by the demolition of a part of the said Mosque, continued to grow serious and acute till it came to an end by the opportune interference of the hand of the Government of India, and the Anglo-Indian papers, especially the *Civil and Military Gazette* of Lahore, the *Pioneer* of Allahabad, and the *Englishman* of Calcutta, were thus afforded a golden opportunity of showing their force of writing in support of their patrons. In Northern India, however, it may be deduced from the acidity and bitterness which pervade their hostile comments on the sad event, be left in the hands of this Anglo-Indian Triple Alliance and its proteges and they be given *carte blanche*, the world should witness another Tripolitan or the Turko-Bagdar War with its atrocities rehearsed in this beautiful land. But thanks to the wisdom of the Home Government, no Indian Civil servant, however brilliant his career might have been, was ever confirmed in the office of the Deputy of the King-Emperor, and no member of this alliance was ever admitted to India Office as the Counsellor of the Secretary of State. England knows better how to rule India than her ignorant and impulsive friends. As to the plea of the prestige which has been the common theme of these clamorous and maldroit dogmatists, few words may be said. Every one knows but those who want to give

prominence to it to serve their own purposes, that a grievance publicly recognised and redressed is not a sign of weakness, it is rather that of strength. As long as a mistake committed, is admitted, rectified and not persisted in by the bureaucrats, there will be no danger coming out of the "new generation of agitators." But if blunders are made and imbued with colour of prestige and the infallible character of the Indian Civil servants is advocated, the result will be disastrous indeed.

The second salient point which these thunderers have urged on their readers involves the broad principles of the British Administration in India. They have traced the history of "weak policy" from the revocation of the Partition of Bengal down to the unfortunate event of Cawnpore, and have held Lords Hardinge and Crewe responsible for it. The moral which they deduce from both the events is that the Government trembles before violence and the sequence of it will be more agitations, more violence and still less respect for law and order. We never thought, for a moment, that we were living in an age when the stability of the Government of any country will be sought to be founded on tyranny and despotism and that it would sustain an immense blow by showing regard and respect to the people's beliefs and traditions and by mitigating their grievances. We were, on the other hand, told that the security and continuity of a Government depended on its sympathetic and kind treatment of its people. But it is an argument which these papers intentionally or unintentionally avoid to set forth on such occasions. They are of opinion that this truism holds good in the case of the Whitemen not in that of the Blackmen. The reason we are not far to seek. Our Anglo-Indian journalist, unfortunately, begins his vocation with the scanty knowledge of the History of India. And the history of this country which he ever read was either written by an Anglo-Indian made of the same stuff of which he is himself made or by an Englishman whose turn of mind was prejudicial to the old-established form of Government and who therefore, left no stone unturned in hiding the merits and in detecting the demerits of the Muslim sovereigns. Our Anglo-Indian publicist, therefore, naturally arrives at the conclusion that India was a land of despots and that despotism is well-suited to the minds of the Indians. Hence his advocacy for tyranny. But if he cares to be enlightened on the point of history we shall carry him as far back as the time of Humayun. When the Emperor was signally defeated by Sher Khan, who is better

known as Sher Shah, and had to flee for his life to Persia and was the royal guest for many years of Shah-Tahmasp of Persia, he was given the friendly advice of winning the hearts of the alien subject-race through acts of kindness and benevolence. After a long absence of fifteen years, Humayun returned in triumph but did not enjoy the throne of India for more than six months, and consequently was not given a chance of carrying his distinguished royal friend's advice into effect. Nevertheless, his son, Akbar the Great, who, perhaps having been affected at hearing the tale of misery which befell his father, when he was born, adopted the principle of making friends with the Hindus, his *royals*. He made marriage alliances with the Rajput Princes, bestowed high posts, even those of Ministers and Generals, on the Hindus, granted lands and jagirs to them and, in short, gave them a much greater share in the administration of the country in the sixteenth century than we have got under the benign rule of the civilised and far-advanced British in the twentieth century. The same policy was followed and maintained by his two successors. But his great grand-son, though sticking to the policy so far as it gave a participation in the government to the Hindus, put a stop to marriage alliances, watched the actions of every official with pains, and made the Hindus pay *Jazia*. This attitude of the Emperor, however mis-represented it might have been, was construed to be hostile to them. This conception took root in their hearts and the rowdy elements began to appear. The Marhattas continued to harass the Moghul Government, and though there may be cited numberless causes of its breakdown, it cannot be denied that Aurangzeb's alienation from the Hindus was also one of the potent causes which led to the dismemberment of the Moghul Empire. Here I challenge the Anglo-Indian Dailies to contradict me, if they dare. Their clear duty, therefore, ought to be, in the interest of their nation and Empire, to arrest the progress of lawlessness, unconstitutionality and high-handedness, when found even among some Civil Servants, and not to bestow eulogies on them and their heroic deeds. To enumerate the benefits which the British Government has conferred on the Indian people at the time when the memory of an injury received at the hands of a bureaucrat is fresh, to call them ungrateful because they beseech to appeal to the high authority to repair the loss inflicted on them or to call their agitation within the limits of law and order, sedition, is to advance a false logic, to create mis-represent-

ation or to nurse estrangement between Government and the people. No philosophy was ever invented which could satisfy the agitated minds unless proposals were really being made and carried into practice to achieve the purpose in view. To a statesman, therefore, the intervention of the Viceroy is not only wise but also in conformity with the broad principle of the British Administration in India. The strength and popularity of the British rule are not due to the power or the prestige of the Civil Servants, but to the belief of the people that their rulers are just and fair-minded. Let those who are the well-wishers of the Government try to see that this belief is not passing away even at the sacrifice of prestige and tradition.

In connection with the above, some of the Journals, however, have made a passing remark that the Muslim agitators induced the ignorant, and possibly themselves, to believe that it was possible for the British to interfere on behalf of Turkey, and when the British did not interfere, it was a simple matter to make use of the disappointment of the Mussalmans to induce them to adopt the Hindu and Congress platform of *Swaraj* and the rest. Nothing can be farther from the truth than the above remark. But even supposing it to be true, may I ask whether it was not possible for the British fleet not to lower down the Turkish flags in the *Ægean-Islands*, when the Government had declared itself to be neutral; for the British Prime Minister not to hail the Greeks with joy at their taking possession of Salonica, for the British Foreign Secretary not to insist on the victor's getting the fruits of victory in compliance with the self-defined principle that the *status quo* will be preserved, whatever might have been the result of war; and to crown all, not to threaten the Turks to retrieve their steps from Adrianople when they had retaken it, and its population, whether Greeks, Jews or Muslims, had strongly and unanimously protested against the Bulgar's possession of the City. It is still a mystery why these papers try to throw dust in the eyes of their subscribers. If their main purpose is to keep the Muslim community in the dark, I may assure them that it has got better resources of information and has better knowledge of the facts than they. Not a single Mussalman, to continue the same line of thought, in India was ever so foolish, in view of the above facts, as to believe that it was possible for the British to interfere on behalf of Turkey. The Mussalmans of India expected from England nothing more than her strict observance of neutrality. And

here they were, in fact, disappointed. Had not Germany intervened and the Turks remained firm, Sir Edward Grey would have surely won the day and Turkey would have wept, to-day, on the loss of Adrianople, too. Now, I again ask if the Muslims were excessive in their demand. Should they or should they not thank Germany for her intervention and protest against the action of Sir Edward Grey, the Foreign Secretary of the Great Power which has ten million Muslims as her subject race? No wonder, however, if these illogical logicians do not realise the fallacy of their inference drawn from wrong promises. The Muslim agitators never induced the ignorant and possibly themselves to believe that it was possible for the British to interfere on behalf of Turkey, but these journalists, of course, induce their readers and possibly themselves to believe that it was a simple matter (for the agitators) to make use of the disappointment of the Mussalmans (caused by the non-interference of the British on behalf of Turkey) to induce them to adopt the Hindu and Congress platform of *Swaraj* and the rest. The Government of India are under the belief that the Vernacular Press is an instrument of evil during the time of agitation and unrest, but what they think of the Anglo-Indian Dailies, we know not, whose specimen of writing we have dealt with in the above lines, at the time when the storm has subsided, and calmness prevails over the surface of the country.

THE CAWNPORE MOSQUE AFFAIR.

The vehement criticisms of the Calcutta newspapers upon the Viceroy's decision in the Cawnpore Mosque affair have provoked a sharp rejoinder from Madras. *The Madras Mail* says it is not surprised by the criticism: "The result of the Viceroy's decision not to proceed further against the rioters and fomenters of trouble is to be a great fall in British prestige generally! We marvel sometimes at the number and variety of things on which, according to certain Calcutta papers, British prestige depends. Yesterday it was the advent of an American dancer with an exiguous wardrobe that was to shake the foundations of British prestige in India. The day before yesterday it was the inopportune playfulness of young Englishmen in a Calcutta theatre which was setting the shaky edifice of prestige rocking. To-day it is the decision that certain riotous persons shall not be prosecuted further." When Bombay makes comments at the expense of Calcutta the good folk of Bengal say it is jealousy of Calcutta's greatness. They can hardly allege that against Madras, says our Bombay contemporary,

Advance India

A REVIEW

BY PROFESSOR A. BALAKRISHNA, M. A.

A *ADVANCE India** is the most needed supplement of 'Britain's Dilemma' and an admirable digest of powerful arguments against the many abuses and blunders, perversities and irregularities of the Indian Currency system. It is full of disclosures which will be highly interesting to every banker, merchant, journalist, politician and statesman. It is brimful of righteous indignation against financial mismanagement and offers an unsparing and vigorous criticism on the organization of the India Office, the accumulation in London of the Cash Balances of the Government of India, the non-existence of an Open, Free Gold Mint, the supremacy of debased silver coins in India, the sale of Council Drafts, the proposal of the establishment of a State Bank in India and the misappropriation of portions of the Gold Standard Reserve and Paper Currency Reserve.

To go through all the main topics referred to above, interesting and desirable as it would be, is more than can be undertaken on the present occasion. I would only mention one principal point whereon I beg to differ from the author. In chapter II we read:—

The divorce of the purchasing power of coined silver from that of uncoined silver (in 1893) deprived many of the poorest and most ignorant of the masses of a portion of their savings. To run any further risk now by holding resources of depreciating nine-penny silver discs when good, full-value golden sovereigns can be easily obtained would be the height of folly.

I wish Mr. Webb should himself ponder over these words of his and realize the immense loss that the Indian depositors had to suffer by the closing of Mints in 1893 and what incomprehensible injuries they would not now suffer by the demonetization and discontinuation of the silver rupee? It was really monstrous if not criminal that without one word of warning or any previous offer to convert an immense mass of bullion—1,500,000,000 ounces into coin, amounting to 4,500,000,000 rupees; the Indian Government hastened to close the mints, deprived the rupee of its special power as money and reduced it to the

condition of merchandise, merely saleable for whatever it could fetch in markets which had already been narrowed by the adoption of gold currency by many Western countries. By that single Act the Government of this country annihilated the money of these poor Indians to the enormous extent of 2,000,000,000 rupees, a sum of two hundred crores which exactly equals the vast indemnity exacted from France by Germany after its overwhelming victory in 1871. Even that great scourge of God, Nadir Shah, whose name has become notorious for demonic monstrosities, who suddenly overwhelmed India with ruin and anarchy carried away only 80 crores of Rupees according to the highest estimation, but here by a cablegram legislation, 200 crores of rupees were silently exacted and not a word was uttered by these passive and ignorant peoples.

Yes, the ignorant masses of India did not know the consequences of this silent stroke of the pen and even if they knew, they could not voice forth their feelings. They submitted to this order of the Government as to a decree of fate. But now once more to bring about the same catastrophe and to annihilate once more the hard-earned savings of the poor Indians by the discontinuation of the silver rupee and the thorough-going encouragement of the gold coin, would be an act of iniquity which would be unparalleled in the history of civilized countries. That it would be an act of high-handed, unjust spoliation is clear as the noon day sun and we think M. Webb ought not to be an advocate of such a suicidal or at the least, short-sighted policy.

The Government have already by levying 10 per cent. duty on silver given an artificial value to the white metal in this country. This new act of displacing silver by the yellow metal vigorously advocated by M. Webb would so immensely impoverish the people that they would not be able to recover from the shock within the life time of a generation. India has already a gold standard, let her have a free, open, automatic mint in Bombay but let not the use of gold as currency be vigorously pushed for some years to come so that the masses should have sufficient time to replace their silver hoards by gold and the coming shock be softened.

Finally, however much we may differ from the author, we may say without stint that the book is very interesting throughout and will be admired by all for the brilliancy, lucidity and masterly comprehension of the problems that M. Webb has set himself to place before us.

* *Advance India* By M. De P. Webb, P. S. King & Son (London.) G. A. Natesan & Co., Madras. Price Rs. 3-12-0.

THE £3 TAX IN NATAL *

BY MR. G. A. NATESAN.

WITH reference to the recent cablegrams from South Africa regarding the strike of numbers of Indians in some of the coal mines in Natal, I crave the hospitality of your columns for a few remarks to enable the public to better understand the story of the £3 tax which is the cause of all the present trouble. One of the cablegrams states that the Protector of Immigrants has announced that the Government sometime ago ordered that the tax should not be collected in the case of women. As the public in India is likely to think that this is a great concession on the part of the South African Government towards the thousands of Indians there who are being maltreated by them, it is imperative that the true history of the tax should be unveiled.

Fifty years ago, when Sir George Grey was Governor of Cape Colony, the Durban Corporation begged him "to sanction the introduction of a limited number of coolies or other labourers from the East in aid of the new enterprises on the Coast lands to the success of which sufficient and reliable labour is absolutely essential." An appeal was made to the Indian Government and the Government of India responded to it. The first shipment of Indian contract labour reached Natal on November 16, 1860. The term of contract was then only for three years and at the termination of the period of indenture, Indian labourers were given all facilities to stay on the land which was also given to them free of charge. In addition to this the descendants of such labourers were afforded facilities for education and some of their children became free citizens in full possession of the enjoyment of British citizen rights. Indeed, the Indians did such useful work that the Europeans in South Africa were anxious to persuade them to remain in the colony: and their anxiety to see them remain in the country is clearly manifested by a rule, which was in vogue then, "that no free Indian was entitled to a free passage to India unless he had remained in the country for a period of ten years."

The system of Indenture continued till 1866, when it was temporarily suspended. The consequence was that very soon after the suspension of

Indentured labour began the ruin of several industries, and once again there was a loud clamour for Indian labour, and in 1874 immigration was resumed. For 15 years after this Natal and other colonies continued to thrive freely on Indian labour. There was again a cry against it, and in 1887 a Commission was appointed to consider the advisability of discontinuing Indian immigration. After making an exhaustive enquiry, among other things, the Commission came to the unanimous conclusion that:—

"The abolition of Indian Immigration would cause industries to decline;

That absolute and conclusive evidence has been put before the Commission that several industries owe their existence and present condition entirely to Indentured Indian labour and that if the importation of such labour were abolished under present conditions, the industries would decline and in some cases be abandoned entirely.

Replacing the Indians by natives would possibly raise up wages to a prohibitive figure."

And as a result the supply of Indian labour was continued. This state of things continued till 1895 when a huge outcry against Indian labour was once again raised: and it is a most humiliating fact that this outcry is synchronous with the grant of self-government to South Africa.

According to the Immigration Law Amendment Act of 1885 and the fresh Amendments made to it every Indian immigrant imported into the Province, at the termination of 5 years' indenture has to pay, if he or she wishes to remain in the country, in addition to the annual £1 Poll Tax imposed upon every male adult, an annual payment of £3. A similar sum is payable by both male and female offspring from the age of 13 in girls and 16 in the case of boys. When this proposal was discussed, the London Times condemned it as 'a state perilous near to slavery.' A Radical London paper described it as 'a monstrous wrong, an insult to British subjects, a disgrace to its authors, and a slight upon ourselves.'

The object of this iniquitous tax was to compel time-expired Indians and their females to return to India or else to re-indenture. It is an illustration of the 'squeezed orange policy.' There were good men at the time even in Natal, when this Act was passed, who denounced this proposal. Mr. James R. Saunders, a member of the Natal Commission on Indian Immigration, expressed himself as follows:—

* A communication sent recently to the Indian and Anglo-Indian Press.

"Though the Commission has made no recommendation on the subject of passing a law to force Indians back to India at the expiration of their term of service unless they renew their indentures, I wish to express my strong condemnation of any such ideas, and feel convinced that many who now advocate the plan, when they realise what it means, will reject it as energetically as I do. Stop Indian immigration and face the results, but do not try to do what I can show is a great wrong. What is it but making the best of our servants (the good as well as the bad) and then refusing them the enjoyment of their reward? Forcing them back, (if we could, but cannot,) when their best days have been spent for our benefit—Shylock-like taking the pound of flesh, and Shylock-like, we may rely on its meeting Shylock's reward. Stop Indian immigration if you will; if there are not enough unoccupied houses now, empty more by clearing out Arabs and Indians who live in them, and who add to the productive and consuming power of a less than half-peopled country—.... But force men off at the end of their term of service—the colony cannot do—and I urge on it not to discredit a fair name by trying."

This infamous measure compelling the people to pay a £3 tax met with great opposition and a Commission was sent to induce the Indian Government to agree to a change in the terms of the contracts of indenture. The then Viceroy, Lord Dufferin, (I do not know how to characterise his action) agreed to the proposal to levy the tax, but was good enough to make one condition "that the refusal of the immigrants to return shall not constitute a criminal offence." Let it also be mentioned here that this Act did not contemplate that the tax in question was liable to be levied in the case of women and children. But the authorities discovered the flaw and by an Amendment passed in 1893 even women and children were brought under the operation of this abominable tax.

I will not take up your space by relating in detail the gruesome story of the way in which this Act has been worked; I will only point out that the first thing the South African Government did was to disregard the express order of the Government of India "that the refusal of immigrants to return shall not constitute a criminal offence," and every time the tax was levied, if a person pleaded inability to pay the tax he was prosecuted in a Criminal Court, or fined and imprisoned if the tax was not paid still. The tax has operated most harshly and cruelly on women. There are numerous cases on record in which poor and infirm women were dragged to the courts for non-payment of this tax and it is heart-rending to read of some instances in which, though women pleaded utter poverty and inability to pay the tax they were sent to jail for contempt of the Order of the Court. The cumulative effect of this tax on the

poor Indian community has been to compel them "to starve, live a life of crime, or sell his liberty by re-indenture." I have the authority of the Protector of Immigrants in Durban to state that "most of them re-indenture from sheer necessity and not from choice or any notion of prospective rights." "To take away from this country helpless men and women to distant land, to assign them there to employers in whose choice they have no voice and of whose language, customs, social usages and special civilisation they are entirely ignorant, and to make them work there under a law which they do not understand, which treats their simplest and most natural attempts to escape the ill-treatments as criminal offences—such a system by whatever name it may be called really borders on the servile."

This system is bad enough in all conscience, but to force people to re-indenture after a term of five years' slavery, under threat of a £3 tax, is to use the words of Mr. Gokhale a "diabolical" attempt and nothing else. The truth is the policy of Natal has been the policy of throwing away the sucked orange. It has been all along anxious to have Indians serving them as coolies, only as coolies, and that for ever till death alone removes these unfortunate beings from the possession of their earthly masters. The moment an Indian cooly after his period of indenture tries to set himself free and attempts to pursue an independent vocation, his troubles begin and hence all the detailed story of the wrongs and woes which the Indians of Natal narrate against the authorities there. It is no surprise therefore that the Hon. Mr. Gokhale in moving his proposition in the Viceregal Council recommending the prohibition of the indentured emigration to Natal, spoke out:—

"My Lord, the whole policy to-day, towards Indian population is an utterly selfish and heartless policy, and the only way in which any relief can be obtained is by the Government of India adopting a stern attitude towards the Colony to return."

Ever since 1895, the date when this infamous tax was imposed, it has been objected to; numerous petitions have been sent to the authorities there against the imposition of this tax; numerous cases have come to the court in which people have pleaded inability to pay this tax. Not only men but women have been imprisoned for non-payment of this tax. Noble-minded Europeans in Natal and also some of the exceptional good newspapers there have protested against the iniquity of this tax. For years the agitation against this iniquitous tax has been going on.

I have been at some trouble to draw attention to these facts because I find Mr. Smuts has the brazen effrontery to state that the agitation against this tax has been engineered by Mr. Gandhi, only recently, to induce the Natal Indians to join the Passive Resistance struggle. The wrongs which the Boer has inflicted on the Indians in South Africa for years have been many. But the greatest wrong which General Smuts has inflicted not only on the British Indians in South Africa but on the entire population of this country is the insult which he offers to Mr. Gandhi in this matter. And between the wily Boer and the saintlike Gandhi every citizen, be he Indian or British, will be able to prefer. I can only say that not only myself, but large numbers of my countrymen have read with great indignation the attempt made by a responsible Minister of the South African Union Government to di-ingeniously explain away a promise made in all solemnity.

The insult is great, the injury deep. It is the Government of India that is responsible for the introduction of imlentured labour in Natal in 1860; it is the Government of India that encouraged on behalf of the South Africans to induce people in India to gather in large numbers and serve them as coolies; it is the Government of India that in a moment,—what shall I call it?—weakness, permitted the passing of the infamous Act of 1895 which compelled every Indian either to pay a tax of £3 or to re-indenture if he wished to live in Natal; it is the Government of India therefore that is responsible for this present situation. It is for them and the Imperial Government, which has certainly not played a very glorious part in this affair, to set right this great wrong.

Upon the manner in which the Government of India and the Imperial Government will settle this matter will depend the claims of British rule for even-handed justice and equal rights to all British subjects. For, to use the words of Lord Morley, "People in India would ask whether it was not want of will, rather than want of power which led the British Government to stay its hand." That the Imperial Government should submit tacitly to the tyrannical and cruel oppression now being exercised by the Transvaal Government on the British Indians in South Africa would be, to borrow the language of Sir George Birdwood, "to connive at an insult, a lie and a cheat, and the basest act of Imperial ingratitude, and cowardice."

CASTE versus GOD-REALIZATION

BY

MIR. S. GOPALASWAMI AIYANGAR, B.A., B.L.

INTRODUCTORY.

THE system of caste is somewhat peculiar to India. Whatever might have been the origin of it and however great might have been its beneficial influence in the evolution of Indian Society in former times, its rigidity cannot find universal acceptance among thinking men. More than 2,500 years ago Ritualism and Caste had become most rigorous and it is natural that the same should have led to the most important epoch-making protestant movements. The Buddhist movement was the greatest of its kind. It must have affected considerably the socio-religious history of India. Even before Buddhism, during the Upanishad period, we see good traces of this protestantism. Regarding the Varnasrama Dharma (duties of respective castes and stages of life)

Each man was required to pass through the asramas or stages of student and householder &c., before he was admitted to the freedom of Sanyasin. As on a ladder no step was to be skipped. Those who attempted to do so were considered to have broken the old law and in some respects they may be looked upon as the true precursors of the Buddhists. Nevertheless the opposite doctrine that a man whose mind had become enlightened might at once drop the fetters of the law..... had strong supporters too among the orthodox philosophers; cases of such rapid conversions occurs in the ancient traditions and Badarayana (the author of the Yedasutra) himself was obliged to admit the possibility of freedom and salvation without works which led on gradually from works to enlightenment and salvation—[Sutra III, 4; (36-37)] Max Muller's Upanishads Vol. I, page 319.]

THE GITA.

The Upanishads themselves mark a liberal movement in Indian religious history. But it is the great Pancharathra system of the ancient Bhagavatha movement that really affected caste most. The Bhagavad Gita is the most important Sruthi of the ancient Pancharathras. "It is the most eminent literary monument in which an amalgamation of the Vedic doctrines, with beliefs which most probably had sprung in altogether different communities, is observable." "The Gita is quoted in the Sutas as inferior to Sruthi only in authority."—Dr. Thibaut's *Sacred Books of the East* Vol. XXV, and we may refer here to the following verses of the Gita :—

(1) To all beings (who want to reach Me), I am the same, i. e. all are equally entitled to have Me as their goal, to seek Me, to obtain Me. To Me there is neither foe nor friend. But whose worship Me in love, they are indeed in Me and I also in them.

(2) Even if one acts contrary to rules of social code, caste or custom, if he but pays Me exclusive worship with undivided heart, he is to be esteemed as the righteous grant....."

(3) Be they sin-born, women, Vaisyas or Sudras, yet by taking refuge in Me, they shall go to the Supreme state. Why then doubt about the holy God-loving Brahmas and royal saints....."

(4) Fix thy heart on Me, be My beloved, be My worshipper, prostrate thyself before Me; mind thus devoted and giving thyself up to Me thou shalt gain Myself." IX. 23-34.

"Renounce all tho (so-called) means (including the following of caste rules) hitherto taught, never consider them as means at all to God-realisation. Take Me alone with unerring absolute faith as the only real means, I shall release you from all sins." XVIII. 66.

THE BHAGAVATHA MOVEMENT.

It is supposed that the ancient Pancharathras or Bagavathas were the forerunners of the Ramanujas. In South India the Bagavatha predecessors of the Brahmin teachers who preceded Ramanuja were the Alwars, many of whom were non-Brahmins. According to the orthodox interpretation of the Vedanta Sutras, only persons of the higher three chases can take to divine meditations forming different kinds of Brahma Vidya. But Ramanuja and his predecessors accepted the Alwars as the greatest teachers. Thus the caste system was broken, though it is generally explained that Nyasa Vidya or self-surrender and absolute faith in God's grace as the means of Salvation, even if it be a kind of Brahma Vidya based on Upanishads, does not depend on orthodox caste rules and that it is of an exceptional kind of Brahma Vidya, suited to the present age. In fact this is the only system now in vogue according to the Ramanujas.

RAMANUJA AND HIS FOLLOWERS.

The Ramanuja movement was the next great protestant movement after Buddhism and the ancient Bagavatha system. But the bold teachings of Ramanuja were difficult of application to the practical life midst traditions and institutions, thousands of years old. Thus the later Bagavatha teachers who followed Ramanuja were divided into two schools. Lokacharya led one school of thought. Vedanta Desika, a younger contemporary, led the other school. The latter stood more for conserva-

tion in socio-religious matters. Though these schools differ in theory in their views on caste, there does not seem to be much difference in practice between the two sections of Ramanujas, and the Ramanuja system does not after all seem to have succeeded much in mitigating the evils of the caste system. Yet it may be useful to the public to have some ideas of the views held by Lokacharya and his distinguished brother, another great Hindu divine, on caste in their respective works, Sri Yahanabooshanam, (the jewel made of the holy sentences of previous great teachers) and Acharyahridayam (the heart of the Teacher) i. e., Saint Satagopa or Nammalwar and it is proposed to give a short summary of the teachings of these two teachers of the 13th century. It must be remembered that the subject is dealt with not from the Economic or the Sociological, but from the Religious standpoint in the following pages.

SUMMARY OF LOKACHARYA'S TEACHING

1. PANCHARATHRA.

The Bagavath Sutra or the Pancharathra is believed to have been taught by the Supreme Himself. "The wise Lord Hari animated by kindness for those devoted to Him extracted the essential meaning of all the Vedanta texts and condensed it in easy form with a view to enable his true devotees to grasp the true meaning of the Vedas, himself composed the Pancharathro." "Of the whole Pancharathra, Narayana Himself is the promulgator." [Mahabharata, *Sacred Books of the East* Vedanta Sutras with Sri Bhaskya II 2 Vol. 48 p. 527-529. We find the following in the Pancharathra.]

The Lord says,

Even if a Metcha (a man altogether outside the pale of Hindu caste system) has love towards my devotees, worships Me himself, feels a great joy in worshipping Me, is sincere and simple and unostentatious, has a loving faith in hearing disquisitions about My glory and is moved physically and mentally, by his panting love towards Me, His mind always fixed on Me and who has no other goal than Myself, he, such a loving devotee, is fit to be honoured and worshipped by the most highly born Brahmins, who is well versed in the four Vedas, "such a Brahmin may worship such a God-loving Metcha to get rid of his conceit, born of high birth and become truly purified in soul. The God loving Metcha may, if such Brahmins are desirous of Divine knowledge bestow the same on them. These high Brahmins may worship such a Metcha, possessed of exclusive God-love, as if he were the Supreme God Himself." The taking of water touched by his holy feet, of the food which remains after serving such a God-lover, will have immense purifying effect spiritually.

BRAHMINHOOD A MEANS.

"Brahminhood is of value, only because it is a means to understand the contents of the Vedas, i.e., learning the Vedas and performance of Vedic injunctions, are prescribed as a duty on the Brahmin. By learning the Vedas, he will understand the nature of all ceremonials, rituals etc., and that work done without attachment is a worship of God and the same would lead to a knowledge of the Supreme, of his infinitely blissful attributes, and of the modes of worshipping Him and meditating upon Him and His attributes. He will realize that caste and such other things are merely adventitious circumstances and that God is the supreme ruler and life of all and soul in its essence is utterly dependent on Him for its very existence. If that very Brahminhood leads to pride and conceit of high birth, certainly that deserves to be rejected at once. However low-born a true devotee may be, he is superior to a Brahmin; even if the Brahmin be most learned and has taken holy orders, if he is not a true God-lover he is most inferior even to a Pariah." This is the true teaching of the Hindu sacred scriptures and of the Dravidian saints.

RAMAYANA INSTANCES.

(a) Visvamitra, a Kshatriya, became a great Brahmin sage, in the same birth. (b) Vibeehana of the Bikhshava family was spoken of by Lord Rama as of his own family as opposed to the Rakshasas. Rama treated Vibeehana as if he was his own brother. (c) When Jatayoo, a saintly bird, died in the forest, Rama was anxious to perform himself the funeral ceremonies for the revered bird (not even a human being) and performed the same himself. He might have asked Lakshmana to do it. No, he would not. He himself did it and how? He did the ceremony in the Brahmanical form, which form of ceremonial is adopted only amongst Brahmins and that too only in cases of revered Brahmins. (d) Guha was a low-born forest hunter. He became a great devotee of Sri Rama. Their mutual love towards each other was such that they treated themselves as, brothers, as true and sincere brothers as Lakshmana and Baratha and "it is this low-born and sincere devotee that explained to Bharatha whose love and devotion to Rama was unfathomable, the most disinterested and sincere service rendered by the holy Lakshmana, the great soul, the grandeur of whose loving self-surrender was simply indescrib-

able." Truly Gaha, Baratha and Lakshmana, were true saintly and spiritual brothers. (e) Sabari, a low-born huntress, was a pious and simple devotee waiting for Rama's arrival in the forest and Rama partook of the diet which she most kindly offered and Rama considered the same equal, if not superior to the things offered to him by Brahmin sages in the forest. (f) Hanuman, the monkey devotee, is considered one of the greatest teachers and devotees, in the Hindu books.

MAHABHARATA INSTANCES.

(a) In the Mahabharata at the Rajasooya celebration, when Yudhishtira was recognised as the world emperor, it is Krishna, the shepherd, that was shown the first honours, in an assembly consisting of Rishis, Brahmins, kings, Bhishma and Drona, &c. (b) When Lord Krishna went on his great mission of peace to Duryodhana, he went to Vidura's house uninvited preferring the poor and coarse meals in his house to that offered by Bhishma, Drona and other great men of rank and position. We know that Vidura, the great statesman, guide and devotee was born of a Sudra servant woman. (c) When Vidura died, Dharmaputra (than whom no more righteous man ever lived and who is supposed to be a true and orthodox follower of the ancient religion) performed the funeral ceremonies in the Brahmanical form. (d) There was one DharmaVyadha, a man born of a very low caste, who was keeping a butcher's shop in Mithila. He had no other means of protecting his aged parents. He was obliged to keep a butcher's shop. He remembered his previous birth and he had the highest philosophical and religious knowledge and it is narrated in detail in the Mahabharata that great Rishis and other learned Brahmins of rank went to the butcher, Dharma Vyadha, a great and true devotee and lover of God, for instructions on religious subjects and their doubts were cleared by him. (Aranya Parva 213th Chapter.)

(e) The great Vyasa, the compiler of the Sanskrit Vedas, and the founder of the later Vedantic and Puranic Hinduism was born of a fisher-woman.

PURANIC INSTANCES.

There was a Panchama saint, called Kaisika or Nambandoovan in times of old. He was a true devotee of God and was always singing Hallelujas in praise of God. He was in Thirukkuringudi in Tinnevely district. The Ekalesi day is considered a sacred day amongst the Hindus, and on

his way to the temple one Ekadesi night, he was met by a giant cannibal, who had been in his previous birth, a learned Brahmin by name Somasarma. On account of some sin, the Brahmin was born as a Brahmin devil, giant or Brahmarakshas. The pariah saint swore that he would come back and offer himself as prey, after going to the temple and worshipping the God there and accordingly he came back to the cannibal. God's grace dawned on the cannibal. He prayed to be saved by the pariah saint and prostrated himself before him, and he was saved through the pariah saint and became again a Brahmin and was released from his past karma. This story is narrated at length in the *Varahapurana*.

THE DRAVIDIAN SAINTS.

(a) One of the Alvars called Thirumalikai Alvar was brought up by a Sudra and lived like a Sudra. He was a native of Thirumalikai, a village near Poonamallee. In the traditional account of this saint, it is said that he went to Puliyur, a village in the Tanjore district and a great Yaga sacrifice was being celebrated by a great and learned Brahmin and he showed the first honours to our saint.

(b) Mathurukavi, a Brahmin saint, was the direct disciple of Nammalwar, the greatest Alvar, a Sudra and he knew no other God than Nammalwar.

(c) Another Dravidian saint called Thirupannalwar was brought up by a pariah in Srirangam. The Brahmins of Srirangam one day insulted this great devotee on the banks of the Cauvery where they had been to fetch water for the daily worship of the Supreme God at the temple. On their return, they noticed that the sacred idol was bleeding profusely and they were ordered to go and bring the pariah saint into the temple. A great Brahmin called Lokasarangamuni went to the Cauvery, prostrated before the pariah saint and brought the saint on his shoulder to the innermost shrine of the temple with great pomp and the saint lost himself in divine ecstasy and left his body in the temple and God became most pleased.

THE LATER BRAHMIN TEACHERS.

(a) Sriman Natha Munigal, the first great Brahmin teacher before Ramanuja, learnt the great truths of the Upanishads and was initiated into the Vaishnava religion by the greatest saint Nammalwar, a Sudra.

(b) Maha Poorna or Peria Nambi was one of the five religious teachers of Ramanuja. There

was Maraner Nambi, a low caste devotee, who was a co-disciple of his under Yamunacharyar. In obedience to the wishes of his spiritual teacher at his death bed, Mahapoorna, Ramanuja's teacher, performed the funeral ceremonies to the so-called untouchable Maranernambi, his co-disciple under Yamunachar. This seems to have offended many and Mahapoorna said, "Am I greater than Rama who performed the funeral ceremonies in the Brahmaneda form to the saintly bird Jatayoo? Is the deceased inferior to a bird? Is not a human being superior to a bird in the scale of creation?"

There was a great devotee of the Madras Beri Chetty caste born in Poonamalle. He was called Kanchipurna or Thirukachiunambi. Tradition amongst the Vaishnavites says that he was communing with God Varadaraja at Little Conjeevaram and he was a specially advanced saint. He was one of the teachers of Ramanuja, the great Brahmin teacher of the 11th century. It is only after Kanchipurna, a specially favoured child of God, had cleared Ramanuja's philosophic and religious doubts that Ramanuja began to teach his own system. Ramanuja paid almost divine homage to this Kanchipurna.

(b) It is traditionally stated that Ramanuja, though a Brahmin Sanyasin, did not at all attach any importance to the rules of pollution by touch by non-Brahmin devotees. It seems there was a sincere non-Brahmin devotee, Pillai Ooranganvilli Dyar and Ramanuja would return to his Mutt after the bath at the Cauvery in Srirangam daily in company with the said devotee and hand in hand even before the worship of God at his Mutt. It is well-known that even orthodox Brahmins do not follow rules of pollution as to touch even now in temples and temple festivals.

(c) Nambillai or Jagathacharyar, the greatest commentator of the works of the Alvars, was a most learned Brahmin teacher and devotee of the 13th century and it is said that he used occasionally to partake of pure food touched by a great non-Brahmin devotee.

It is said that only such illustrious persons of character, devotion and piety and God-love would realize the true value and weight to be attached to high birth and low birth and caste rules and they would reject high birth, learning and austerity without true God-love. The ignorant would of course be under a hallucination and illusion and would attach the greatest importance to birth, rank, social position, wealth and learning. All these may exist without God-love. The great teachers say that the Brahmin of high birth

and learning without true unostentatious God-love, may be said to be a Brahmin *ass*, carrying the load of Vedic knowledge without knowing that it is just like an *ass* carrying a load without knowing the value and excellence of the supremely good saffron and fine powder of effulgent light and smell. Such a man of high birth even if he is a sanyasin is much worse than a wicked Pariah. His birth and learning are like the ornaments worn by a corpse without any real life in it.

One of the greatest and most heinous sins is disrespectfulness toward Bagavathas, devotees of the Supreme God. To speak disparagingly of the birth or caste of a true devotee is certainly showing disrespect and irreverence to him. "It is," says Lokacharya, "similar to speaking disparagingly of the holy and sacred image where the divine essence has permeated as made of stone and metal."

Thondaradipodi Alvar, a great Brahmin saint expresses himself as follows:—

"O God, if a devotee of thy holy blessed feet happens to be a pariah of pariahs, who ever speaks disparagingly of his birth, be he the most high and most learned Brahmin of austerity, he becomes at once in reality, a chandala of Chandalas, and is much worse than a most wicked pariah."

(a) What a Brahmin, the ruler of this mundane egg, finds difficult to attain, has been attained by the simple, illiterate shepherdesses of Gokula and Brindaban. Exclusive and pure love of Krishna was the privilege of the shepherdesses.

(b) The great Vishnuchitta or Perialwar or the great Alvar, as he was called, another Brahmin saint and his daughter Antal, the female saint, prayed times without number, that they should be born as the most God-loving shepherd girls of Gokula and become mad lovers of Krishna.

(c) The saint Kulasekhra yearned that he should be born as a bird, tree or a pillar or a lake or a channel in the holy Tirupathi hills worshipping God with exclusive incessant love.

The teaching of the great teachers explained in the foregoing pages was, in all probability, far in advance of the times they lived, and it must be admitted that their teachings has not succeeded much in practice, as it ought to have succeeded, though for seven hundred years, prominence has been given to this teaching in the books.

THE POETRY OF KALIDASA.

BY

MIL. O. S. KRISHNASAMI IYER, B.A.

THE servant in *Malavikagnimitra* of Kalidasa, approaching the presence of the King observes:—

He is not a stranger to me, nor is his presence forbidding, yet, I approach him with awe and reverence. Like the mighty ocean, his self-same personality looks to my eyes still fresh and fresh every moment.

We confess to a similar feeling when we approach Kalidasa. For years, he has been familiar to us and his music and meaning a source of pleasure and exaltation to us, and yet, the more we see him, the more are we impressed only with his indefinable greatness and charm. Without presuming therefore to give a complete appreciation of the poetry of Kalidasa in all its aspects, we propose to make a few observations which have occurred to us.

Of the various elements which go to make true poetry—emotion, truth, imagination, and artistic expression—emotion or *रस* has been rightly considered as the soul of poetry, "काव्यं रसात्मकं वाक्यं." It cannot be claimed for Kalidasa that he has delineated all the *rasas* to the same extent and with equal success. For instance, he seldom rises to the truly heroic as Vyasa and Valmiki do so easily at every turn and in a variety of ways.

Then, what are the emotions which have largely and intensely swayed the heart of Kalidasa and found spontaneous, genuine, and rapturous expression in his poems? We think that Love, Reverence and the feeling for the Beautiful are the main inspiration of Kalidasa's poems and form as it were, the tripod of his poetry. A passion for beauty tempered and controlled by a warm humanism natural in the various relations of life and by a whole-hearted reverence for all that is divine, holy and noble, these are the blended feelings which animate the breast of Kalidasa and find intense expression in his poems.

The following single verse from Kalidasa's *Sakuntala* furnishes a striking illustration of the prevailing characteristics of his poetry which we have noted above:—

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कार्यं वैकल्येन हंसमिषुना खेतोर्वह्ना मलिनं
पादास्ताम्रमिथो निषण्णहरिणाः गैरियुरोः पावनाः ।
शाखालंबितवल्कलस्य च तरोर्मामृतं मिच्छाम्यस्यः
रुंगे कृष्णमृगस्य चामनयनं कण्डूयानां मृगो ॥

Dushyanta has drawn a portrait of Sakuntala, a perfect paragon of beauty in a most charming attitude—"a flower of beauty and a shrine of grace."—He is not contented with this. He wishes to add to the picture the river Malinee with a flowing current, a couple of swans sleeping on its sandy banks, above the same, the sacred foot of the Himalayas, the father of the Goddess Gowri, a number of deer reposing on the slopes of the mountains, the sylvan garments of Rishis hanging from the branches of trees, and under their shade a female deer rubbing herself softly against the outlets of her loving mate.

We consider the above verse as an epitome of Kalidasa's poetry, which is throughout interwoven with the three feelings of Love, Reverence and the Beautiful. In the immortal love-lyric *Meghaduta* in which the sensuous fancy of Kalidasa lingers on every lovely scene along the path of the cloud and reveals the rare beauties of the mountains, the woods, the waters, and of the cities on the way and dwells at length on the endless and exquisite pleasures of the gay inhabitants of Alaka—even in this poem, there are numerous and frequent glimpses of the divine and the holy which purify and elevate the entire poem. Further, the most beautiful verses in the poem which describe the devotion of the Yakshini, who dwelling in the city of pleasures shuns all pleasures and leads an austere life in contemplation of her exiled husband—portray a life which is entering the spiritual region through the portals of love. Again such passages in the great poem of *Raghuvansha* as are considered to possess highest poetic value, delineate one or other of the three emotions which we have specified as constituting the most powerful and genuine inspiration of Kalidasa. We may invite attention to the following portions:—Dilipa's pilgrimage to Vasishtha's hermitage; his devotion to the divine cow; Raghu's hospitality to the Sago Kautsa, the Swayamvara of Indumati; Aja's wedding; his lamentations over the death of Indumati; the glory and greatness of Dasaratha; Dasaratha and the spring season; Vishnu in the milky ocean; and Rama's aerial voyage from Lanka to Ayodhya; and Sita at the hermitage of Valmiki. Again, *Sakuntala*, the greatest play of Kalidasa, depicts not merely

the superficial sensuous life which delights in sweet emotions and fine images, but also the deeper spiritual life with its higher aspirations and purer, holier, and more peaceful surroundings. The holy life in the Asrama claims our attention equally with the amours of Dushyanta. In fact, the love of Dushyanta and Sakuntala springs under the auspices of the holy Asrama, prospers with the approval of the Sage Kanwa and attains its goal only after the claims of Dharma have been satisfied. The crucial problem which troubled the heart of Dushyanta was:

"Can I accept, consistently with Dharma, this rare beauty of flawless splendour who has sought me of her own accord" and until his heart was satisfied on this point, he sternly denied himself the pleasure of having Sakuntala. We think that the general impression that Kalidasa is a poet of the *Sungara Rasa*, or erotic sentiment is not quite accurate. If his poems be not largely pervaded by a "higher truth" and a "higher seriousness" which are regarded as essential in all great poetry, they would not have secured such a hold on the heart of India. We think we may justly apply to his poems as a whole, the profound criticism which Sakuntala has elicited from Goethe:

Wouldst thou the life's young blossoms and the
fruits of its decline,
And all by which the soul is pleased, enraptured
feasted, fed,
Wouldst thou the earth and heaven itself in one
sweet name combine,
I name thee, O! Sakuntala, and all at once is said.

Mostly, the three emotions in question intermingle with one another with a very happy effect. In the course of a holy scene, the æsthetic fancy of the poet discovers a charming picture which sweetens the scene. Thus, during the wedding of Indumati, the sacred and fragrant fumes arising from the marital fire spread out as they reach the cheeks of the bride and serve for the moment as petals of blue lotus which adorn the ears of a young woman:

हविःशमीपञ्चलाजगन्धी धुष्यः कृशानो रुदियाय धूमः ।

यवोत्तंससिपि शिलःस्य तस्याः मुहूर्तकणोत्पलतां प्रपेदे ॥

conversely, a ray of holy feeling flits across a horizon which is most sensuous. Thus, youthful maidens have on their locks those brilliant and beautiful flowers put on by their lovers, flowers which have the blazing splendour of sacred fire sumptuously fed with offerings, and which in the fields serve as golden ornaments for the Wood-Land Beauty.

हुतहुताशनरीति वनभियः प्रतिनिधिः कनकाभरणाय वत् ।

युवतयः कुसुमं दधु राहितं तदलके दलकेसर पेशवं ॥

The abiding passion of Kalidasa, the one that seeks satisfaction in every situation and at every step is his passion for beauty. He is not contented with the mundane beauty which is to be found in the earth or in the sky, his ideal beauty abiding only in the Divine Mother. Thus, he says "Beauty manifesting herself in the moon has to deny herself the charms of the real lotus; and enjoying the delicate charms of the lotus she is deprived of the splendour of the moon. But attaining the face of the Divine Uma, the goddess of Beauty secured the charms of both the moon and the lotus ;

चन्द्रं गता पद्मयुग्मं न भुङ्क्ते पद्मप्रभता चान्द्रमसी-

प्रमिथ्या ।

उमामुले ह्यु प्रतिपद्य लोला द्विसंश्रयां प्रीतिमयान लक्ष्मीः ॥

Kalidasa's rapturous lyrical effusion—*Syamala dandaka*—has been inspired by a vision of the goddess contemplated as ideal beauty. We doubt very much if the works of any other poet in the world are adorned by such numerous pictures of rare beauty as the poems of Kalidasa are. If all such five images be collected together, they will form, we are sure, a most unique and wonderful gallery of excellent pictures.

Now, we shall endeavour to give an idea in one view of the poems of Kalidasa as a whole. The vast and profound ideas of the Hindu philosophy, the gods, the sages and the heroes of the Hindus, the fundamental beliefs, practices and ideals of the Hindu religion, the innumerable pictures of rare beauty which a supreme and vigilant æsthetic sense combined with an opulent imagination could create in various situations, the sublime or lovely aspects of the earth, the sea and the sky, the beauties of the mountains, the woods, the waters, the flora and the fauna of India, all these have been skilfully gathered together round various themes of human interest, and embodied in passionate songs thrilling with the rich and sonorous harmonies of verbal music which a supreme master of language and architect of words could produce. Thus Kalidasa, is, at once so philosophical, religious, æsthetic, imaginative and fanciful and yet so real and human in sentiments and thus combines excellences which we do not find together in any other single poet. We can very well address to him, in their spirit, the beautiful words which he puts into the mouth of

the forlorn Yaksha in his message to his distant wife :

In creepers I discern thy form, in eyes of startled
brude thy glances,
And in the moon thy lovely face, in peacock's plumes
thy shuffling tresses ;
The sportive frown upon thy brow in flowing
water's tiny ripples,
But, never in one place combined, can I, alas ! be-
hold thy likeness.

(MacDonnell.)

It is to some extent a measure of Kalidasa's greatness that he is admired and loved by the orthodox Hindu Pandits of all creeds, as well as by the finished products of modern Western culture. Marvellously compact, clear, clean-cut and precise in expression, combining the sounds so as to produce on the whole a rich, majestic and full-voiced harmony and inspired throughout by wisdom, purity, power, beauty, tenderness and above all by an abiding and an over-powering sense of the divine and the holy, the verses of Kalidasa are, we think, unique instruments of æsthetic and spiritual culture, at all events to the Hindus.

Even verses breathing purely soft and tender sentiments are not composed wholly of soft and mellifluous sounds but have their due proportion of virile sounds as well. Thus any weakening effect which the sentiment may produce is counteracted by the strength and vigour which are called-forth in the expression. It is rare to find a sloka which is wholly composed of purely soft and sweet sounds producing a languid, cloying and effeminate effect.

Unlike some well-known English poets, Kalidasa has perfectly under his own control his vast imagination and luxuriant fancy and employs them only to shed their splendour and charm on the tangible and real situations which he chooses to treat and never allows them to run away with him into unreal and fantastic regions. Thus imagination and fancy serve him, even as the celestial car Pushpaka served Rama on his arrival voyage from Lanka to Ayodhya, just as he pleased, now in the regions of the gods, now in those of the clouds, and now in the regions of the birds.

कथितं पद्या संश्रिते सुरार्णो कथितधनानां पततां कचिच्च ।
ययाविषो मे मनसोमिलापः प्रवर्तते पश्य तयाविमानं ॥

Even when the poet is under the sway of an extravagant fancy, there is an unflinching touch of some genuine humanism which relates back and renders the whole situation so abundantly real, Rama says to Sita :

Seeing this slender Asoka tree slightly bent with clusters of flowers and fancying I had found you out, I proceeded to clasp the tree within my arms, but with tears in his eyes, Lakshmana rushed forward and prevented me. (Raghu-canto XIII.)

But for this genuine touch of brotherly feeling, how unreal would the picture have looked!

Lastly, we wish to say a word about Kalidasa's similes which are considered the best in Sanskrit Poetic Literature, as is indicated by the saying उपमा कालिदासस्य. It looks very much as if the peculiar poetic genius of Kalidasa expressed itself in simile, the mother of Alankaras. Speaking of George Herbert, Davenport Adams remarks:

He gathered his sweet, apt and fanciful imagery from the swelling hills and wooded valleys, from the rare blossoms and the tender grasses, from the shifting clouds and the countless spheres of the stars, from the bovery recesses of the forest and the glories of sunrise and sunset.

We think we may adopt these eloquent words to indicate, though very inadequately, the nature and excellence of Kalidasa's similes. It requires, we think, some special attention and study to fully perceive their great beauty and profound significance. We may state generally that the similes in question are intended not merely to illustrate and elucidate the subjects on hand,—the various shades of thought, feeling and external aspects which the poet is depicting, but also and more especially to elevate the reader—to call to his mind some profound truth, a more sublime object, a more beautiful picture or a holier association. In several instances a short simile suggests an epic of thought and feeling or does duty for a long description. The similes of Kalidasa are so numerous and mostly so good that it is difficult to make a small selection out of them. However, we give below some characteristic specimens which can hardly be matched from any other poet except perhaps Valmiki.

1. In order to acquire the gifts of thought and expression I invoke the parents of the Universe, Parvati and Parameswara, who are wedded together like word and its meaning. (Raghu—Canto I-1).

C. F. The connection between soul and body or more generally between Spiritual and Material has been illustrated by the connection between the meaning of a sentence and the written or spoken word conveying that meaning. The writing or the speaking may be regarded as an incarnation of the meaning, a mode of starting or exhibiting its essence—"Life and matter" by Sir Olive Lodge.

2. Oppressed with the doubt as to whether I have previously wedded or not this rare beauty of flawless splendour, I feel unable either to enjoy or to abandon her, even as a honey-bee behaves towards a Kunda flower in the early morning when its cups are full of dew. (Sakuntala—Act V.)

When the sun advances and the dew disappears the bee will be able to taste the honey in the flower. So, when the effect of Dhruwan's curse is removed and Dhruvanta's doubt vanishes, he will be able to recognise Sakuntala and have the pleasure of owning her as his wife. Thus the simile is complete even in its suggestiveness.

3. The celestial nymph sailing up the sky, leaving me behind, goes on drawing my heart away with her, even as a swan flying up from a lotus tank draws along with it the slender fibre from a lotus-stalk.—Vikramorvasi Act I.

Even as a picture starts into full life and beauty as soon as it receives its final touches and as a lotus flower blooms at the touch of the golden rays of the sun, so, at the advent of youth, the form and features of Uma suddenly expanded and attained their full measure of grace. (Kumara Canto I-32.)

Restraining the vital airs within and being in Samadhi, Siva looked like clouds pregnant with water, but not actually raining, like the sea without a ripple or wave in it and like the steady flame of a lamp in still air.—Kumara-Canto III-43.

The three similes indicate infinite Love, Power, Existence and Luminous Intelligences held under absolute control and in a static condition.

As jewels were being put on the person of Uma, she looked like a creeper in which flowers were appearing, like the nightly sky in which stars were coming into view and like a flowing river to which water fowls of various plumes were coming in.—Kumara-Canto VII-21

These similes suggest that the jewel were so delicate, brilliant and multi-coloured. Further the first simile suggests a slender form, the second the sense of mystery, vastness and infinity which even the space and finite form of the Divine Uma conveys, while the third simile suggests the absence of any rigidity in the form and a perennial freshness and spontaneity in its grace.

Oh! "Cloud," satisfy the eagerness of the maidens of Dampara who will look up at you with their rolling eyes (blue and white) resembling bees (blue) perching on Kunda flowers (white) and moving with them under a gentle wind. (Purva Megha—47.)

As Ditiya intently gazed, with eyes like lotus-blossoms in still air, on the lovely face of his child he was beside himself with joy, even as the mighty bosom of the sea swells and overflows at the sight of the Moon. (Raghu Canto—III-17.)

Dilipa was a great royal hero; and the simile aptly illustrates the profound influence which the small child produced upon such a mighty spirit.

In your Gnu doing well, the foremost among the Rishis who have composed Vedic hymns, to whom you owe all your knowledge and wisdom, as the world owes all its life and animation to the sun. Raghu—V-4.

So profound and vital was the quickening and illuminating influence which the teacher shed over his disciple.

Oh! Lord of men, having bestowed away all your royal fortunes upon worthy objects and remaining with your bare person, you shine verily like the bare stalk of a Nivara grass which has yielded all its wealth of grains to the saints who dwell in the forest. Raghu—V-15.

The dew drops radiant like the polished diamonds of a necklace and falling into the cups of tender leaves with crimson bosoms shine like your gentle smile enriched with the pearly radiance of your teeth and playing on your rosy lips gently parted. Raghu—V-70.

The Princess Indumathi having thus hinted her disapproval of the Lord of the Maghadas, Samsada the maid servant took the princess on to the next king, as a gentle wavelet to the Manasa lake induced by a soft breeze takes a female swan on from one lotus to the next. Raghu—VI-20.

This is one of the verses describing the *Svayamvara of Indumathi*; the *Svayamvara Hall* is compared to the Manasa lake, the princes assembled therein to lotus blooms, the gentle hint of disapproval to a soft breeze, Samsada to a wavelet and Indumathi to a female swan.

This is the king Paedya who adorned with a necklace of pearls and bejewelled with yellow-red saffron, shinnas like the prince of mountains having a crystal rill flowing down its bosom, and stood in the golden land crisscross splendour of the infant sun. Raghu—VI 60.

Aja and Indumathi just united in wedlock and going together from left to right round the blazing sacred fire alone like Day and Night blended together and going round the Meru, the golden mountain. Raghu—VII 24.

The bride and the bride-groom going round the sacred fire appear really as one glorious form into which have merged their separate identities. The poet wishes to portray an intense communion in form, as in spirit, and therefore compares them to the golden splendour of the polar twilight which presents the blended characteristics of Day and Night, and which like a potter's wheel goes round and round the horizon from left to right, making a *Pradhakshina*. [See Tilak's "Arctic Home in the Vedas." Pages 58 and 69.]

Though highly elated with joy at the victory of her husband, yet restrained by bashfulness, Indumathi conveyed her congratulations to him, not in person, but through the words of her companions, as the Earth gladdened by fresh showers expresses her joy to the clouds by means of the rapturous songs of the peacocks. Raghu—VII-69.

With Raghu living in peaceful retirement at the close of his career, and with Aja, the new Sovereign, having

come into power, that Great Royal House, looked like the sky in which the moon is still visible with his glory all faded, while the sun has just risen with all his splendour. Raghu—VIII-15.

The bees and water-fowls flocked from all sides and freely enjoyed the wealth of lotus blooms which the spring had richly stored in the pleasure tanks of Dasarratha, even as worthy persons sought and freely shared his royal fortune which he had built up by righteous means. Raghu—IX-27.

This simile suggests that Dasarratha filled his treasury by such natural, easy and harmless means as the spring season employs to produce lotus blooms.

In the woodlands rich in flowers and in fragrance, the early warblings of Kokilaa were heard but sparsely and gently like the soft and broken utterances of timid and bashful maidens. Raghu—IX-34.

With the divine babe Rama played on a white bed, sheet, his lean-bodied mother Kowsalya shone like the slender current of the Ganges in Autumn with a lotus flower on its sandy bed offered to worship. Raghu—X-69.

The two young bora Rama and Lakshmana proceeding under the lead of the great sage Viswamithra show forth with quickened splendour and beauty like the months Madhu and Madhava (April and May) unfolding their wealth and charms under the direct influence of the Sun. Raghu—XI-7.

The two spring months in question, the first two months of the Hindu year, happily represent the two young brothers while the sun represents the great spiritual luminary Viswamithra.

After a shower of rain, the fresh Kandali flowers, having crimson petals and adorned with drain drops and with a thin veil of vapour issuing from the earth, reminded me of the beauty of your ruddy and tearful eyes overspread with our wedding smears—a pleasing remembrance which only pained me to your absence. Raghu—XIII-29.

Listening with rapt attention to the songs of Kusa and Lava, the vast gathering of people remained motionless and shedding tears of ecstacy, like a woodland in the morning when the air is still and the trees are dripping dews. Raghu—XV-66.

Thereupon, the sage Valmiki, presenting Sita and her two sons, paid his respects to Rama just as he would worship the resplendent Sun with the Vedic hymn Gayatri combined with proper Intonation and Pronunciation. Raghu—XV-76.

With the cosmetics and toilet powders washed from the persons of the hundreds of ladies bathing in the river Sarayu, see how its waters bear various beautiful tints like the twilight reflected on patches of clouds which dapple the sky. Raghu—XVI-58.

THOUGHTS FROM KALIDASA. By Sumana H. Dhurva. The Collection contains almost all the best thoughts of Kalidasa. Re. 1.

G. A. Natesan & Co., 3, Sankararama Chetty Street, Madras.

Main Currents of Modern Thought*

A REVIEW

BY PROF. A. SUBRAMANIA IYER.

RUDOLF EUCKEN, who has already become a favourite author with many, adopts the concept of the *Spiritual Life* as the basis of his philosophy. He has been led to it by an examination and successive elimination of the various views of life provided by the thought of the Age. "A Spiritual life transcending all human life forms the ultimate basis of reality." This spiritual life is conceived by him, not as a product of nature, but as altogether different from it, though working within its sphere. "It is cosmic, absolute and eternal." Ethical aspirations and ideals are rendered possible only by virtue of its influence within man. Though an absolute spiritual life is a demand of our ethical nature and resides within us, yet, says Eucken, we cannot attain to it and participate in it without active effort. This possibility of participation in spiritual life should lead us to suppose that Eucken's system is not a dualism, but a monism spiritualistic in character.

The Life-process, which is Spiritual Life working to realise itself, cannot do so without drawing the world to itself. "It can have no rest until it has completely overcome the world and assimilated it." If Spiritual Life is independent and is above what is merely human, how can man participate in it? Eucken is fully alive to the need of solving this problem. And he solves it by pointing out, as aforesaid, that the possibility of participation is dependent upon the fact that the spiritual life is within man's own being. "It must," he says, "in some fashion be present to him as a whole in all its infinity; it must hence, working from within, open up to him (if at first only as a possibility) a cosmic life and a cosmic being, thus enlarging his nature. In the absence of such an indwelling Spirituality, humanity can have no hope of making any progress. If spiritual life was not an arbitrary power assigning goals and standards to all human undertakings man would be a helpless victim of ever-changing appearances, and would never be able to attain to any truth; spiritual life alone, and not mere humanity, can ensure absolute constancy."

Intellectualism having proved inefficient even in the shape of Hegel's Panlogism from its essential incapacity for knowledge of a higher kind directly obtainable, and *Voluntarism* not serving any better in that direction and aiming at the narrow ideal of success and enrichment of human life and practical satisfaction of its wants, Eucken contends that we must not start from life as we find it with all its limitations, but must go back to a new starting-point and develop a new life. He does admit that this is a species of Metaphysics, but he emphatically pleads for it and postulates an original, self-active life which develops and exhibits in its development those very features which characterise the higher life of man and which the prevailing views of life are unable to explain. Comparing Pragmatism with Eucken's Activism, a writer remarks that "Eucken's Activism rests upon definite metaphysical assumptions while Pragmatism is purely empirical." Pragmatism also seeks to bring truth into closer relationship with life, but it means by life the actual condition of man. Eucken's Activism means by life, the life of the spirit as a self-sufficient life. The standard in the case of Pragmatism is usefulness to humanity and this is relative; but Activism, says Eucken, aims at the preservation and content of spiritual life, and any tendency of thought must be valued by the measure of its success in deepening and broadening this life. Eucken points out that the difference between these two positions may even amount to complete opposition. A truly great thought may demand sacrifices which human nature as we find it may find it difficult to make, but the same thought may "enlarge and enrich intellectual and spiritual life." It often happens also that what tends to promote human happiness "may be extremely oppressive to the life of the spirit."

Thus, Rudolf Eucken takes what he conceives to be the underlying element of truth in all the prevailing views of life, revealed in each of them either as a defect or as a partially recognised truth, and raises it to the rank of the sole Reality. It is to explain the higher human activities that he finds it necessary to assume an original and independent spiritual life. The critical reviews of the prevailing systems of thought are characterised by a remarkable sobriety and breadth of view. The acute insight of the adept Metaphysician is discernible throughout the exposition, historical and critical, and the constructive portions abound in ideas which may stand the test of criticism for years to come.

* *Main Currents of Modern Thought*: by Rudolf Eucken, translated by Meyrick Booth: T. Fisher Unwin: London;

Current Events

BY RAJDUARL.

THE LULL IN CONTINENTAL POLITICS.

THE outstanding feature of the month, up to the date of writing this review, may be said to be one of quiescence on the Continent. The clangour of arms and the clattering of the hoofs of fiery coursers on the march to battlefields have been almost inaudible in the Near East. The sword has been sheathed and there is a gratifying pause, which it is to be hoped may be infinitely prolonged, in the camps of the different hostile states who were flying most recklessly and thoughtlessly at one another's throats a few short months ago. Each and all have been exhausted by the stress and strain of the bloody hostilities which gave so much uneasiness to the Great Powers and stupefied what has been known as the European Concert. Never, perhaps, had the concert, since its inception in 1878 at Berlin, displayed such remarkable inaction, if not imbecility, in taking concerted measures to nip in the bud what eventually turned out to be a most horrid and cruel war. But with sheer exhaustion of mere brutal force, there was the greater exhaustion of the financial resources of these petty Balkan States which for the time appeared to be so many fighting bulls when in reality they were only so many jumping frogs. Want of the very sinews of war was the one potential element which naturally worked for peace than any combination of diplomatic shuttles. What the ambassadors and the Concert were hopelessly unable to accomplish has been satisfactorily accomplished. There is a truce. It is not an armed truce but a truce really leading to solid peace for themselves and all Europe which herself looks askance at present against the outbreak of any grave hostilities in other places. The instinct of

self-preservation, and the conservation of energy for future requirements, have combined to keep even the great Continental Powers from flying at one another, at a vast expense of lives and monies. Even the last flickering flame has died out. Serbia which for a while was obstinately quarrelling for nothing particular with bumptious Greece has seen her folly and has been greatly chastened by the grave warning from Austria. Of course, there have been all sorts of rumours touching a secret treaty between Bulgaria and Turkey and between Greece and Turkey, besides other unbelievable gossip of the *Gossibouches* of Eastern politics as retailed in their favourite organs of opinion. These may be at once discounted. Such secret agreements or understandings cannot long remain unconcealed in order to be put an end to by the various continental Chancellories with so many conflicting interests. The war fever has completely subsided and it is only a question of weeks when the prostrate and emaciated patients may begin to show signs of returning recovery and convalescence. In this connexion, France, and notably Mon. Pichon, has rendered exceedingly valuable service by frankly informing all the quarrelling states that unless they settled down in amity and forgot their recent spirit, they can have no hope of obtaining any fresh loans to rehabilitate themselves, grow populous again and prosperous also so as to be able to work out, each in its own way, the economic salvation which is most needed. That indeed was the most potential instrument to compel a pacific situation. And we are rejoiced to think that before long complete peace will be established in the Near East.

But what is even more gratifying is the prevailing quietude on the Continent generally. The burden of armaments has been telling equally on Germany and Austria, Italy and Russia. Their respective budgets for the coming financial year tell the tale of embarrassed finance most woefully. Russia, on the whole, seems to be better off. In

the first place the harvests of the last two years have contributed vastly to agricultural prosperity. The Russian peasantry is comparatively content. The Finance Minister finds that he is earning a larger and larger revenue from excise—a condition not dissimilar to that of India where our own Chaucer of the Exchequer generally associates drink with agricultural prosperity. Russia's ordinary finance exhibits a large annual surplus. It is reported, however, that despite growing revenue, expenditure is mounting at a higher ratio than warranted and that the minister is alarmed. According to the *Economist* the combined expenditure for the Army and Navy which was 60 million pounds in 1911, has mounted up for the coming year to 97 million pounds! That is a leap forward of a most alarming character. Armament expenditure accounts for one-third of the revenue which is certainly most burdensome. But in Russia, there is no organised criticism. The peasant, if he fairly ekes out existence, does not grumble. He is not educated to understand the burdens of armaments. So he keeps quiet; while the Duma has now grown so submissive, despite the opposition, that we do not hear much of a voice raised against this most unproductive expenditure which wise economy would lay on the truly natural development of the country's resources.

Austria-Hungary financially is in a worse plight and so is Italy. Both countries, however, are annually increasing their armaments. Italy is ambitious enough to constitute herself a great naval power in the Mediterranean to be reckoned with both by England and France. Germany, of course, is forging ahead in her armaments. The naval policy recently pronounced by Mr. Winston Churchill, namely, that Germany should have a holiday, has created rather an unpleasant impression on the unthinking mass. Even in the Reichstag the opinion is held to be insincere so much so that the Socialist Opposition which is dead

against the growth of armaments do not seem to care for Mr. Churchill's pious utterance. For once Mr. Churchill seems to have missed his mark. German politics, apart from armaments, was also very serene. The only gust of wind in an unpleasant direction came from the Imperial Palace itself. Father and son seem to have quarrelled over the Brunswick Duchy and let the public have a peep at this pretty domestic squabble. It is to be hoped, however, this flint and steel affair will not bring fire. Germany enjoys external peace and her attention just now is devoted more to financial recoupment and economics both of which have been in a bad way for some weeks past. Her foreign trade has suffered an eclipse but it is to be presumed the financial shadow will clear away and leave the horizon once more radiant.

There was another impotent attempt by the discredited "royal" Lusitanians to overthrow the Republic. But the watchful Republic was able to pull the royalists down—so strong is the anti-monarchical feeling. But Portugal lacks statesmanship. No man for the hour is to be found who could purge the administration of its impurities and give it a new life every way healthful and hopeful of substantial progress all along the lines in future. At present there is so far as the people are concerned not much of a difference between the old order and the new order of affairs. In this respect the political condition is not unlike that of Turkey.

King Alfonso is a brave personage and his manly courage has won for him even more golden opinions than before. The most satisfactory feature of Spanish politics just now is the steady subsidence of the irreconcilable Catholic clergy, which is a sign of the hopelessly weak condition of its cause. With the sick Pope it cannot make any head. And it may be assumed that the days of militant papacy are over. Nothing can be better than to submit to the inevitable and march

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with the accomplished facts of Time. The other satisfactory feature is the cordiality subsisting between Spain and France. That is a distinct gain for the former—a gain which, we are confident, Mon. Poincaré will do his best to enhance.

As to Mon. Poincaré's own Presidentialship, it is gratifying to notice that it has hitherto maintained its serenity and sagacity. These speak volumes in favour of the statesmanship of a high order indeed in Mon. Poincaré. The *entente cordiale* between France and England is showing daily signs of salutary growth to rejoice the politicians of both the great Nations. Indeed, this cordiality seems to be approaching a pleasant partnership. France, meanwhile, is playing the rôle of the great banker to finance big loans for the Balkan States and Turkey herself. The incalculable value of such aid cannot be gauged. Let us hope the monies lent will be wisely used to develop every way the economic resources of the different countries of the Near East. Everywhere there is a sad want of the right man for the hour. Given that personage and there is a bright future for all.

As far as Foreign politics are concerned Sir Edward Grey may be said to have some very agreeable weeks. The tension wrought by the late muddled affairs in the Balkans has been removed. He is able to breathe more freely. If only he would now devote his attention to the restoration *in fact* of the independence and integrity of poor Persia, in conformity with the original aim and object of the Anglo-Russian Convention, we are sure all the world would rejoice while England herself would have nobly effaced the dark page in her recent Anglo-Persian history. Free and powerful England ought to be free from the iron claws of the Northern Colossus. It is also gratifying to notice that the new railway to the mouth of the Gulf, passing through Asiatic Turkey, will terminate where British interests are dominant. Kowat is al-

most English and it is to be hoped the peaceful development of the railway and irrigation system in Asiatic Turkey may be the means of not only giving prosperity to the Ottoman but to all foreign interests, especially France, Germany and England, within their respective zones of activity. Southern Persia will then be more and more prosperous and the way to a railway finally with India made clear. In domestic politics the hero of the month was, of course, the Chancellor of the Exchequer who has been unfolding his new project of land reform. Mr. Lloyd George's aim and object is a redistribution of the proceeds of the soil, not the displacement or deposition of any class, as the *Statist* observes. The present Ministry of Agriculture is to be enlarged and its sphere of activity widened so as to bring about the needed reforms. It will therefore be superseded by a new one to be called the Ministry of Land. Call it by whatever name, Mr. George will have left a brilliant record of his Chancellorship, of a permanent and enduring character when he has succeeded by his land legislation in restoring agriculture to its former prosperity and making the country more sufficiently self-supporting for food than has been the case. Manufactures are not everything. Considering the island character of the country it is absolutely essential and prudent for the people to grow enough corn, even on Free Trade principles. A fair percentage of the unemployed can be reasonably settled on land which may be utilised for agricultural purposes under the proposed new legislation.

The men of Ulster, from all accounts, are climbing down. And we have of late heard less and less of Carsonism and its pyrotechnics. There is a growing feeling all round among men of diverse shades of opinion that a *Modus Vivendi* can still be arrived at, of course, on the fundamental basis of Home Rule for all Ireland, which may disarm all the needless, and artificial, suspicion raised by the men of Ulster under the most un-

statesman-like guidance. We are confident that the supreme effort which the Cabinet is now engaged in making, with the calm, unperturbed and perfectly constitutional sagacity of the Prime Minister, will be crowned with fair success. A reasonable compromise should be agreed to, with an understanding that after a test of 3 years the matter may be reviewed so as to remove the defects, and eventually give Ireland absolute unity of aim and object in connexion with Home Rule. That will be a red letter day in the annals of old England, alike creditable to her and Ireland. In domestic economics the inflation of credit has necessarily received its check, specially in cotton manufactures. Lancashire had gone so fast with her production that she now finds the distant markets fully glutted with them and no market more so than that of India. The supply has more than overtaken the demand. A breathing time is wanted and the only remedy is working short time for a few weeks. This proposal for short time and the financial liquidation going on in Germany and elsewhere would seem to indicate the first faint signs of the approach again of a cycle of depression. Action and reaction are equal. The fat years are running out and it is time for the lean years to have their innings and who would deny that lean years are wanted to work off the superfluity contributed by the inflation of credit, based no doubt on the phenomenal production of gold?

CHINA.

The Republic has now been recognised by the great civilised States led by the ever sympathetic Americans who are keenly desirous of seeing China strong and healthy. The President of the United States led the way. All honour to Mr. Woodrow Wilson who during the first twelve months of his Presidentship has unhesitatingly rendered service of a most solid character

to his country. The Tariff Reform and the Reform of Currency are already the two most important acts of his administration. That such a President should have been the first to recognise the Republic is therefore most honourable to his head and heart. Of course, Yuan Shi Kai has many a political enemy. Such enemies working against his legitimate efforts at national progress in the national parliament were dangerous. They were the enemies of their country. The President has also acted wisely in expelling such members for the time. It was no doubt a dictatorial act which would hardly be excused or tolerated in other circumstances. But there will only be a few to deny the wisdom and discretion which impelled Yuan to take the step. It is to be hoped that he would now be freer to accomplish his great projects. The two essential factors of progress for the Chinese are all defensive and offensive measures against external aggression, incipient signs of which have been transparent, and a peaceful development of the internal resources of the country by means of railways, irrigation and manufactures. Two good years of tranquillity will enable him to lay the foundation of that national progress which every patriotic Chinese is keen on realising. There is only one man in China to do it, and he is Yuan-Shi-Kai. So we devoutly wish more strength to his elbow. China has a bright future before her under his Presidency and the civilised world will be rejoiced to see her as strong, powerful and prosperous as her next door neighbour.

FOR INDIA'S UPLIFT. A collection of speeches and writings on Indian questions. By Mrs. Annie Besant. Price As. 12. To Subscribers of I. R. As. 8.

RISE AND GROWTH OF BOMBAY MUNICIPAL GOVERNMENT. By D. H. Wacha. Price Rs. 2. To Subscribers of I. R. Rs. 1-2.

G. A. Natesan & Co., Bankrama Chetty Street, Madras.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Glimpses of Bengal Life By Rabindranath Tagore, translated by Rajini Ranjan Sen, B. A., B.L., Minto Press, Chittagong and G. A. Natesan & Co., Madras, Rs. 2.

This book contains a dozen and one stories translated from the Bengali of Rabindranath Tagore. This celebrated poet of Bengal, the poet laureate of India, as he has been very fittingly complimented by our popular Viceroy Lord Hardinge, is now too well known to need any introduction. The versatile genius of the author of the "Gitanjali" has not been confined to poems and songs alone but has found vent in a mass of prose writings and as the poet himself said "some think the stories better than my poems". The charm of these stories lies in the poet's keen insight into the workings of human nature and in the masterly vigour with which he depicts the unvarnished homely life of the simple populace in great detail. In point of realism and lucid exposition of the fine susceptibilities of the human mind these stories may well be compared with the similar stories of the saintly Tolstoy. The sketches depicted in these stories are simply magnificent and are really very delightful reading.

The Broken Halo. By Florence, L. Barclay, G. P. Putnam's Sons, London and New York.

It has been said that Mrs. Barclay is the type of popular writer produced by the United States who bids fair to conquer the British Empire as well. For our part we feel that no country need be ashamed of claiming the author of "The Rosary" and "The Broken Halo" as its daughter. It is astonishing how much of sensational realism and interest can still be awakened by playing upon the old-world emotional thrills of love and religion, and what an absorbing tale can be

woven of simple, every-day incidents, by the magic pen of an inspired writer. The story of a young man who falls in love with an old lady who is old enough to be his grandmother appears too extremely ridiculous to afford plot for anything except an ill-natural caricature of life, but strangely enough this is the theme of the story which is set forth with vivid interest, emotion and feeling in the book before us. The characters are delineated with a rare skill and delicacy of touch, and the development is natural, yet full of incident, revealing humour and pathos in every page. The sentiment throughout is quite human, though perhaps unconventional, and the true religious spirit, which, after all, is quite unconventional and essentially the same in all devout souls, breathes living fire throughout. Altogether the book is one which will sustain the considerable reputation which the talented author has made for herself, and we can confidently recommend it to all novel-lovers as one of the best intellectual treats of the season.

The Conquerors of Peru. By Henry Gilbert. George G. Harrap & Company, London.

The story of the conquest of Peru by the Spaniards is certainly one of the most romantic in human history and the tale as told by Prescott has all the charm and glamour of a medieval legend. Notwithstanding the lucidity and clearness of the historian of the Peruvians it must be confessed that the severely historical style is not quite acceptable to young people who are apt to find the solid pages of original work rather embarrassing. Mr. Henry Gilbert has imparted to the classic narrative a vivid reality and moving adventure that go to make a story. What was originally a serious history for scholars is now transformed into a fascinating story for the children. The full page illustrations add not a little to the value of the book. We commend the book to all young people.

Trans-Himalaya. By Dr. Sven Hedin Vol. III.

(Macmillan's Empire Library.)

This third volume of the Swedish explorer's discoveries in Central Asia is a sequel and necessary complement to the previous volumes published three years ago. It deals with the journey of the author to the source of Indus, through the highlands of Western Tibet and down the valleys of the Sutlej in its upper course. The details are for the most part dry and uninteresting and do not attract the ordinary reader, in spite of the statement in the preface that the facts are in themselves, very eloquent. But in places here and there the narrative becomes picturesque and fascinating as when Dr. Hedin describes his first view of the sacred lake of Manasarovar. Chapter XXVI is very curious as showing the many points of similarity existing between the external forms of Lamaism and Catholicism—a pleasant digression from the monotony of travel and discovery. The geographical discoveries and the natural phenomena noted in the book will be rendered more useful in a scientific work to be brought out in a few months.

The Parent's Book. Edited by Rita Strauss, T. C. and E. C. Jack, London. Price 3s. 6d.

This book, as its name implies, is one which answers children's questions. It is almost a cyclopaedia of reference for all subjects, particularly valuable for children and boys in their teens. Thousands of questions are answered with a clearness and simplicity that will be appreciated by all parents and guardians. Every conceivable subject is included—Science, philosophy, history, the arts, biographies, games indoor and out-door, and a hundred other subjects of general interest. The book is properly illustrated. For the size and value of the work, the book is quite a marvel of cheapness. Indeed the idea of such a book is entirely a new idea and no library can be complete without it.

Delhi Samrajyam: A Sanskrit Drama.
By Pandit M. Lakshmana Suri, Pachaiyappa's College, Madras.

Pandit Lakshmana Suri has already won distinction as a writer of a powerful and limpid style both in verse and prose in Sanskrit. But the present volume marks altogether a new departure in Sanskrit Literature in that the hero of the drama is an English ruler and that the Pandit has with consummate talent succeeded in finding simple expressions to modern ideas and institutions in the Sanskrit language. Besides loyalty which is the burden of the whole drama, the literary merit of the play is considerable. Dr. E. Hultsch Ph. D., says in a letter to the author the Pandit's work proves beyond doubt that "this wonderfully rich and flexible language if handled by a master is quite able to express modern ideas and to describe the latest European fashions and inventions in a clear and unmistakable manner." There is yet no appearance of any incongruity in the work.

Hymns to the Goddess. By Arthur and Ellen Arden: Lusac and Co., London, Thacker Spink and Co., Calcutta, G. A. Natesan and Co., Madras. Price Rs. Four only.

This book is a collection of a number of hymns addressed to the several Goddesses of Hindu Mythology. These hymns have been taken from the Puranas, the Tantras and from the works of Sankaracharya. The authors have done well in placing them before the English public, even though these Devi-hymns form only a very small, though not unimportant portion of the vast hymn literature of the Hindus. These hymns, as revealing the heart of India, are sure to be of interest to those who sympathise with real faith and heartfelt piety, with spiritual aspiration, found in whatever garb. In the introduction to the book, there is an attempt on the part of the author to explain the meaning which underlies the Devi-Mythology.

Chaitanya's Pilgrimages and Teachings.—

By J. N. Sarkar; M. A., Professor, Patna College. Published by M. C. Sarkar and Sons, Calcutta. [Messrs. G. A. Natesan and Co., Madras, Rs. 2.]

The early life of Chaitanya, his great devotion to Ratha-Krishna, his intense religious fervour, his vast influence on the people, high and low, who came in contact with him, all these are well portrayed in simple English in the interesting volume before us. The original life was completed in 1582 A.D., within fifty years of Sri Chaitanya's death, and may be taken to be almost a contemporary record by a faithful follower. Mr. Sarkar's translation will, we hope, be widely read by all interested in Chaitanya and Vaishnavism. The volume is dedicated to Professor T. Rajagopalachariar, M.A., B.L., of the Law College, Madras.

Punch and Judy. *By Edwin Pugh, London. G. Bell and Sons, Limited.*

This is a very entertaining novel by the author who seems to have an intimate acquaintance with all grades of humanity. The book presents a picture of the various human beings, each typical, who inhabit a poor part of London. And one cannot find fault with the faithfulness of the picture in any case. One may of course feel that there are too many characters introduced into the novel not to mar the unity of the plot. But at the same time one is not displeased to come into contact with the precocious Punch, the high bred Felicia and Crispin, the reckless Una Vani and the kindly Celly, the wild but sympathetic Mos the Roman, the repentant gentleman who recognises Punch and Judy as his children, and the erratic Gowcowshi. The story is a very involved one and in the end strikes a note of *deu-ex-machina* in that all the characters of different sexes marry. But at the same time the author has evoked our sympathy for all of them so well that we cannot but wish them all a happy honeymoon.

Diary of the Month, Oct.,—Nov. 1913

October 21. His Honour the Lieutenant-Governor Sir Michael O'Dwyer met with a riding accident on his way from Dharampore to Kasauli, and injured his elbow.

October 22. Two thousand Indians in the colonies of Northern Natal have struck in connection with the passive resistance movement.

October 23. Sir Michael O'Dwyer arrived at Lahore this morning, and his injured arm was examined under the X-Rays which showed only a dislocation of the elbow.

October 24. Speaking at the dinner of the London School of Tropical Medicine to-night, Mr. Austen Chamberlain stated that £70,000 had been obtained for the endowment and support of the school.

October 25. Fifteen Hindus have been ordered to be deported in Victoria (British Columbia) for non compliance of Immigration Laws.

October 26. To-day there was a meeting of the share-holders of the People's Bank with Rai Bahadur Morichand presiding in which it was decided to reconstruct the old Bank under a new name.

October 27. Mr. M. De P. Webb, lecturing before the East India Association to-day, pleaded for a gold currency.

October 28. Replying to a telegram from the coal-owners in Durban, Mr. Smuts denies that the Government made promises to Mr. Gokhale with regard to the £3 tax.

October 29. H. E. the Viceroy and party arrived at Hyderabad this morning and was welcomed by H. H. the Nizam in a magnificent State Banquet.

October 30. Sir Hugh Barnes resigned his seat on the India Council for private reasons. Lord Crewe accepted his resignation with regret.

October 31. The Bombay Banks opened to-day after the Dewali holidays and business was resumed. The situation is hopeful.

November 1. General Botha speaking at Nylstroom to-day said that he agreed with and endorsed everything that Mr. Smuts had said regarding the Gokhale interview with the S. A. Ministers.

November 2. To-day H. E. the Viceroy laid foundation stone of the King Edward VII Memorial Park and pavilion at Bijapore.

November 3. The Public Services Commission opened its second session this morning in the Imperial Secretariat at Delhi. The Commission divides itself into two committees with Lord Islington and Lord Ronaldshay as Presidents.

November 4. At a mass meeting of the Hindus held at Allahabad under the Chairmanship of Rai Bhadur Lala Ramacharan Dass, Resolutions were passed against cow-killing imploring the Government and the Muslims not to permit the sacrifice of cows at Ayodhia at the next Bakr-Id.

November 5. Four thousand Indians assembled in Charleston in response to Mr. Gandhi's advice and began to cross the border into Transvaal.

November 6. The Police at Volksrust have received orders to arrest Mr. Gandhi and all his party. 500 deserters from the collieries were arrested and the rest marched along.

November 7. Mr. Gandhi was arrested to-day and remanded to the 14th and released on bail £50. 200 Indians who entered Transvaal were unmolested.

November 8. Mr. Gokhale received this cable from Mr. Kallenbach. "Men, women and children marching on starvation ration without shelter uncomplainingly. Mr. Gandhi's enthusiasm spreading to others. Government plan now is to separate him and other leaders from

followers, leaving them helpless without any one to take charge of them. One hundred and fifty marchers belonging to one mine arrested to-day."

November 9. A vigilance committee has been appointed in South Africa, in order forcibly to prevent the further entry of Asiatics.

November 10. Two thousand Indians, tired and footsore, have been arrested at Balfour to-day where three special trains were in readiness to take them back to Natal.

November 11. Mr. Gandhi has been arrested at Greylingstad to-day and sent to Durban for trial under the Natal Law.

November 12. Messrs Polk and Kallenbach are arrested on the charge of aiding passive resisters. They refused to keep clear of the struggle and determined to suffer. Gandhi was sentenced to nine months' hard labour.

November 13. Letter bombs were received to-day by the Editor of the "Pioneer," "Statesmen" "Englishman" and several European gentlemen in Calcutta and elsewhere.

November 14. Mr. Gandhi was to-day sentenced at Volksrust to three months' imprisonment in addition to his Dundee sentence of nine months.

November 15. Mr. Gokhale has received a cable to the effect that the Union Government have declared nine more compounds temporary jails and the strikers are liable to be flogged and shot for any infringement of rules.

November 16. Mr. Gokhale in a Press communication states that though the prominent passive resistance leaders have been imprisoned there is yet no need to despair as others will step in and continue the struggle on the lines of Mr. Gandhi.

November 17. At a Mass Meeting of Indians at Johannesburg a resolution was passed, calling on the Government to release the arrested leaders for the purpose of negotiating a settlement.

TOPICS FROM PERIODICALS.

Some Indian Reminiscences.

The *Cornhill Magazine* for October contains some very delightful reminiscences of Lady Login. Her husband had for some time a position at the Oude Court under two of the Kings. And later she acted while in England as interpreter between the Begum and the Queen Empress. Later still during the time when her husband was guardian to the little Maharajah Duleep Singh she had access to the highest British and Indian circles. Then follows a story of the Royal Princes. But the one which will be read with interest by all lovers of Macintay, we reproduce below. He was then in Rome, and the following story is credited to an attache of the British Embassy.

Like all strangers, he went by moonlight to see the Coliseum and, as was proper in a historian and a poet, that the spirit of the centuries might here fall away within his soul, he went alone! As he stood rapt and gazing in the shadow of the arches, a man brushed rudely by, jostling him roughly. With great presence of mind Mr. Macintay as he then was felt once for his watch. It was gone! The thief was still in view. Promptly the historian gave chase, and, taking the law into his own hands, as might one of the heroes of ancient Rome whose deeds he set forth, he promptly kicked him down and repossessed himself of his property. Fearing that other criminals might be about, the Englishman at once returned to his hotel, to find, to his surprise, his own watch ticking comfortably on his dressing-table, and a strange gold watch in his waistcoat pocket! Horrified at his first successful coup as a footpad, he hurried off to the bureau-de-police to give up his booty, where he was confronted by an excited foreigner, vehemently describing the outrage of which he had been a victim.

But perhaps the most interesting episode she took part occurred during the time that the Maharajah, by the Queen's desire, gave sittings to Mr. Winterhalter for a full length picture by that artist which now hangs in the gallery at Buckingham Palace. The Maharajah Duleep Singh was then but sixteen or seventeen.

On one of these occasions, when the painter was engaged on the details of the jewels that Duleep Singh was wearing, Her Majesty took the opportunity to speak to Lady Login aside on the

subject of the Koh-i-noor, which had only recently been returned to her out of the hands of the Amsterdam diamond cutters, and, of course, was greatly changed in size, shape, and lustre. She had not yet worn it in public, and, as she herself remarked had a delicacy about doing so in the Maharajah's presence.

"Tell me, Lady Login, does the Maharajah ever mention the Koh-i-noor? Does he seem to regret it and would he like to see it again? Find out for me before the next sitting, and mind you let me know exactly what he says!"

This was the Queen's command. It threw Lady Login into a great perturbation. For it was a delicate subject and the prince she understood was feeling overy now and then for the Koh-i-noor. Then comes the charmingly chivalrous play of the Prince.

I ventured to turn the conversation round to the altered appearance that the cutting was said to have given to the famous "mountain of light," and remarked, as easily as I could, "would he have any curiosity to see it now in its new form?" "Yes, indeed I would!" he affirmed emphatically; "I would give a good deal to hold it again in my own hand!" This reply, knowing how keen were his feelings on the matter, startled me considerably, and it was in much trepidation that I asked him reason for this great desire on his part. "Why?" was his answer. "Why, because I was but a child, an infant, when forced to surrender it by treaty; but now that I am a man, I should like to have it in my power to place it myself in Her hand!"

Of course her delight and relief at the answer, loyal, chivalrous and sharp was boundless. She hurried to H. M. the Empress and reported instantly. Then the Queen and the Prince consort brought the jewel and gave it to the Maharajah who was examining it for some time, turning the precious thing this way and that in light and shade. At last, says the Lady,

"as if summoning up his resolution after a prolonged struggle, and with a deep sigh, he raised his eyes from the jewel, and—just as the tension on my side was near breaking point, so that I was prepared for almost anything—even to seeing him, in a sudden fit of madness, fling the precious talisman out of the open window by which he stood and the other spectators' nerves were equally on edge—he moved deliberately to where Her Majesty was standing, and, with a deferential reverence, placed in her hand the famous diamond, with the words: 'It is to me, Ma'am the greatest pleasure thus to have the opportunity, as a loyal subject, of myself offering to my Sovereign the Koh-i-noor!'"

The Recent Bank Failures.

The failure of the People's Bank of Lahore and other banking houses in Upper India has involved many people in heavy loss and others in utter ruin. Of course bank failures are equally common in the West also. Hence on occasions like these it is useless to add to the volume of self-depreciation that is heard all around. Indeed the want of instinct and business-training as also the usual indifference of the people in general for such business enterprises are not causes altogether to be ignored. In some quarters there is a cry for more Government interference. Rai Bahadur Lala Baij Nath appeals for such interference. In view of the recent disasters he thinks it desirable that a commission of some bankers European and Indian should be at once appointed to enquire into the condition of each Indian Bank and to report on the financial position of each. He further insists that the accounts of each bank shall be periodically audited by Government as is done in the case of Municipalities and the banks shall be made to pay for it. These and other methods he thinks will safeguard the interests of all concerned.

In this connection it is interesting to note the views of the Hon. Mr. Man-Mohan Doss Ramji, President of the Indian Merchants' Chamber and Bureau. In his recent speech at the sixth annual meeting of the Chamber he made some interesting remarks with reference to the bank failures in the Punjab. Mr. Man-Mohan Doss is of opinion that the Indian Companies' Act of 1913 is already a salutary piece of legislation and that any further check would be detrimental to our interests. There is, however, a great necessity for caution on the part of the Board with regard to advances made to concerns in which any of the directors is interested.

"Above all, the responsibility mainly, rests upon the shareholders and depositors, who should leave off their indifference and begin to take more active interest in the

Progress of the companies with which they have dealings. They should specially insist on the banks showing in their balance sheet the following items:—(a) short and long term advances, (b) advances to industrial institutions showing short and long term, (c) advances on immovable property, (d) advances against shares of joint-stock companies, (e) advances against securities authorised by the Government, (f) advances against personal security, (g) advances against collateral security, (h) advances to companies in which the directors are interested, (i) investment in shares and (j) investments in immovable property."

Mr. Manohar Lal, M.A., late Minto Professor of Economics in the Calcutta University writes to the *Arya Patrika* in answer to a few queries regarding the Banking situation in the Punjab that the stoppage of payment in two banks must necessarily cause an amount of strain in other Indian banks as well. But, he assures us

"the safety of the other banks is not in any peril, however," though probably some of the very small institutions of recent growth may not be able to withstand the strain. With caution in working, and with that sanity which every Panjabee shows in a practical situation, healthy, indigenous banking in this Province will come out of this strain both chastened and strong. What we want is that the public should view things calmly and act with discrimination. Concerted action on the part of Banks—though I realise the difficulty of such action—is also necessary.

The only striking instance of a 'failed' bank revived to life again was in England during the financial crisis of 1890. But in England and other advanced countries banks are helped by sister institutions before their fall. When asked if he could suggest any means to revive the People's Bank the Professor says that only when all the facts and figures with the Directors' comments and such other reports are on hand could he investigate aright. Still in his opinion there is no reason for despair. All will be well in a little while when the present hubbub has subsided. But then he warns against over-banking and his remarks on this head are very valuable:—

We want purer and more vigorous banking. While Banks should help the industry and manufacturers of a country, they should not "identify" themselves with industrial and manufacturing concerns. Banks should not virtually become factory owners, large landlords, and holders of other businesses. A Bank

is a credit factory whose function is to mobilise capital. To perform this function properly they must keep their resources in liquid and realisable form. The complaint often is—there are no investments to be had. What is a Bank to do which has to pay 6 per cent, on its deposits. The complaint is the surest proof of the fact that we are getting overbanked; why multiply banks if proper investments are not to be found? More Banks in these circumstances can only mean bad banking.

There have indeed been any number of comments and criticisms, suggested by the warning of the recent failures. Lala Lajpat Rai's observations on the question, will be of interest.

We cannot compete with the huge European organisations doing business in this country without co-operation and except on joint-stock lines. I have often heard it said that cottage industries are more national for India. It may be so, but how can cottage industries compete with the combination of Capital and Labour on account of which our markets are flooded with cheap articles. Banking on joint-stock lines is also absolutely necessary for the success of our industries and for trade. It may then be taken as the first axiom of our national existence that we must have joint-stock companies and joint-stock banking. If so we must be prepared for occasional failures. We must remember the well-known maxim 'no risk, no gain.' Everyone wanting to learn riding a horse should be prepared for occasional falls. But considering that joint stock business is a new institution in this country it does not matter much, if we fall from lack of judgment or want of experience. But what we should, however, guard against is fraud and dishonesty. So far as Lala Harkishen Lal is concerned we have no evidence yet that he has been guilty of either.

Secondly, we should always remember that the success of every joint-stock business depends on the hearty co-operation of those at the head of affairs. No man, however able and upright he be, can run a joint-stock business if he is not heartily supported by his co-workers. There is more danger in divided councils or in treachery from within than from lack of judgment or even from fraud. What we require to learn is honest, whole-hearted co-operation. At the same time no one however able and honest he may be, can run a huge business unless he has among his co-workers those who have the courage of saying 'no' to him when they consider that he is going wrong. But it is of utmost importance that we should guard against fraud.

The Great Duke in India.

In the *United Service Magazine* for October, Lieut.-Col. Burton (Indian Army) gives us a vivid picture of Wellington the 'Great Duke in India, when in his triumphant career of conquest he planted himself on the summit of the Satpuras and when from the lofty pinnacles of Gawilgarh his genius shone 'as a flaming beacon to warring nations.'

From the Wellington despatches, we have an account of the fort of Gawilgarh and the approaches to it, such as it was a hundred years ago—

The fort of Gawilgarh is situated on a range of mountains between the sources of the rivers Purna and Tapti. It stands on a lofty mountain in that range, and consists of one complete inner fort which fronts to the south where the rock is most steep; and an outer fort which covers the inner to the north-west and north.

But even to-day, it remains a hoary and massive pile, save that its walls and buildings have in places crumbled away. Still,

The sides of the mountain form its ramparts, hewn from the living rock; the great ravine, falling for a thousand feet, is its ditch; the massive iron-bolted gates erect at its entrance; steps, chiselled from the rock, lead to its loopholed walls, and buildings of stone, guard-houses, dwelling-places, mosques and Hindu temples still stand in various stages of decay. A Mussulman place of prayer is maintained by a paternal government that is tolerant of all creeds alike.

The accounts left to us by officers who served under the Duke are valuable as affording us interesting details about the appearance and habits of the General:—

A little above middle height, well limbed and muscular with little encumbrance of flesh beyond that which gives shape and manliness to the outlines of the figure; an erect carriage; a countenance strongly patrician; both in feature, profile, and expression, and an appearance remarkable and distinguished: few could approach him on any duty, or any subject requiring his serious attention, without being aware of something strange and penetrating in his clear light eye. The appearance and demeanour of General Wellesley were such as at first sight to inspire confidence, which feeling was not diminished on a closer acquaintance. All those who served under him looked up to him with that degree of respect, I might almost say awe, which by combining an implicit obedience to his commands with an unbounded confidence in the wisdom of his measures, was calculated to draw forth all the energies of men in the execution of his orders.

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The Indian Question in South Africa.

Mr. H. T. Tamplin, F. R. C. I., has in the October number of the *United Empire* approaches the problem of the Indians in Africa from the point of view of the European population of the colony.

The question of admitting oriental races, such as Indians, Chinese, and others has been a source of grave anxiety to Europeans and in South Africa, alleges the writer, it is of vital importance. To him it is not a question of humanitarianism or even of expediency:

It is in fact nothing more nor less than the maintaining of a dominant race of white blood in a great country which is, really and truly, still in its infancy. One all-important fact must be borne in mind. Even to-day in South Africa—and in Central, East, and West Africa as well—there is but a handful of European race side by side with tens of millions of, so to speak, legitimate natives of this great continent.

The writer feels no surprise at the growing tendency of the Indians to migrate to South Africa, for they

come from a country numbering hundreds of millions, accustomed to all the makelittle for a living, common to the densely-populated Oriental nations, and very quickly find themselves in a position of affluence to which probably they never could attain in their own country.

The great menace to European interests from any intermixture of races is thus set forth:—

It is nothing more than a plain truth which can be denied by none, no matter how full of sympathy, philanthropy or humanitarianism they may be, that in a country like South Africa, between Indians or Chinese on the one hand, and Europeans on the other, the odds are overwhelmingly in favour of the former.

It may probably be asserted that Europeans might be expected to adapt themselves to conditions of life common to oriental races but a proposition of that kind is both impossible and repellant to the Europeans. What then is the secret of the great success of the Indians in the populous lands of Africa? The bare minimum of food and of clothing will suffice them. The requirements of lodging are of the smallest. The remarkable resourcefulness, the wonderful capacity for

making the most out of very little, the admirable adaptability in overcoming drawbacks, a facile submission to the inevitable, a limited intellectual horizon—it is the possession of these traits that make the Indian a contented and prosperous member of society.

It was not long ago that the northern Natalists became alive to the existence of a large settlement of Indians in the midst of a supposed English population. The anxiety to check the influx of Indians grew greater with the deeper realisation of the dangers of the presence of the Indian element in the country. In competition with the Indian, the European is quite out of the running and the writer's plea for the European is curiously significant and suggestive:—

If those who favour free migration of Oriental races to countries in which small populations of Europeans are endeavouring year by year to establish themselves and the white race in a position of unassailable influence and strength, would regard the question from a practical point of view, their sympathies might be expected to rear round in favour of their European brethren.

The writer concludes by calling attention to the gravity and importance of the problem in the following words of warning:—

The Europeans in South Africa are confronted with a race problem such as has never yet fallen to the lot of European, desiring to maintain their prominence in a new land, to deal with. The solution of this problem calls for the exercise of statesmanship of a high order. The question is a pressing one which cannot be ignored, and it is one that requires much delicate tact and wise discretion on the part of those who essay to deal with it.

M. K. GANDHI: A GREAT INDIAN.—This Sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of this sketch together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and as yet so young a man to surrender every material thing in life for the sake of an ideal that he ever stays to realize, and will be a source of inspiration to those who understand that statesmanship, moderation, and self-reliance are the greatest qualities of a patriot. (With a portrait of Mr. Gandhi.) Price Annas four.

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NOVEMBER 1913.]

Nature's Water Finders.

Rev. Geo. N. Thomsen who is an acknowledged authority on the subject gives some very useful and interesting information regarding the finding of water in certain soils. He says in the current issue of the *Wealth of India*:

Nature's best water-finders are the roots of plants. When a driven well—which is only a water-pipe with a pump at one end and a perforated piece at the other—raises water to the surface of the ground the roots of various plants will soon discover this interesting work and monopolize the water in the pipe by penetrating the little perforation, and thus deprive man and beast of this life-giving, thirst-quenching fluid. Unless well protected, under-ground pipes will become clogged by the roots of plants and all flow of water through them will be stopped. Roots, however, are not only mischievous water finders, but also great benefactors. Floods have often been very destructive in America and other lands, and floods will continue to destroy, until roots come to the rescue. Man foolishly destroys forests and grumbles at the Forest Department, because much land is reserved for forests that seem to be of little or no use. Why not cut down the trees for firewood? Why not sell all the valuable timbers? There may be some sense in conserving fruit trees, but of what use are trees that yield nothing but leaves? So reasons many a man who having eyes sees not, and having ears hears not the wonderful secrets of nature. Some years ago when on a visit to Australia where foolish people, like their foolish brethren in America have wantonly cut down the forests, burning with cruel gleo the monarchs of the mountains, we saw with great astonishment fountains of water gush forth from the denuded hill-sides. But soon our astonishment was turned into sorrow, for nature's best water-finders, the roots of the trees, had been put out of commission, and as these could no more absorb water, to

give life to the trunks, and to the leaves and flowers, and fruits of the trees, alas! the waters now flowed forth and cut deep ravines along the mountain sides, and, joining other streams in the valleys, destroyed productive farms, inundated towns, killed men and women and children and cattle by drowning and laid waste God's beautiful earth. Not only does man's inhumanity to man make countless mortals mourn, but also all nature mourns when man's inhumanity and greed destroys the trees of the forests, man's best friends.

The Aphorisms of the First Four Caliphs.

In the *Asiatic Quarterly Review* for October of this year appears a translation of a few miscellaneous aphorisms translated by the late Dr. Wortabet. A few of them that stand out as models of sententious and epigrammatic wisdom bear quotation:—

He who tries to deceive God deceives himself.

He who oppresses an orphan will have undutiful children.

The signs of retrogression are these four things—bad management, wild extravagance, negligence, and much self-deception.

You reproach a thing when it worries you.

Leave a self-deluded man to his self-delusion.

One fault is too much, and a thousand virtues are too little.

The best of women is she who is loving and child-bearing.

Let your visits to a man be as long as he honours you.

Care for your old father, and your son will care for you.

The highest justice is justice to oneself.

Faulty men love to proclaim the faults of others, in order that they may had some excuse for their own faults.

The best commander is he who best commands himself.

Five men are to be despised—he who unasked intrudes between two contending parties; he who sits in a company for which he is not fit; he who orders the master of the house where he is a guest; he who sits at a table to which he has not been invited; and he who speaks to men who take no notice of what he says.

No commerce so profitable as in good deeds, no gain like the rewards of heaven, no possession like prosperity, no pedigree like humility, no honour like learning, no purity like abstention from evil thoughts of others, no wisdom like good management, no seclusion so bad as self-conceit.

To trust in this world, after you have known it, is ignorance; to fall short in good deeds, when you believe in good rewards for them, is folly; to confide in a man before you have tried him is weakness; and stiegness comprises all evil traits of character.

The Need of India to England

We often hear about the imperative need of England to India but it is positively refreshing sometimes to consider the other question—the need of India to England. Mr. E. E. Long in the *Empire Review and Magazine* for October has undertaken to discuss this by no means less important question. He takes a historic survey of the problem from the auspicious days of Queen Elizabeth to the present stirring times. In the 16th century which was marked by notable voyages of exploration, England had her own share of glory.

The value of India to England at this period cannot be over-estimated.

It brought trade and commerce into estimation among the nobility and gentry of the nation which gave it an impetus it never lost, it gave birth to a spirit of daring and adventure which in a few score years had carried the British flag almost to the uttermost ends of the earth, and it awakened in the hearts of Englishmen that desire of expansion—of extension of the might and power and justice of the Motherland, in the guise of possessions overseas, which slowly gained in force until it led to the establishment of the greatest Empire the world has ever seen. If there is one thing above all others we as Englishmen here to thank India for, it is for drawing us out of ourselves—out of our insularity, into a wider sphere of action; for having given us scope to prove the capacity and quality of the English character; for having given us the opportunity of making the greatest, most daring, and, let us sincerely hope, the most successful experiment in Government the world has ever known.

Viewed from the political standpoint, the Indian Ocean has exercised profound influence on the destinies of Britain as an over-sea power.

Our position in India alone enabled us to obtain supremacy in the Indian Ocean; that supremacy gave us the opportunity, holding India as the great base of our operations, of extending the Empire throughout the waters of the Indian Ocean, and beyond, in the Pacific, and in the China Sea. Without that supremacy, the British Empire, as we know it to-day, could not have existed.

Valuable as India is to the United Kingdom in many respects, she might be rendered far more valuable as a producer of raw material. Here we are face to face with a question of a problematic nature, for the hidden resources of India in this direction may well dwarf the wealth represented by the raw material supplies of the

day. India possesses what is practically a monopoly of raw jute and lac but is hampered a great deal by want of capital. What she could do for Lancashire with greater capital is thus stated:—

She has broad acres enough, and more than enough, probably, to render the looms of Lancashire independent of American supplies, certainly in combination with Egypt, and other cotton-growing lands of the Empire, she could render Lancashire independent of foreign supplies—it is but a question of capital, making it possible to supply the right kinds of cotton, and at the right price.

There is another field, besides that of food products, for the investment of English capital. There has been already exploitation of India in mineral resources—coal, oil, gold, mica, and manganese are being financed by English capital. India well bears further exploitation with regard to oil. Again,

It is said that the day of oil-fuel is to come, and in that day the petroleum resources of India should prove to be one of the greatest of the Empire's assets.

The history of gold-mining in India reveals to us a further field for the introduction of new capital. India is fortunate in being the only country to possess in large quantities deposits of ruby-coloured mica which is decidedly the best. The deposits of iron, copper, graphite, tin and wolfram are not negligible by any means. The iron industry is bound to receive a great impetus from the great enterprise embarked upon by the famous Parsee family of the Tatas. The investment of capital in Indian Railways has been a blessing both to Europeans and Indians.

But the tale of India's worth to England will not be fully told if its value as a sphere of occupation and a great training-ground for the pick of England's youth, is neglected.

No one will deny that had it not been for India, that wonderful body of civil servants, the Indian Civil Service—a thousand ruling an Empire—would never have been called into existence, and one of the greatest and most successful experiments in Government would have remained untried. The service of Indian Civil servants is not all to India; it is in part to England and just how much we owe to him and to the high standard he has always set it would be difficult to estimate.

The Progressive Party in the United States.

In this year's October number of the *Hibbert Journal*, Theodore Roosevelt traces the formation of the Progressive Party in America and sets forth lucidly the ideals it stands for and seeks to advance in the political life of the great republic. At the outset he warns against the confounding of this party with the Republican Party that had centred its struggle on one issue—viz., the restriction of the area of slavery in the United States and that consisted for the most part of professional politicians and big Corporation Lawyers. The alliance between privilege in business and privilege in politics alone can explain and account for the formation of the Progressive Party. Big politicians and big lawyers who loved to enjoy exclusive privileges laboured to further the interests of successful businessmen and capitalists and land-owners. The close and narrow oligarchy disbelieved in democracy and was against the real control of affairs by the people. How the new party sprang into existence is explained thus:—

They grasped the fact that the wrong from which at the moment they were suffering had been committed at the demand of privilege. They made up their minds that they would strike at the real foe, that they would strike at privilege in business and politics alike, in the social and industrial no less than in the political world. This determination once reached, it was inevitable that they should see the next step, which was that the Government must be actually related to the life of the ordinary man and the ordinary woman.

With this American politics was put on a cleaner and healthier basis. The sphere of political life was widened by the inclusion of women and the appeal of the party went forth to all—men and women, rich and poor, white and black, Jew and English, Catholic and Protestant. In the noteworthy Chicago gathering, all alike were represented. The appeal had gone forth

not only to the men but to the women of the United States, for in our country things had moved forward so far that it was not only safe but desirable that the Government should rest on a democratic base as genuine and as broad that it should include the women as well as the men of the country. Among the delegates to the First National Convention of the Progressive Party

were women as well as men; one of them, Jane Addams, one of the leading personages in the Convention, seconded my nomination.

The great lack of practical politicians and the organised opposition of 98 per cent of newspapers rendered it difficult—nay almost impossible for the creed of the new party to spread. But where—in lay the strength of our party:

About all we had was enthusiasm, disinterestedness, and, curiously enough, hard-headed common sense, so far as the policies we advocated were concerned.

The tenets of the new party that scored rapid and easy triumphs are thus described:

These principles in their essence are simple. First and foremost, we believe in making the people really sovereign. There must be a sovereign somewhere. We know that there are countries in which that sovereign cannot be the people themselves. Sovereignty must always go with Government, with control. Where people cannot themselves furnish that government and that control, where they have not the self-control upon which self-government rests, then the control and the government must come from without. But we believe that in the United States it is the people themselves who can in the long run best govern themselves and their country.

The attitude of the party towards this great plank of the political platform is described in Roosevelt's proposal:

Our proposal is to retain the maximum amount of individual initiative that does not itself mean more destruction than creation of individual initiative. Our proposal is to embody in Government as much of socialism as will set the individual most free, as will serve as the foundation for an individualism both self-reliant and altruistic.

After reviewing the grave injustices perpetrated by the present system, the great protagonist of the new party thus sums up the ideals of the school and its hopes for the future:—

Finally and most important, we are not trying to destroy the old moral sanctions. We are trying to supplement them by the larger sanction of the new collective morality. We are trying to make them stronger and not weaker. We wish to establish the same moral law for the two sexes, but we wish to do it by raising the morality of the man, not by lowering the morality of the woman.

We must have good laws, and what is even more important, we must have popular fealty to the laws.

Assuredly a broader and deeper sense of brotherhood, combined with a higher and finer sense of individual responsibility, will grow in the souls of the men and women who in good faith, with cool sanity of judgment and burning fervour of soul, undertake the great task of bringing nearer the day of true democracy among the free people of the civilised world.

Indian Discontent.

A writer in the latest issue of *The National Review* says that the discontent in India arises essentially from economic causes. Indeed much obscurity still veils the connection between economic conditions and unrest in India but there can be no doubt that the agitations witnessed in recent years have not been due to political aspirations alone. Resentment against the sole domination of Britain is certainly not the chief cause of the trouble. Examining the review of the report on the recent decade the writer says:—

Such a statement as the following about Bengal and Behar sheds a flood of light upon the occurrences which have perplexed the authorities, "The middle classes who abound by professional or clerical employment were hard hit by the rise of prices. Being dependent upon salaries, the dearth of food either entailed a reduction in their standard of comfort or reduced the margin between sufficiency and privation." Again we are told of these provinces: "The economic development of the country has not kept pace with the educational progress of the people. An ever-growing number of youths are leaving the school and the university, but fresh avenues of employment are few." When we seek an explanation of the occasional disturbances in Bengal, we need not look far beyond these admissions.

But what about the Provincial reports that record nothing else than cheering stories and exulting prospects? There are various circumstances under which such reports are issued. They ought not to be taken for gospel truths as they are subject to common human defects. The abnormal conditions are not difficult to investigate, nor are we wanting in methods to realise the real situation.

The United Provinces and the Punjab tell a rather more cheerful story, and in the latter province the wages of skilled labour alike have doubled in the last twenty years, owing to the dual results of heavy mortality from plague and the greatly increased demand for labour. The authorities of the Central Provinces declare that "the present is a time of the greatest prosperity for the working classes," the reasons assigned being much the same as those which have operated in the Punjab. Madras and Bombay have similar results to relate, and the Bombay Government declares that "the decade has been a period of general prosperity, of a wider distribution of wealth, and of the expansion of industry and commerce." The sweeping optimistic statements of most of the Provincial Governments can hardly be accepted without a certain amount of reserve. We shall be in a better position to judge of the condition of large masses of the rural population when the official enquiries on a scientific basis are completed. Where famine or plague has inflicted

ted a large mortality upon the people, the new prosperity afterwards enjoyed by the survivors in consequence of the lessening of pressure in the labour market is not necessarily a sound proof of progress. On the other hand, the increasing difficulties of people with fixed incomes are admitted by nearly every province. Some authorities urge that the class is comparatively small and that therefore, its reverses do not matter very much in view of the growing prosperity of the labourer and the artisan. The statement is not quite true of Bengal, and it may further be urged with whole of India that this class, if limited, represents the highest degree of intelligence and wields a potent influence. The decline in its material welfare is certain to react unfavorably upon British rule, for it is not from the cultivators and the rural laborers that agitators and revolutionaries spring. Unfortunately, it is easier to point out existing conditions than to suggest a suitable remedy.

The writer then compares the figures from the Decennial Statement and makes the following comments on the same.

The whole truth about India will never be gathered from official reports, but the Decennial Statement leaves certain definite impressions which may be briefly summed up. It draws a picture of abounding surface prosperity, of an abundant increase of trade, of continuous growth of industries, of annual accretions of revenue which continue almost unchecked. The epidemics and the scarcity caused by occasional droughts produce a heavy mortality and cause widespread misery, but recovery is generally rapid and the survivors are often better off than before. The great economic factor of the decade has been the rise of prices, but the bulk of the population has probably been able to face the rise without great difficulty, though this conclusion is by no means clear yet. The people with fixed incomes, numerically limited but politically important, have felt the enhanced cost of living very keenly, particularly in Bengal, and their condition has doubtless helped to bring about the prevalent discontent among the middle classes. Despite the many proofs of the broad material advancement of India, the difficulties of the Government are not likely to diminish. Anarchism will not disappear, and there will probably be a coincident continuance of constitutional agitation having for its object a larger share in the control of Indian affairs. The future aspirations of educated Indians must be given a friendly hearing, for the ultimate fate of British rule depends upon the successful adoption of a policy which will convince Indians that their best interests lie in becoming willing citizens of the British Empire.

MAITREYI.

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QUESTIONS OF IMPORTANCE.

Bogus Medical Degrees.

The following letter has been issued by the Secretary to the Government of India in the Home Department :—

I am directed to invite the attention of the Governors-in-Council, Lieutenant-Governors-in-Council and the Hon'ble Chief Commissioners to the question of legislating in order to penalise the use of bogus medical degrees. The Governor-General is satisfied that there is a growing opinion in this country in favour of strict supervision of persons who practise the Western method of medicine. Evidence of this opinion is to be found in the general acceptance, accorded in Bombay, to the Medical Registration Act, which came in force in that Presidency last year, and in the initiation of legislation on similar lines by the Government of Bengal. Both these Provincial measures proceed on the principle of conferring privileges on qualified persons rather than of inflicting penalties on the unqualified. They create representative Medical Councils which will maintain a register of all medical practitioners and of their qualifications and they restrict the exercise of certain definite functions to those practitioners whom the Medical Council has registered. The Governor-General-in-Council, however, considers that it is now possible to take a step further and to proceed by means of a "General Act to prohibit all Institutions, not affiliated to any University nor recognised by Government from granting any medical degrees or titles which bear colourable resemblance, to registrable qualifications," and further to prohibit individual practitioners from advertising that they hold such degrees.

It is as much in the interest of the independent private practitioners as of the officers of the Indian Medical Service and of the Subordinate Medical Department that the field of private practitioners should not be overrun by the untrained or half-trained men whose titles may convey to the ignorant that they hold degrees or qualifications to which their actual attainments give them no claim whatever. The mischief, caused by the unscrupulous assumption of medical degrees by men who have no right to these, was observed as long ago as 1882. But it did not assume the serious dimensions for another 25 years. The same aspect of the general question was again brought to the notice of the Govern-

ment of Bengal in 1908. But the fact that the evil was of comparatively recent development, practically confined to a single city disposed the Government of India to adopt a policy of caution. They approved the principle of a Provincial Medical Act. But while recognizing the evil of "Bogus Degrees" they suggested to the local Government that an opportunity of reform should be first afforded to those medical institutions whose privilege will be threatened by the further legislation which the Government of Bengal had in view and of combining their forces in one improved College which might receive Government recognition. Unfortunately the experience of the past few years has shown that no such spontaneous reform can be expected. And the Government of India did in fact no longer make any hesitation in proposing to undertake the general legislation.

In putting this suggestion for legislation before local Governments the Government of India think it will remove certain possible misapprehensions. In the first place they have no desire to discourage the growth of independent medical institutions. They would rather wish to see such institutions extended in Calcutta and probably elsewhere. The existing Government Medical Colleges are unable to meet the demands for instruction. Private institutions should provide valuable opportunities for professional and clerical works to private practitioners which cannot fail to raise the standard and promote the development of an independent medical profession; and provided that a minimum standard of efficiency in equipment and training is insisted upon, the Government of India desire that every possible encouragement be duly given to them.

In the second place the Government of India have at present no intention of legislating to prevent Ayurvedic Colleges and similar Institutions from conferring degrees nor to penalise Kabinjies, Hakims and such practitioners in the exercise of their profession. In their judgment it is hopeless to attempt to protect the credulous and uneducated from employing whomsoever they choose. On the other hand they consider that the public is clearly entitled to be protected against practitioners who profess to treat their patients according to the European systems of medicine under the cover of spurious qualifications, whether conferred by one of the corresponding colleges of America or by proprietary Institutions such as exist in Calcutta and Dacca.

The Government of India have considered care-

fully whether the evil of Bogus Medical Degrees should not be checked rather by Provincial than by Imperial Legislation. They find, however, that Private Medical Institutions in Calcutta are attended by students from about every part of India and particularly by students whose general educational attainments are inferior to those required for admission to the Government College of their own respective provinces and that students from those institutions return to their homes and there compete with better equipped candidates who have gone through a recognised course under qualified teachers. In these circumstances the Government of India think that the evil is to be combated and legislation in the Imperial Council is preferable.

The legislation which the Government of India have in view would penalise the conferment of any medical Diplomas or Degrees by any unrecognised Institution and would permit persons who use such Degrees or Diplomas or notify that they possess them to be prosecuted. If the legislation were directed only against institutions which confer degrees without proper authority, the mischief caused by the use of Bogus degrees issued by institutions outside India would remain untouched, and inasmuch as the object of penalising individuals who assume degrees to which they have no claim or which had been conferred by unrecognised Institutions is not to penalise professional inefficiency but to prevent fraud the Government of India think that further remedy is justified.

Accordingly the Government of India propose that legislation be undertaken

(1) To prohibit—

(a) Unauthorized bodies or persons from granting any degree or diploma or license or colourable imitations thereof to practise Western methods of medicine which are recognised by the Indian Universities and the General Council of Medical Education and Registration in Great Britain and (b) the use by any person of such degree, Diploma or license or colourable imitations of such documents.

(2) To penalise—

(a) The granting or issue of such degrees, diplomas, licenses and

(b) the use of such diplomas, degrees, or licenses by medical practitioners.

If the principle of this legislation is agreed to, the Government of India would ask the Governors of all provinces to consider further a Bill to effect the registration of medical practitioners

which should also be introduced with the object of providing that the control of the registration of degrees in each province may be placed in the hands of a Medical Council (as in Bombay) which will declare that degrees, licenses and diplomas are registrable and will take disciplinary action against medical practitioners convicted of crimes or misconduct.

The Government of India anticipate indeed that before long it may be desirable that these Provincial Medical Councils in addition to performing their ordinary functions under the Registration Act of the Province are given power to confer recognition upon those medical schools and colleges whose training, staff, syllabus, and equipment merit it or to establish, subject to their general supervision, a college of Physicians and Surgeons as at Bombay or on the lines of those in the United Kingdom, to appoint examiners and grant diplomas such as M.R.C.S., and L.R.C.P., for persons whose means do not permit to proceed to the University degree in medicine. The Government of India have now indicated the scope of legislation which they contemplate and the directions to which they are disposed to look for further development of medical policy. They feel little doubtful that reform on such lines will commend themselves to all those who have the interest of Medical Education in India at heart. But they would be glad to be favoured with any criticism which the various Governments of provinces may wish to offer after consulting associations or persons whose opinions are of value with particular request as to the scope or aims of the proposed Bill. I am to request that if possible a reply may be sent to this letter by the 15th of October next.

Indian Industrial and Economic Problems—By Professor V. G. Kale, Fergusson College, Poona. Price Re. One. To Subscribers of *Indian Review* Rs. 12.

A FRAGMENT ON EDUCATION—By J. Nelson Fraser, M.A. (Oxon.), Principal, Secondary Training College, Bombay. Price Re. 1. To Subscribers of the "*Indian Review*," Rs. 12.

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UTTERANCES OF THE DAY.

Mr. Gokhale on Indians in South Africa.

A Meeting was held on the 24th ultimo in Bombay under the presidency of Mr. Homusjee A. Wadia, to consider the present position of Indians in South Africa, and to raise funds to support Indians sustaining losses in the passive resistance struggle now going on in South Africa.

It was resolved to reconstitute the South African Indian Committee, and the following office-bearers were elected:—President, Mr. Ratan Tata; Chairman, Sir Jamsetjee Jijibhoy; Secretaries, Sir Fazulbhoy Currimbhoy, Messrs. Narottam Morarjee Gokuldas, J. B. Petit and K. Natrajan; Assistant Secretary, N. M. Joshi of the Servants of India Society.

The Hon'ble Mr. Gokhale was called upon to make a statement regarding the present position of British Indians in South Africa, in the light of the negotiations for a settlement recently carried on in London. The following is Mr. Gokhale's statement:—

The broad issues involved in this struggle are now fairly well understood in this country, but as I have had special opportunities to acquaint myself not only with the history of the whole question of actual condition of our people in South Africa, but also with the latest negotiations on this subject that took place in London and at Pretoria, perhaps it will be useful if I make a brief statement of the Indian case on this occasion. Indian emigration to South Africa began in 1859 when the Imperial Government, acting in the interests of the European planters in Natal, persuaded the Government of India to allow Indian labour to be recruited for that Colony under a system of indenture not far removed from slavery. As nearly four-fifths of the present Indian population in South Africa consists of indentured labourers, ex-indentured labourers and their descendants and as the small proportion of free Indian Muslims, petty traders, only followed in the wake of the indentured Indians is the first instance to supply their wants, it is clear that the Imperial authorities are directly responsible for the existence of the Indian problem in South Africa to-day. Not only this; a reference to despatches that passed between the Imperial Government and the Government of India when the bargain to supply the indentured labour from India for the benefit of the white planters was struck—a bargain which the people of this country had no voice—will show that owing to some hesitations of the Government of India in the matter, the Imperial Government held out alluring

prospects of how Indians so recruited would fare after their period of indenture was over.

INTOLERABLE HANDSHIPS.

They would thoo, it was stated, have opportunity to acquire land in the Colony and settle on it as free men and grow into a contented and prosperous agricultural community living on a far higher plane than the corresponding agricultural class in this country. Contrast the glowing hopes thus held out at that time by the Imperial Government with miserable hunted existence which ex-indentured Indians are leading to-day in Natal under the operation of the £3 licence! The tax is too dreadful for words, and I think we are entitled to remind the Imperial Government of all this when we now see a disposition on its part to leave our countrymen in South Africa to the tender mercies of the European community there, and to shelter itself behind the plea that the Union of South Africa is a self-governing Dominion, to the internal affairs of which it is unable to interfere. In earlier years one concern of the Colonies was to induce the Indians to remain in the Colony after the completion of their indentures, and though shocking cases of personal ill-treatment during the period of indenture were by no means infrequent, and have come to light from time to time, the attitude of the Colony towards the Indians as a class was for a long time not unfriendly. With the growth of Indian numbers, however, and with increasing competition between the Indian traders and the poorer white traders their attitude of the Colony underwent a complete change, and for the last quarter of a century, speaking roughly, the Indian community of Natal has been subjected to relentless persecution, in the course of which right after right has been taken away from the free population, the one fixed purpose of the Colony being to get rid of all Indians except those actually under indenture by making their life altogether intolerable. Thus the political franchise, to mention only a few things which the Indians at one time enjoyed, has been taken away. Indian traders have been continuously subjected to all manner of harassment and oppression in regard to the lease, renewal and transfer of licences, and some years ago even legislation was attempted in the Legislative Assembly proposing to extinguish in the course of ten years all the trading licences held by Indians so that there should be no Indian trader in the whole of Natal after that period. The attempt failed, only because the Imperial Government could not allow such outrageous proposals to become law.

THE £3 LICENCE TAX.

The £3 licence tax is a weapon directed against ex-indentured Indians and their descendants, being a diabolical device to compel them either to quit the Colony after the completion of their indentures or else go back into re-indenture. Under this Law, which came into force in 1901, every ex-indentured Indian or descendant of such Indian, if male above sixteen years or female above thirteen years of age, must pay £3 a year for the mere permission to live in the Colony or else suffer imprisonment, the result of the impost being, as admitted by the highest Natal authorities, to break up their homes, drive the men into paths of crime and the women into lives of shame. The Colony makes no secret of the fact that it wants Indians, but wants them, not as free men, but only as beasts of burden, as the indentured labourers are living in a state of semi-slavery for

the benefit of the white planters. A body of Natal planters adopted the following Resolution:—"That this Conference is of opinion that the abolition of the £3 licence on the time-expired Indians in Natal would be detrimental to the labour supply of the Province and contrary to the best interests of South Africa." And Sir Thomas Hyslop is moving the Resolution said with brutal frankness:—"The effect of the licence is to prevent Indians from settling in the country. It is extended to colonial born Indians now, and if that licence were abolished, Indians would have the choice of remaining in the country as free men. We want Indians as indentured labourers, but not as free men." I am referring at some length to the position in Natal, because the present struggle is not confined to Transvaal only, as the last one was, but is general throughout South Africa and out of a total population of about 150,000, more than three-fourths are in Natal, the Cape and the Transvaal having only about 25,000 and 10,000 Indians, and Orange only about 100. When the Boer War broke out the Indian community in Natal, in spite of the acute persecution which it was then suffering, came forward out of a sense of duty to the Empire to offer its services to the British Government. Owing to disabilities under which Indians have to labour, they could not take their places as fighters. But under Mr. Gandhi's leadership they arranged a corps of stretcher-bearers and acquitted themselves in that humble capacity with such zeal and devotion and discipline, that their conduct extorted general admiration and received ample recognition from the authorities. For this time this led to kinder feelings towards them on the part of the English community in South Africa, but that did not last, and it was not long before the old policy of harassment and persecution was again resumed.

THE TRANSVAAL SITUATION.

While things were thus again rearing their old complexion for Indians in Natal, their ill-treatment in the Transvaal after the close of the War became even more acute and soon engrossed all public attention. The main incidents of the struggle that then ensued are, I am sure, still fresh in your memory; and do not call for more than passing reference to-day: how the anti-Indian legislation of President Kruger's Government was alleged as one of the causes for which England went to war with the two South African Republics; how that same legislation instead of being repealed after the overthrow of the Republic was enforced against the Indians even more stringently than before, how on responsible Government being granted to the Transvaal the very first use made by the Transvaal Assembly of its legislative powers was to rush fresh anti-Indian legislation of a most offensive character through the two Houses without discussion and without even a single dissentient voice being raised, prohibiting the entry of any more Indians into the Province and requiring those who were already there to register themselves giving finger prints of all ten digits while so registering, and how the Indian community, driven in despair by the failure of all appeals and all attempts at compromise, and by the refusal of the Imperial Government to protect it from indignity and oppression, resolved not to submit to humiliating legislation, preferring to go to jail and suffer in other ways rather than sacrifice their self-respect. The struggle which thus commenced in 1906 lasted for four years, in the course of which untold miseries were unflinchingly

endured by our countrymen and countrywomen in the Transvaal. Three thousand five hundred sentences of imprisonment were borne; about 100 persons were deported; many families were broken up, the women and children in some cases being lost trace of; businesses were ruined and the entire community was practically pauperised. This memorable struggle, which whatever its suffering, brought as accession of self-respect to the community and raised the Indian name throughout South Africa was suspended a short time before the Coronation of His Imperial Majesty George V on a compromise being arranged between General Smuts and Mr. Gandhi, a compromise reduced to writing and embodied in correspondence between the two parties. The terms of the compromise were that the offending legislation passed by the Transvaal Assembly was to be repealed; and that in any new legislation that might be undertaken on the subject of immigration there was to be no statutory racial discrimination against Indians as Indians or Asiatics and that the existing rights were to be maintained. As the struggle was confined to the Transvaal, the terms of the compromise could only refer to the Transvaal. But meanwhile the Union of the four Provinces of South Africa had been effected, and it was understood that Mr. Gandhi had insisted on it in a letter to the Minister that if it was sought to give the promised relief to the Indian community not by the new legislation confined to Transvaal only, but by the fresh legislation common to the whole Union, the two conditions agreed to between the two sides about racial bar and existing rights were to extend to such legislation for the whole Union. And this position was further insisted on in the most clear and emphatic language by the Imperial Government itself, who, in a despatch, dated the 3rd October, 1910, (Lord Cromer was then Colonial Secretary) informed the Union Government that no solution of Indian problem would be acceptable to it which either introduced racial bar or any fresh legislation or impaired in any way the existing rights of the Indian community in Cape and Natal, and of course in Transvaal (there being no question about Orange, as there was practically no Indian community there). An attempt was made in 1911 to draft a Bill to give effect to this compromise, which, however, proved abortive. But at the beginning of last year, a Bill was introduced to carry out the provisional settlement. There were certain serious flaws in the Bill as first drafted. But on Mr. Gandhi drawing the attention of General Smuts to that, the latter agreed to introduce changes fully meeting the objections raised. The Union Government, however, professed to be unable to carry this Bill through the House owing to the opposition of considerable section of its own followers and indifference manifested towards it by the Unionist Party and the Bill was eventually withdrawn. An assurance was, however, given to passivists that the settlement would continue in force for another year till the Ministry had time to draft a fresh Bill and get it through Parliament.

MR. GOKHALE'S VISIT.

Matters were in this state when I visited South Africa about this time last year on an invitation from the Indian community there conveyed through Mr. Gandhi. I hope you will pardon this little personal reference, and I assure you it will be very brief. I visited all the important centres in South Africa and addressed several meetings of both Europeans and Indians that had been arranged for me,

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and I concluded my tour with a visit to Pretoria, where three Ministers, General Botha, General Smuts and Mr. Fischer, granted me an interview for the discussion of the whole Indian question in South Africa. The interview lasted for two hours and appeared at the time to be satisfactory. Representations which I had made to the Ministers on behalf of the Indian community in South Africa fell under three heads, first, about the provisional settlement, secondly about the £3 licence tax and third, about the existing disabilities of the British Indians in different provinces in the matter of trade, residence, education, owning of property and so forth. On the first point the Ministers gave me a definite assurance that the provisional settlement would be carried out, subject to one alteration which they felt confident would not be objected to by Mr. Gandhi, as it was not inconsistent with the stand he had taken, namely the substitution of the Canadian test in place of the Australian in the matter of immigration. On the second point I was assured that the Government realised the inequity of the £3 licence tax, and that from a financial point of view its proceeds were negligible, and that the earliest opportunity would be taken to abolish it. On my asking for the authority to announce this I was told that it was necessary for the Ministers to mention the matter first to Natal members, and I should, therefore, merely announce in general terms that the Ministers had promised their most favourable consideration to my representations in the matter and that I had every confidence that the tax would be repealed in the next Parliament. On the third point, while promising a careful consideration of what I had urged, the Ministers pointed out to me the difficulty of their position and undertook to do what they could to remove hardships by the sympathetic administration of the existing laws and gradual amendment of others without provoking any violent antagonism on the part of any section of the European community.

POLITICAL EXIGENCIES.

I am convinced in my own mind that the Ministers at that time were sincerely anxious to carry out the provisional settlement both in letter and in spirit, and even after what has happened I venture to think that if the difficulties created by the accession of General Hertzog from the Ministry had not hampered the Government, they would have carried out the compromise entered into with Mr. Gandhi. General Hertzog's revolt, however, soon changed the whole aspect of things. That extremely clever technician immediately raised the cry that he was astonished at the concessions which were contemplated by General Botha to the Indian community at the dictation of the Imperial Government thus making an effective appeal to the prejudice of Boers against Indians and of their resentment against anything savouring of the Imperial dictation. General Botha, confronted with the prospect of a split in his own Party, has since then been making desperate efforts to convince the Free State and other Boers that he was as much against Indians as General Hertzog, and that he would not submit to Imperial dictation any more than General Hertzog would. The whole attitude adopted by the Ministry towards the Indian community in the discussions on this year's Immigration Bill, an attitude of superciliousness and contempt, was deliberately designed to please the Free State and other extreme Boers, and though at the instance of the Unionist or English Party in the House, whose leaders

this time put up a strong fight on our behalf, several important amendments were introduced to the Bill, there is no doubt that faith has not been kept with the Indian community, that the provisional settlement, in accordance with which passive resistance was suspended three years ago has not been carried out, and the conditions laid down by the Imperial Government in 1910 have been violated. Thus, after nearly three years' waiting, Mr. Gandhi and his associates find that the fruit of suffering heroically borne by them for four years has again been snatched from them. In insisting that there should be no racial bar against Indians as such in any future legislation and the existing rights should be respected Mr. Gandhi had two objects in view. If once the principle that there was to be no racial bar tolerated against Indians in any legislation of the Union Parliament was fully recognised and acted upon, there would be no need to fear, as there is to-day, that in any legislative measures that may be taken in hand hereafter by the Union Government such as the contemplated legislation about trade licences of Municipalities and so forth, an attempt would be made to discriminate against Indians as such, and this is a matter of the utmost importance. And as regards the maintenance of the existing rights, we have been pushed back step by step during the last twenty-five years to such an extent that, unless we make a stand once for all against all further encroachment, we shall be steadily pressed down more and more to the level of the Kaffirs as is really the aim of the bulk of the European community in South Africa.

PASSIVE RESISTANCE.

Mr. Gandhi, therefore, has been driven, both by considerations of honour, faith not having been kept with him by the Union Government, and to prevent further assaults on the Indian position, to unfurl again the banner of passive resistance with all the sufferings and sacrifices involved in the struggle. Even after the passing of the Immigration Bill he clung for a while to the hope that both the Union Government in South Africa and the Imperial Government in England would see the necessity of carrying out their respective undertakings towards the Indian community. His negotiations with General Smuts, which are set forth in a series of communications, published in the *Indian Opinion* of the 13th September, show how moderate and reasonable his attitude throughout was, and how anxious he was to prevent a revival of passive resistance if that could be honourably achieved, but the Union Government had closed its ears to all further appeals. I found that out for myself when I had an interview with Mr. Fischer at the Colonial Office in London, when he was there on a brief holiday, and thus reason, justice and obligations of honour have all alike failed to bring us any relief. Specific demands which Mr. Gandhi and other passive resisters have now put forward are six in number:—(1) The racial bar which disfigures the present Bill, is that humiliating and wholly unnecessary declaration which is not required of Europeans but is still required of Indians wanting to enter the Free State, be removed. (2) The right of South Africa born Indians to enter the Cape freely, which has been taken away, be restored. (3) The right of domicile for ex-indentured Indians paying licence tax could acquire in Natal after a residence of some years as recognised by the decision of Natal Supreme Court only last December, be restored. (4) £3 licence tax to which

ex-indentured Indians are subjected be abolished (5) All monogamous marriages celebrated in accordance with Hindu or Mahomedan rites whether inside South Africa or outside South Africa, be recognised as valid. (6) All existing laws effecting Indians be administered in a spirit of sympathy and consideration for the community. Of these demands the first three arise wholly out of the provisional settlement. The fourth is put forward because of the iniquitous character of the impost, the suffering it causes to the poorest and most helpless portion of the population and the promise of early repeal given in the matter last year. The fifth arose out of the wording employed in the new Immigration Act in connection with the recognition of Indian marriages, the wording seeming to imply that monogamous marriages celebrated outside South Africa in accordance with Hindu or Mahomedan rites would be recognised as valid by the Union Government but not if they were similarly celebrated in South Africa itself. The position in this matter since the demand was put forward has been further aggravated by the recent decision of the Supreme Court of Natal that marriages celebrated in accordance with Hindu and Mahomedan rites, though single or monogamous in themselves, could not be recognised in Law as monogamous, because the rites were not confined solely to monogamous marriages. Under this decision no Hindu or Mahomedan wife can be legally recognised as wife in South Africa and no married Hindu or Mahomedan lady can therefore, enter South Africa legally or if she is already there can leave South Africa temporarily and return. This is as recognised by the European organs of public opinion in South Africa themselves, an intolerable position and has infuriated the Indian community in South Africa, both men and women as nothing else could have infuriated them. The last demand is of a general character, but unless it is granted in essence there is no doubt that the lot of the Indian community in all Provinces of South Africa will grow steadily more and more deplorable. There can be no matter of doubt that the new struggle will be the fiercest that the Indian community in South Africa has as far as to wage. The Government are in no mood to listen to passive resisters, and the bulk of the European community, who are bitterly hostile, will urge the Government to crush the spirit of the Indian community once for all. But Mr. Gandhi has not entered on the struggle without the fullest realisation of the situation, and certainly he has not entered on it in a light-hearted spirit. He knows that odds this time are tremendously against Indians. The Government will not yield if they can help it. The Imperial Government will be reluctant to exert any further pressure in favour of passive resisters and among the Indians themselves already exhausted by the last struggle, weakened persons will be found shrinking from the sacrifices involved and advocating submission but Mr. Gandhi is full of courage and what is more he is full of hope. He has planned his campaign carefully and whether he succeeds or fails, he will fight like a hero to the end. The struggle, this time, as I have already pointed out, is not confined to one Province but extends to the whole of South Africa and not only men but women are taking part in it. From what I have seen of Mr. Gandhi's hold over our countrymen in South Africa, I have no doubt in my mind that thousands will be glad to suffer under his banner and his spirit will inspire them all. The last telegram which I had from him two days

ago speaks in enthusiastic terms of the bravery and heroism which women who are taking part in the struggle are showing. They are courting arrest. They put up with ill-treatment and even assaults without complaint and they are spreading the movement in all directions with wonderful zeal. The horrors of jail life in South Africa with Kaffir warders devoid of all notions of humanity for Indian prisoners do not deter them, and they are biting the whole struggle to a plane which the last struggle even at its highest did not reach. Already two thousand families of indentured and ex-indentured men have joined the struggle. They are suspending work in collieries and on fields, and unless the Government guarantee the repeal of the £3 tax next Session, the industries which depend on Indian labour will soon be paralysed and the Government will have a big job on their hands.

SUPPORT FOR THE MOVEMENT.

Mr. Gandhi also writes to say that a growing minority of the English is showing itself increasingly favourable to Indian demands and that the leaders of the Unionist Party, who did so much for us last Session, will, it is expected, take up the Indian case with vigour when Parliament re-assembles, but even if no assistance comes from any quarter, if the bulk of passive resisters retire from the struggle after enduring hardships for some time, and if the prospect is altogether dark, instead of being hopeful, even then one hundred men and forty women are determined to perish in the struggle, if need be, rather than withdraw from it without achieving their object. They think that if everything else failed, the supreme sacrifice on their part is necessary to prevent the Indian community in South Africa from being crushed out of existence altogether. Do not let us be discouraged by a telegram which appeared the other day in papers about some Indians in Durban opposing this passive resistance movement and waiting to submit quietly to the indignities of this new position. When we think of the suffering which will have to be endured and the ruin that may have to be faced, is it any wonder knowing ourselves as we do, that some Indians in South Africa should shrink from the ordeal? Is not wonder rather that so many men and women, Hindus, Mahomedans and Parsees, well to do and poor, should come forward to undergo sacrifice?

INDIA'S DUTY.

And now one word about the duty which we owe to these brave brothers and sisters who are struggling and suffering for the honour of India in a distant land. We must first raise funds to support the families of the passive resisters in aid of the struggle generally. It is difficult to frame an estimate when the movement is assuming such proportions, but if I may venture to suggest a figure, I think that for the next four or five months, that is till the Union Parliament meets again, we shall have to send about £2,000 a month on an average. The sum is certainly not large when the extent of this country, the feeling that the question has roused here and the sacrifices which our brethren in South Africa are prepared to make are taken into consideration, and I not only hope but feel confident that this amount will be forthcoming. Funds will now be started in different Provinces, but I think it will be desirable that all remittance should be made from one centre in India, and I would respectfully suggest Bombay as the most suitable centre. But though we may

raise this money the whole of our duty in the matter will not be discharged by merely raising it.

A POLICY OF REPRISALS.

We must hold meetings throughout the country in large towns and in small towns and even in important villages to address our protest to the Imperial Government against the manner in which we are being treated in South Africa. It will not do for the Imperial Government to express their helplessness in the matter. They have made themselves responsible for our welfare. We have no other Government to look to, and they must protect our interests and our self-respect by every means in their power. Finally we must appeal now to the Government of India to take up the question of retaliation against the Union of South Africa. It may be said that there is not much scope for retaliation. That is true to a certain extent, but whatever is possible must be done. The Union Government have notified in a lofty spirit that the Government of India should not interfere in its affairs. After that we should not urge the Government of our country to send any official deputation to South Africa to negotiate a settlement but the Government must now consider the desirability of declaring that the public services of India will no more be open to Europeans from South Africa. Then there is South African coal, which since last year the Railway Companies have been permitted to use by the Secretary of State. I feel strongly that in view of what South Africa is doing to us, this permission must be withdrawn, for its continuance will be nothing less than an outrage to our sentiment. There are other directions also in which something may be done by way of retaliation, but I will not go into them on this occasion. If we do all these things, we shall have done whatever is possible to us in the circumstances. And now one word of warning. I would like to utter to ourselves before I close. The agitation on this question is bound to stir up racial feelings and, though they will in the first instance be directed to the European community of South Africa, they may not, unless we are very careful, remain confined to that community, and that would be a grave misfortune for any such result may alienate the Government of India and the Secretary of State from us, and we all know that they have done the best they could since this question became acute some years ago to support our cause. I trust, therefore, that we shall work in this matter with whole-hearted devotion, coupled with due restraint and a strong sense of responsibility. When we have done that, we shall have done our duty. The rest we must be content to leave into higher hands than ours.

M. K. GANDHI: A GREAT INDIAN.—This Sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of this sketch together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (With a portrait of Mr. Gandhi.) Price Annas four.

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INDIANS OUTSIDE INDIA.

Indians in Canada.

Recent cablegrams from Canada bring the tale of deportations and imprisonment of Indian Immigrants in the Dominions. The difficulties of the Dominion Immigration Laws seem to be as deplorable as those in South Africa. Only the other day twenty-four Calcutta Hindus arriving from Calcutta were ordered to be deported owing to their non-compliance with the Immigration Law which provides that immigrants must make a continuous journey from the land of their birth. The arrivals had been transhipped at Hong-kong. It is understood that fifteen others are under similar difficulties. A large meeting of Indians in Ottawa has protested against the laws and the treatment afforded to our countrymen. Under these circumstances it is curious to read the following from the pen of the Editor of the *Literary Digest* of New York.

"If we be asked why these restrictions are placed on the East Indians, the answer is found in a long statement made by Sir Eric John Eagles Swayne, Governor of British Honduras, who held that Hindus in Canada learned to be independent, and to despise the institution of caste, so that when they returned to British India they were elements of discord and disagreement such as disturbed the relations of the British Government with its Indian subjects and threatened the stability of the British Raj in the peninsula!"

What an unhappy dilemma! In South Africa we are excluded for our Asiatic manners and in the Dominions for our want of Asiatic manners! Are we to take either of them at their word?

Moslem League on the S. A. Question.

The Moslem League has memorialised the Colonial Secretary respecting the alleged intolerable position of Indians in South Africa, and especially regarding the judgment of the Natal Division of the Supreme Court on the subject of monogamous marriages. The memorial says: "Indian Mussulmans will regard the decision as an indirect attack on their religion. The cumulative result of these acts of harshness, repression, and virtual persecution will be the intensification of the prevailing resentment, to the detriment of Imperial solidarity. The memorial appeals to the Secretary of State to interpose in favour of His Majesty's Indian subjects. The mere fact of South Africa being self-governing will not prevent the odium of ill-treatment and injustice resting on the Imperial Government.

Canadian Indians and S. African Indians.

The Canadian Indians, says the *African Chronicle*, do not believe in carrying on their political campaign through hired European labour, and so, the whole political work is done by Indians, however ill-educated they be. They have an organisation in Canada as well as in London all conducted by Indians. The Secretary of the Canadian organisation is Mr. H. Rahim, who, in an appeal to the Indian National Congress makes the following suggestion:—

This is a national question, and in the name of the Indian nation these demands must be pressed on the Indian, Canadian and Home authorities for prompt settlement of our grievances. A commercial, social and political boycott, if these rights of ours are not granted, directed against all British people, would be effective means, in our opinion, to achieve this end. We would co-operate on a comprehensive scale from the Punjab with all Provinces in a most aggressive manner and with all our resources.

The Secretary of this Canadian Indian League, in the course of another communication to the Secretary of the London Committee, speaks out his mind a bit sarcastically about the South African Indians. In the course of his remarks, this Indian Secretary says:—

Our fine physique and traditional sense of honour have been the means of getting honourable treatment at the hands of Canadians in every walk of life. No such disgraceful manifestations have occurred here as are reported from South Africa. There is no passive resistance here, but an active, effective, ever ready natural resistance, if any insolence is shown to us in any quarter, on one side, and a free democratic and self-respecting population insures us a respectful intercourse with Canadians. Political rights, however, have altogether been denied us."

Manila Indians in U.S.A.

Intimation has been received from His Britannic Majesty's Consul-General at Manila that Indians endeavouring to enter the United States of America after a term of residence in Manila are liable to be refused admission, and that there are no openings for Indian employment in Manila. The Governor-General in Council accordingly requests all Local Governments and Administrations to make the above intimation as widely known as possible, particularly in places from which emigration to Manila is believed to be most common.

Indians in South Africa.

The *Times of India* writes:—

The story of the development of the Indian grievance reflects little credit on the statesmanship or the good faith of South African politicians. To go no further back than the negotiations of the last few years, it is undeniable that the Union Government has laid itself open to a charge of breach of faith with the Indian settlers. The struggle reached an acute stage in the Transvaal shortly before the unification of South Africa. At that time certain promises were made to the Indian representatives which have never yet been redeemed. A bill was actually drafted by the Union Government in 1911 carrying these promises into effect. It was never, however, brought forward owing to the opposition of some of the Government's supporters and the indifference of people. But the Government gave an assurance that the settlement embodied in this abortive bill would be kept in force until further legislative measures could be taken. It was at this stage that Mr. Gokhale visited South Africa, and the result of his visit was to raise hopes that the Union Government would meet all the more serious grievances of the Indian community. It was understood that the immigration test would be modified and rendered less humiliating; that the earliest opportunity would be taken to abolish the £3 license tax on ex-indentured Indians; and that sympathetic consideration would be given to the disabilities imposed on Indians in the various provinces in regard to trading, residence, education and ownership of property. In none of these matters has any progress been made during the past two years. On the contrary, the situation has changed for the worse. General Smuts has used the conciliatory tendency of the Botha Ministry as an occasion of attack. He has represented General Botha and his colleagues as the obedient tools of the Imperial Government. He has aroused all the reactionary elements amongst the Colonists to hostility to the Indian claims—a hostility which has no reference to the merits of those claims but only to the fact that they are supposed to be supported by pressure from England. Self-interest has thus compelled the Botha Ministry to abandon a policy of compromise which they never had very much at heart. The Indians are left in the lurch, the victims of partisan manoeuvrings, without any friends amongst the politicians of either side in South Africa.

FEUDATORY INDIA.

Education in Travancore.

The Travancore Durbar are proposing to introduce a Bill shortly to provide for a system of compulsory primary education which has already been made free in the State. The following is the statement of objects and reasons of the proposed legislation:—

This Regulation proposes to provide for the gradual introduction of the principle of compulsion in the system of elementary education in the country. Representations have been made at three sessions of the Sri Mulam Popular Assembly that elementary education should be made free and compulsory. Now as elementary education has been made free, it has also to be made compulsory to promote national efficiency, which to a very large extent depends on the education of the masses. Every civilised country has begun to realise that the education of the children is a primary duty resting on it. Native States like Baroda and Mysore have already taken the lead in this direction and the necessity to place parents under a legal obligation to educate their children is a long-felt one in Travancore. It need hardly be said that, without resorting to compulsion, no State can ensure a general diffusion of education among its people.

The present Bill makes only a small beginning in this direction and it evinces a desire to avoid all haste and precipitancy. It is purely of a permissive character and the Government are given the discretion to select the areas in which the proposed law should be introduced. There is yet the wider discretion for the Government to exempt boys for reasons stated in Section 4.

The proposed law is intended in the first instance to apply only to boys; though the Government may extend it to girls also.

Elementary Education in Mysore.

Our contemporary *United India and Native States* has the following:—

"At the last meeting of the Mysore Legislative Council the Elementary Education Bill, as amended by the Select Committee, was unanimously passed. It is true that the new regulation errs on the side of excessive caution verging even on timidity in some respects as pointed out by successive speakers at the Council. In the first place the provisions of the Bill are made applicable for the present to boys alone although power is reserved for extending it to girls in the localities where it will remain in force. The provisions for over-looking the non-attendance of boys in the selected areas are too broad and we fear that they may be availed of largely to frustrate the objects of the new regulation as they afford so many undesirable loopholes for unwilling parents. Another criticism which can justly be offered on the Bill is that its penal provisions are extremely inadequate while at the same time they are wanting in stringency. These are minor defects which, we hope, will be remedied after some experience has been gained. The desire of the Government to banish illiteracy from the Province is entitled to grateful recognition. The success achieved in Baroda and the experiment now about to be tried in Mysore will we venture to hope, make the British Government less timorous in taking steps to place similar facilities for education within the reach of all classes of the Indian people. The Government of India, who are no less anxious than the Native States, to remove the causes contributing to ignorance, superstition and illiteracy, ought to take a bold step forward for the lasting good of millions of people of this country. It is needless for us to remark that the whole country will watch with sympathy the bold experiment on which the Mysore State has embarked."

Pudukkotta Exhibition.

We are in receipt of a copy of the Prospectus of the Sri Marthanda Industrial, Agricultural and Educational Exhibition which is to be held in Pudukkottaduring the ensuing Christmas holidays. It is a State Exhibition and the Pudukkottai Darbar while sanctioning the funds for it have left the management of it to a representative committee of officials and non-officials. Exhibits have been invited from far and near, agricultural, industrial and educational. Provision has also been made for fine arts exhibits, cattle and flower shows. A decent scheme of medals, money prizes and diplomas has been sanctioned for the suitable encouragement of the exhibitors. The scope of the Exhibition is not confined to the display of exhibits alone. Instruction to ryots, mechanics, and the teaching profession is sought to be given by the agency of lectures, demonstrations and model lessons for which it is contemplated to invite specialists from within and outside the State. The competitions organised for the encouragement of the Industrial classes are a noteworthy feature. From all this, it is evident, that the movement has been organised to encourage indigenous industries and advance modern methods of agriculture and education both in the State and elsewhere. It is hoped that the appeal of the Pudukkottai Darbar for co-operation will not go in vain. We wish the movement the success it deserves.

The Maharaja of Cooch Behar.

The 4th ultimo was "Indian Empire Day" at the Imperial Service Exhibition, Earl Court and the guest of honour was the Maharaja of Cooch Behar. He was received at the entrance by Mr. Payne and Colonel Talbot, and at the Welcome Club by Viscount Molesworth with whom were Viscountess Molesworth and representatives of the India Office. The Maharaja made a tour of the exhibition, and in the evening witnessed a special display of fireworks.

Sir O'Dwyer Medal in Indore.

Rai Bahadur Pandit Nand Lal, I. S. O., has just sent through the Agent to the Governor-General in Central India a 3½ per cent. Government Promissory Note for Rs. 1,800 to the Comptroller-General, Calcutta, who is the Treasurer of the Endowment Funds. This amount was subscribed by the people of the Indore Presidency Bazaar to commemorate the memory of Sir Michael and Lady O'Dwyer for the deep interest they took in the cause of education. From the interest of this amount, a silver medal styled "Sir Michael O'Dwyer Medal" will be given every year to the boy of the Indore Residency School, who stands highest in the Matriculation examination of the Allahabad University and the rest of the money will be utilised in giving medal or prizes to the girls of the Lady O'Dwyer Girls' School, Indore, and will be styled "Lady O'Dwyer Medal or Prize."

Progress of Native States.

One by one all the native states of India are coming forward to occupy their natural and rightful position in the progressive administration of India. Baroda, Mysore and Travancore have already their representative councils and a liberal educational and industrial policy. We are glad to find that H. H. the Maharajah Holkar has very recently announced his intention to liberalise his government; and even a small state like Nabha has felt called upon to respond to the quickening impulse of modern enlightenment. At a recent Durbar, His Highness the Maharaja Sahib of Nabha announced, amongst others, the following concessions to his people: Primary Education would henceforth be given free.

An Advisory Committee will be constituted in each district to assist the Nizam.

A Central Advisory Council will be established at the Capital of the State, where each District Advisory Committee will be entitled to send one representative.—*Indian World*.

Drought in Gwalior.

We hear, writes the *Leader*, that the drought in Gwalior is very severe and that a famine is anticipated. It is reported that already the Gwalior Racing Club has decided to abandon the big race meeting fixed for next spring. The meeting fixed for next month will be held.

Malaria in Patiala.

A correspondent writes to an up-country daily :

Malarial fever has caused havoc in Patiala city and physicians and doctors are doing a roaring business. Few of the residents have escaped its clutches. The reasons are not far to seek. In the month of May we had torrential rains but in the month of July and August we were totally deprived of any downpour. Patiala being very damp has naturally a sad story to tell. Every citizen appears pale, sickly, thin and lean with quinine pills in his pocket or the taste of fever-mixture in his mouth. "Prevention is better than cure" is a proverb whose truth can be best realised in this season. Those who took preventive measures were not stricken with malaria. But such can be only few and far between, the reason being that people are growing feebler and feebler and poor appetite and weak digestive power are the order of the day. Moreover nutritious food being very dear, food materials of good quality cannot be had, and the already weakened and enfeebled persons fall an easy prey to such like diseases.

Mysore and Motor Cars.

The Government of the State of Mysore has recently announced a scheme of making advances of money or salary to its employees for the purchase of either motor-cars or motor cycles. The new scheme will make it easy for the higher salaried officials to purchase motor-cars and for employees of lower salaries to purchase motor cycles, no interest being charged for the loans, which will be secured by a mortgage on the motor-cars or motor cycles purchased.

INDUSTRIAL AND COMMERCIAL SECTION.

Prospects of a Glass Factory in India.

One of the new industries, says the *Tribune*, that ought to be successfully established in India is the manufacture of glass. Several attempts were made in the Punjab, United Provinces and Bombay to start small factories, but for one reason or another, they have not been successful. Only lately the factory started at Benares was closed, the reason being, so far as we are aware, want of sufficient capital. In Madras two years ago a factory was established with Government aid, but we have not heard of its success yet. It is worth enquiring what are the difficulties in their way, and what should be done to make them paying and successful.

India is importing annually from Great Britain, Austria, Belgium, Germany and Japan nearly Rs. 1½ crores worth of glass and glassware and during the last ten years the demand has nearly doubled itself. That such a brittle substance as glassware, very liable to breakage, is imported from a distance of over 5,000 miles, paying sea freight, insurance, railway carriage and duties and yet the manufacturers in those countries find large profits, are facts which should encourage enterprise in India.

In the Dominion of Canada an attempt is made to consolidate all the glass manufacturing companies and form one company with a capital of 1½ million dollars, and it is estimated that the profits would be over 600,000 dollars a year. The company guarantees 7½ per cent. profit. India now imports from Japan more than seven times the quantity of glassware she did ten years ago. Considering the great demand there is for glassware in India, we think special efforts should be made to establish successful factories in different parts of India.

Joint-Stock Companies in India.

According to an official return, says the *Pioneer*, the number of companies registered in India since the passing of the Indian Companies Act of 1882 has been 6,247, but sixty-one per cent. of these have, from one cause or other, proved failures. These failures include a number of speculative gold-mining companies which came into being for a brief span in Bengal some few years ago and then faded away, much to the regret of a host of shareholders who, during the "Bengal gold-fever," ardently hoped to become rich in a hurry. Amongst other failures are to be reckoned a large number of "Provident" Funds, which saw the light in several parts of India and were run as long as possible for the special benefit of their promoters. The total amount of capital now invested in joint-stock capital in India is about Rs. 70 crores and just over three-quarters of this sum is held in Bombay and Bengal.

The share of Bombay is about Rs. 27 crores, that of Bengal being a mere shade less. In the lower class is Madras with under Rs. 5 crores, or seven per cent of the total joint-stock capital. Almost half of the total capital is invested in mills and presses, which have been specially erected to deal with cotton, jute, wool and silk. Trading companies account for about 16 crores; tea, coffee and other plantations for about Rs. 4 crores; banking, loan and insurance companies for Rs. 8 crores; and mining and quarrying companies for over Rs. 10 crores. The average capital of each company is highest in Bombay, where it is nearly Rs. 4 lakhs, against slightly over Rs. 3.5 lakhs in Bengal and Rs. 1.1 lakh in Madras. In addition to the total share capital mentioned above, some Rs. 10 crores more must be added for debentures raised by various companies from time to time and repayable after the lapse of a given number of years.

The Indo-Burma Match Factories.

Mr. Evans, Managing Director in India and Burma of the Indo-Burma Match Factories, Ltd., the prospectus of which is being issued (the capital being 30,000 shares of £1 each) has been promised by the Local Government, a wood concession and also the services of Forest officers. The site of the Company's first factory in Burma will be near Rangoon. The cost of machinery and buildings is estimated at £7,200. A Committee has been formed to establish and carry on the match manufacturing business in India and Burma.

Proposed Mining Institute.

A supplement to the *Calcutta Gazette* says:— A proposal has been under the consideration of the Government of Bengal for the establishment of an Institute of Mining and for the further expansion and development of the existing system of evening classes for mining at Asansol. Meanwhile the question of mining instruction in colliery districts has been engaging the attention of the Government of Bihar and Orissa who have consulted the Chief Inspector of Mines and colliery owners of the leading Ghidih and Jherria coalfields, and the Mining and Geological Institute of India have passed certain resolutions on the subject. The outcome has been a general consensus of opinion that a single mining institute, located probably at Asansol or Dhanbaid, should be established for the two provinces and that evening classes should at the same time be developed. It appears to the Governments of the two provinces that for the final and satisfactory determination of the question and for the preparation of a definite scheme the assistance of a Joint Committee of the two provinces is required on which mining interests should be largely represented. It accordingly names the members to consider the scheme even on a more elaborate scale if necessary.

Japanese Trade with India.

Some comments made by the *Madras Mail* correspondent in Tokio, on the general question of Japan's trading interest in India are worth quoting. He says:—

"Japan's interest in India, and especially in Indian trade, still continues aggressive, and every step is being taken to promote imports and exports between the two countries. Japanese agents, sent to reconnoitre in India, came back with encouraging reports as to the favourable reception of Japanese goods in the Indian market, and of the general good feeling shown by Indians towards the Japanese as a people. How the fight between the Nippon Yusen Kaisha and the British India S. N. Companies is coming out as yet seems uncertain.... The Japanese cotton dealers appear to be influenced more by patriotism than by mere profit, and are determined to use their own ships for importing raw cotton, at all costs. Facilities for extending Japanese trade to South Africa are also being discussed. There is no doubt that, so far as the immediate future is concerned Japan's most hopeful outlook for trade extension is in the directions of India, China and the Pacific Islands, including South Africa."

The Calcutta Exhibition.

There is no doubt a good deal to be said for the scheme of an Industrial and International Exhibition to be held in Calcutta, and it is impossible to view the virtual collapse of the project which was recently laid before the Bengal Chamber of Commerce and the Trades Association without a certain amount of regret. But the scheme of which Messrs. Knight and Hart were the sponsors is clearly too ambitious, apart from every other consideration. The programme which it contemplates would have been well enough if the venue had been Chicago or even Glasgow, or if the promoters were in possession of a Government guarantee. But it is fairly obvious that a Govern-

ment which is committed to vast expenditure during the next decade and which will shortly be called upon the budget for a greatly diminished income is hardly in a position to guarantee such an enterprise as an International Exhibition—particularly as the prospectus sets forth that one of the main objects of the enterprise is "to retain in Calcutta the commercial supremacy of the East." Nor, to speak frankly, were Messrs. Knight and Hart altogether happy in the names of the sympathisers who adorned their prospectus, for the list does not include the name of a single well-known Calcutta business man. When the Government of India are in a sounder financial position than they now occupy there will be no reason why the dream of an International Exhibition in Calcutta should not be realised. Under present conditions it seems to be scarcely feasible.—*Statesman*.

Hoarding in India.

In the course of his report on the Operations of the Paper Currency Department in the Bombay and Karachi Circles for 1912-13, Mr. A. Montagu Brigstocke has some interesting remarks on the disappearance of gold in India. Practically 9 million pounds of gold have been absorbed in the Bombay Presidency during the past 13 years. Of this nearly 1½ million was absorbed in the first year when gold was freely available, and nearly 4 millions in the last three years. With regard to "the evergreen subject of hoarding," statistics are naturally of little use. Some of the gold absorbed goes into new hoards as the wealth of the people increases; some of it displaces silver in old hoards. In spite of the large amount of gold which has disappeared, however, Mr. Brigstocke is of opinion that, especially on the eastern side of India, where the rise and growth of *swadeshi* banks, financing corporations, and industrial concerns has been remarkable in recent years, there is much less tendency to hoard and a greater inclination to invest money productively than used to be the case.

AGRICULTURAL SECTION.

Ventilation and Fruit Storage.

Since fruits produce carbon dioxide very rapidly, and since they brown and lose their flavour when they are not supplied with oxygen, the need for thorough ventilation during storage becomes apparent. Respiration of ripe fruits as well as that of green fruits is rapid, though fruit tissues that respire as actively in the absence of air as in the presence of air seemed to be those that have finished their growth and are ripe. If growing tissues, such as green peaches, are put in an oxygen-free place for a few days and then brought back into air, the rate of production of carbon dioxide does not entirely return to the normal. This would indicate a permanent injury to the protoplasm or to some of the enzymes due to insufficient oxygen. In this connexion it may be noted that the so-called 'ice scald' injury is due to the same cause, brought about by an accumulation of carbon dioxide within the paper wrappers in which fruit is stored. The question of wrappers for fruits would appear to be a matter worthy of an extended investigation from the standpoint of ventilation. Wrappers allow only a very small air space around each fruit. Some type of perforated or porous wrapper has been suggested as a possible means of combining the desirable qualities of the wrappers with better ventilation of the fruit. (From Bulletin 330 of the Agricultural Experiment Station of the College of Agriculture, Cornell University.)—*Agricultural News*.

Soil Suitable for Rubber Cultivation.

The Director of the Agricultural Institute of the University of Halle, has investigated rubber soils from Brazil and German East Africa. An interesting abstract of his conclusions is given in the *Monthly Bulletin of Agricultural Intelligence and Plant Diseases* (January 1913) from which the following notes are taken:—

In comparing the fertility of the soils of the two places, it must be remembered that the annual rainfall in South America is something like 120 inches, whilst in German East Africa it amounts only to about 80 inches. The higher rainfall is believed to render the nutritive substances more easily assimilated. Apart from this consideration, *Hevea brasiliensis* is cultivated in South America, whilst the *Manihot Glaziovii*, which requires a dry climate, is grown in East Africa. Nevertheless, it is believed that generalization, holding good for East Africa and South America in regard to the soil requirements for rubber producing trees can be formulated from the observations made. These conclusions may be expressed as follows: (1) The soil should be fine, of medium coherence, rather loose than heavy, and deep; (2) it is not necessary that the nitrogen content should be higher than 0.1 per cent., whilst a large percentage of humus was found to be actually injurious; (3) lime and magnesia are needed only in very limited amounts; (4) the rubber tree appears to have no special requirements as regards the phosphoric content of the soil; (5) it would seem that a large amount of potash in the soil promotes growth and the formation of latex.—*Agricultural News*.

New Source of Paper.

At the Royal Society of Arts the possibilities of a new material for the production of paper were lately discussed by Messrs. Charles Beadle and H. P. Stevens. This, it was suggested, is to be found in a plant which is almost unknown either to commerce or to botany, but which can be cultivated and will grow in all sorts of unlikely places. Rags, as we all know, were the first substances to be pulled to pieces for paper-making. There are now not enough rags left in the world even to supply blotting-paper; and that is only the smallest of the modern requirements of paper

makers. *Headychium Coronarium* is the name of the plant that supplies the want. It is a native of India, and is distributed from the Himalayas to Ceylon and Malacca, running up to hills as high as 4,000 ft. in the Khasi Hills and 6,000 ft. in Ceylon. In Brazil the plant grows abundantly. It is pointed out that "there is in the neighbourhood of Morretes a vast tract of land covered as far as the eye can reach with this herb. "From the best information we are able to obtain," they say, "land so covered amounts to 7,000 or 8,000 acres capable of yielding, in the aggregate, at least 50,000 tons of dry fibre, sufficient for the production of 30,000 tons of paper per annum. This may seem quite a small quantity, but the area over which it is grown is also small. If *headychium* were cultivated over vast tropical or semi-tropical spaces, we should have no need to cut down our forest and pulp them into paper. The forests could go on fulfilling their natural purpose, and the newspapers could be printed on a substance that looked just like that we now call paper." *Indian Agriculturist*.

Rainless Wheat.

In the *Nineteenth Century* Dr. William Macdonald gives an account of the work done by the South African Union Department of Agriculture, concerning which he recently read a paper before this Institute. The problem of securing a suitable wheat which can be successfully grown on the dry velds has been, it is claimed, satisfactorily solved by the cultivation of the durum wheat. The work carried on at the Lichtenburg Experimental Farm is of great value to South Africa and the Colonies. The chief results accomplished are as regards dry-farming, and, according to the author it has been established: (1) That by the system of tillage we are able to keep the soil seed-bed moist for a whole year. This means that, so far as moisture is concerned, we can plant a crop at any season—a most important matter in South

Africa. (2) That it is possible to grow dry-land winter wheat and to harvest it before the season of-rust. (3) That drilling, as might be expected, is far better than broadcasting, saves seed, places the grain in the moist seed-bed, and gives a more even growth. (4) That thin seedling—for wheat 30 to 45 lb. per acre—gives larger returns than more lavish sowing. This is due to the fact that each individual plant has more moisture, sunlight, and food if given ample space. (5) That the durum wheats which have extended the wheat-belt into the most arid regions of Western America, have given the best results. (6) That the durum wheat *Apulia* has been grown under the dry-farming system without a drop of rain falling upon it from seed-time until harvest, which proves the efficacy of the moisture-saving fallow, and is a record in modern agriculture.

Charcoal for Plants.

Either from coal or wood, soot is useful to plants, but in the latter case it is really charcoal, and as such, can have little, if any, of the manurial value which soot has, though this has been claimed for it in a slow form. Its value in connection with manure lies in its extraordinary facility for absorbing gases, which quickly sweetens such rank stuff as night soil, liquid manure, and almost every kind of decaying matter, whether animal or vegetable. It has been a matter of doubt whether it hastens or retards decay, but its action is obvious enough. Peat and seawood charcoal and also animal charcoal, are more potent in this way than common wood charcoal, and the two former have been recommended for sanitary purposes in drains and cesspools, and also in absorbing liquid waste from farm-yards. When, as is commonly necessary in gardens, it is imperative that soil shall be maintained quite sweet, finely crushed charcoal is an invaluable aid to the grower.—G. in the *Horticultural Review*,

JOURNALISTIC SECTION.

THE TIMES OF INDIA WEEKLY : X'MAS NUMBER.

The Christmas number of this illustrated weekly contains a wealth of literary matter and a large number of Photographs and Pictures printed on art paper with admirable taste. The judicious reproductions of Eastern scenes and oriental pictures is a special feature of this excellent publication. The illustrations and the literary output of the journal are collected together with splendid care and execution so as to appeal to the diverse sentiments and tastes of an essentially heterogeneous mass of readers. Anglo-Indians, Hindus, Mussalmans, Parsees, Burmese indeed all sorts and conditions of people in the East will find something of interest in this number. The full page illustrations are particularly arresting.

NEWSPAPERS IN DEVOAL.

The Bengal Administration Report for the year 1911-12, says:—

"During the year the total number of newspapers and periodicals published was 348, of which 243 were published in Calcutta. One of the most noticeable journalistic tendencies was the growth of the Mahomedan Press. The circulation of the "Muhammadi" doubled, and a new paper called the "Modern Hitaishi" was started with a circulation of over 5,000 copies. The "Comrade" and the "Herald," appeared towards the end of the year. The "Hitaishi," as in the previous year, was the most widely-read paper, and had a circulation of 30,000 copies. Next came the "Solah Samachar" with a circulation of 25,000, the "Biswamati" with 20,000, the "Statesman" with 18,000, and the "Englishman" and "Bengalee" with 15,000 each. The largest circulation enjoyed by any paper in Eastern Bengal was that of the "Biswabarata," a paper started during the year, with a circulation of 12,000 copies, of which 11,000 were taken by Government."

A CEYLON EDITOR.

The death of Mr. John Ferguson, C. M. C., the Editor of the *Ceylon Observer*, deprives journalism in the East of its *doyen* and Ceylon of a public-spirited man who in a variety of ways strove for fifty years to advance the interests of the Colony. He was born in Scotland, at Tain, in 1842. After brief journalistic experience at Inverness and in London, he came out to Ceylon in 1861. As proprietor and Editor of the *Ceylon Observer* and of the "Ceylon Handbook and Directory," until lately, and author of manuals of planting and of papers read before the Royal Colonial Institute and the Society of Arts, he did much to spread knowledge about the island and to promote exploitation of its resources. Mr. Ferguson travelled a good deal, visiting Australia and on three occasions the Far East.

A LADY JOURNALIST.

Miss Baiji L. Palamkote, proprietor and editor of the *Hindi Graphic*, has been spending some time in this country for the purpose of studying the methods of British journalism. A few days ago she was entertained to a farewell dinner at Manek Mansion, 16 Trebovir-road, S. W., with Mr. M. M. Gandevia in the chair. In giving the toast of her health he spoke of the ability she had shown in conducting the *Hindi Graphic* since the death of her late brother, Mr. Soorb L. Palamkote, who started the paper a quarter of a century ago. In replying, Miss Palamkote said her short stay in London had been both pleasant and profitable. She had been much struck with the immeasurable influence wielded and the circulation commanded by the English Press, and she hoped the day might come when the Indian-owned Press would be equally powerful and prolific. She had endeavoured to take full advantage of her opportunities in London, and hoped to give the benefit of her visit to the readers of her paper. —*The London Correspondent of the Times of India.*

Departmental Reviews and Notes.

LITERARY.

ORIENTAL LEARNING.

At a recent meeting of the Senate of the University of Bombay the following letter from the Secretary to the Government of Bombay, Educational Department, to the Registrar of the University was considered.

"I am directed to state that at the Conference of Orientalists held at Simla in July, 1911, there was a general consensus of opinion that it was necessary, while making provision for Oriental study and research on modern critical lines, to maintain side by side with it the ancient and indigenous systems of instruction, since the world of scholarship would, it was thought, suffer irreparable loss if the old type of pandit and mauvi were to die out, and that what was needed to promote these indigenous systems was encouragement rather than reform. With this object in view it has been suggested that a Sanskrit school might be established at Poona for the training of pandits. The school should be furnished with a good library to which the collection of manuscripts at the Deccan Collego might be transferred. The students at the proposed school would be partly pandits engaged in the acquisition of Oriental learning on the traditional lines, and partly graduates interested either in Oriental research or in extending their knowledge of the more recondite branches of Oriental studies. The staff would consequently consist partly of the repositories of the ancient traditional learning and partly of modern Oriental scholars. Provision would also be made for the imparting of an elementary knowledge of the English language to the pandit students and of the German and French languages, a knowledge of which is necessary for the study of modern methods of criticism, to the graduate branch of Oriental studies of the University and that its alumni might be granted University

titles and degrees for Sanskrit learning similar to those now granted by the Madras University.

In view of these suggestions I am directed to inquire whether the Bombay University would be prepared to establish a branch of Oriental studies with corresponding degrees, if arrangements were made for the teaching of this branch of knowledge on the lines above indicated."

Sir Ramakrishna Bhandarkar, as recommended by the Faculty of Arts and the Syndicate moved:

That Government be informed that the University is prepared to establish a branch of Oriental studies with suitable titles of distinction, if arrangements are made for the teaching of this branch of knowledge generally on the lines indicated in the Government letter.

The resolution was ably seconded by Dr. J. J. Modi and Principal Paranjpe.

POETRY.

There is no reason why Poetry should exist : it simply does exist. One cannot wonder that Reason feels hurt at such independence of its sovereign rule and from time to time says that Poetry must go. In the eighteenth century it actually succeeded in bottling Poetry ; but we know the explosion that followed. For the last thirty or forty years it has been a common saying that Poetry could not survive the modern high development of the rational and scientific side of our intelligence because its roots are in the primitive, instinctive part of Man. And it is true that it does spring out of that profound, mysterious instinctive nature of Man on the surface of which his rational intelligence floats, like those little lamps which float upon the Ganges, illuminating its course a little way, telling of its breadth very little—of its depth nothing. Just because the roots of Poetry lie so deep, so much deeper than Reason, some of us have never believed that it could be killed. And now do you not see it springing up all around us in vigorous young shoots? Even the Futurists want Poetry.—Margaret L. Wozda, in the August *Fortnightly*.

EDUCATIONAL.

EDUCATIONAL COLONIES AND SELF-SUPPORTING SCHOOLS ASSOCIATION.

1. The association is formed of a group of people uniting to support Captain Petavel in propagating the idea developed in his books "Administrative Efficiency" and "the Coming Triumph of Christian Civilisation" for social reform by means of Educational Colonies, leading to a "self-supporting" army, and finally to the replanning of the towns on garden-city lines.

2. It is understood that Captain Petavel being the author of the scheme, and having spent long years in thinking out its details, will exercise the fullest initiative, the Committee being in the position of people seconding his efforts and supporting him wherever they can conscientiously do so. In that way the advantage of individual initiative will be secured.

3. The duties of the Honorary Secretary are confined to work under the Committee, and Captain Petavel will act as Organising Secretary to the Association, and when he wishes the Committee to take action in any way, he will address them by means of a Memorandum.

4. Members pay a subscription of sixpence at least. Another class of subscribers pay 2/6 and upward. The movement has the sympathy of Lord Grey, Lord Crewe and Mr. Rabindranath Tagore.

UNIVERSITY LECTURESHIPS.

At the last meeting of the Senate of the Madras University Dewan Biladur Govindaraghava Iyer moved and Mr. G. A. Natesan seconded the following resolution:—"That the Senate respectfully takes exception to the view of the Government of India mentioned in the order of the Government of Madras, No. 565, Educational,

dated the 14th June, 1913, that appointments to the posts of University professorships, readerships and lectureships shall be made only with the approval of His Excellency the Governor in Council, and requests the Government of Madras to recommend to the Government of India the reconsideration of the said view." The resolution was however lost, 27 voting against and only 19 for it.

HONORARY DEGREES IN THE CALCUTTA UNIVERSITY.

The Syndicate of the Calcutta University at a special meeting held on Tuesday the 28th October, recommended to the Senate that the following Honorary Degrees be conferred on the distinguished persons named below:—

1. Professor Paul Vinogradoff of Oxford University, Pleader in Jurisprudence—Doctor of Law.

2. Professor Hermann Jacobi of Bonn University, Pleader in Indian Rhetoric—Doctor of Literature.

3. Professor Sylvain Levi of Paris University, Pleader on Ancient India and her neighbours—Doctor of Literature.

4. Professor Young, Hardinge Professor of Mathematics, Calcutta University—Doctor of Science.

5. Mr. H. H. Hayden, Director of Geological Survey, India.—Doctor of Science.

6. Dr. Rashbihari Ghosh, C.S.I., of Calcutta—Doctor of Philosophy.

7. Mr. Rabindranath Tagore of Calcutta—Doctor of Literature.

INDIAN STUDENTS IN ENGLAND.

Mr. Cheshire, Assistant to Mr. Arnold, Educational Adviser to Indian students, leaves in January to take up the post of Professor of English in the Morris College, Nagpur. Mr. J. B. Adams, a graduate of St. John's College, Cambridge, has been appointed Mr. Cheshire's successor.

LEGAL.

MR. JUSTICE HARRINGTON.

Mr. Justice Harrington, who has retired from the bench of the Bengal High Court, comes of a well-known family which has hereditary connection with India, and his grand uncle, the ninth Baronet, died at Patna in the East India Company's service. Two of the Harringtons rose in former generations to be Members of the Supremo Council: one, John Herbert Harrington, when Lord Amherst was Governor-General, and the other, Sir Henry Byng Harrington, in more recent times under Lord Elgin, and then under Lord Lawrence. Both were also Judges of the old Sadr Adawlat which were afterwards transformed into the Presidency High Courts. Sir Henry declined the Lieutenant-Governorship of the old North West Province, which was offered to him at the end of his career in 1855. John Harrington was an Orientalist of repute, and in the early part of his career he was Professor of law at the College of Fort William founded by the Marquis of Wellesley.

THE RUINOUS OF THE PRESS ACT.

An amusing instance of the carelessness with which notifications of forfeiture are issued under the Press Act has been brought to light by Mr. S. M. Shareef, a Mahomedan barrister. In a letter to the "Englishman" he points out that the Bengal Government has proscribed "all copies, wherever found," of the issue of the Urdu newspaper "Al-Ihwal" of August 17, 1913: and suggests that there will not be a big bag, inasmuch as no issue exists of that date, which is a Sunday, because the paper is published every week on Wednesday. Considering that the liberty of the subject is involved in these orders of forfeiture, Mr. Shareef expresses surprise that greater caution should not have been exercised. An all-powerful weapon such as the Press Act should not be used as carelessly as a popgun."

THE LORD CHIEF JUSTICE OF ENGLAND.

Sir Rufus Isaacs in the Law Courts on October 21 was sworn in as Lord Chief Justice. There was a large attendance of prominent people, including the Lord Chancellor and all the Judges.

Lord Haldane, speaking in terms of warm appreciation of Sir Rufus Isaacs, said that he had the fullest grasp of his profession. He was a man of the highest honour and the highest desire to pursue the truth. Lord Haldane concluded by paying a tribute to Lord Alverstone, and said that he hoped still to see him in the supreme tribunals of the Empire.

Sir John Simon said that the Bar concurred to the full with Lord Haldane's sentiments.

MR. JUSTICE CHOWDHURY.

The following Press communiqué has been issued by the Home Department:—His Majesty the King Emperor has been pleased to appoint the Hon'ble Mr. Justice Asutosh Chowdhury, a temporary Additional Judge of the Calcutta High Court to be a Judge of that Court, in the vacancy caused by the retirement of the Hon'ble Justice Sir Richard Harrington, Bart., with effect from the 16th November, 1913.

SUIT AGAINST THE HINDUSTAN BANK, LTD.

The President of the District Board of Mozuffargah has filed a suit against the Hindustan Bank, Ltd., for the recovery of Rs. 2,100 deposited in his name as security by a contractor of the Board. On an application for attachment before judgment, the Mozuffargah Court issued a warrant, which was executed upon the Head Office of the Bank at Multan to-day. All the furniture and the safe with the contents belonging to the Bank have been attached. The Bank recently suspended payment and a Shareholders' Meeting to consider the future of the Bank was to be held on the 28th October. Daulat Rai, brother of Harkishan Lal, was the Managing Director of this Bank, which had nearly twenty branches in the Punjab and Sind.

MEDICAL.

MEDICAL SCHOLARSHIPS.

A *communiqué* states:—Her Excellency Lady Hardinge has decided to award, at once, 18 scholarships of Rs. 30 a month each, to lady students who may be expected to pass the intermediate standard in 1913 and will then enter the Medical College which it is Her Excellency's intention to open at Delhi. Local Governments will be asked to award the scholarships allotted for the different Provinces.

THE MEDICAL NEEDS OF INDIA.

The inaugural address at the opening of the winter session of the Royal Free Hospital Medical School for Women was delivered on October 1 by Sir Pardee Lukis, Director General of the Indian Medical Service. Speaking on "The Medical Needs of India" he announced that the Government of India had approved of a grant of £10,000 a year for a service of medical women, under the control committee of the Dufferin Association.

The new service is to consist in the first instance of twenty-five medical women, to be recruited by medical sub-committees in England and India. Candidates must be between twenty-five and thirty years of age, and, except in special circumstances, are to be retired at forty-eight. They will engage for service in India or Burma and will serve a period of probation in one of the larger hospitals in the case of those recruited in England of six months, and of those recruited in India of three months. The salary will start at Rs. 350 a month and rise to Rs. 550 after the tenth year, with free quarters and travelling allowance. In addition to the usual privilege leave they will be entitled to eight months' furlough and to study leave up to nine months, while they will also be permitted to engage in private practice.

LEPROSY IN INDIA.

For some time past the Government of India have been contemplating an enquiry into the etiology and treatment of leprosy. It is understood that the services of Major Gwyther, F.M.S., lately Civil Surgeon of Darjeeling, have been secured for the purpose. The Government of Bengal have already placed his services at the disposal of the Director-General of the Indian Medical Service, and it has been settled that Major Gwyther will be attached to a Leper Asylum in Behar for his enquiry. He will work under the auspices of the Indian Research Fund.

THE VENERAL DISEASES COMMISSION.

The Royal Commission to enquire into venereal diseases has been appointed. Lord Sydenham is the Chairman, and the other members are Sir Brynmor Jones, Sir Kenelm Digby, Sir Almeric Fitzroy, Sir Malcolm Morris, Sir John Collie, Canon Horsley, the Rev. Scott Lidgott, Mr. Snowden, M. P., Mrs. Creighton, Mrs. Burgwin Dr. Newsholme, Dr. Walker Mott, Dr. Ernest Lane and Dr. (Mrs.) Scharlieb (formerly of the Madras Medical College.)

THE CALCUTTA SCHOOL OF MEDICINE.

We have reasons to believe, says *The Indian World*, that the Calcutta School of Medicine at Belgatchia will shortly receive a non-recurring grant of 5 lacs of Rupees from the Government of Bengal and a recurring grant of Rs. 50,000 a year. With this magnificent aid the School will be raised to the status of a College—the first of its kind in India. The School is already provided with a large hospital which has more than hundred beds, endowed permanently by several charitably disposed people of Bengal, and in the last ten years and more it has imparted medical instruction to several hundred young men in Bengal. Among its most zealous organisers and supporters may be mentioned the names of Mr. Bhupendra Nath Basu, Drs. R. G. Kar, Nilotpal Sircar and Sureshprasad Sarbadhikari.

SCIENCE.

ALFRED RUSSEL WALLACE.

With the death of Alfred Russel Wallace, one of the greatest scientists of the world and the compeer of Charles Darwin has passed away. Wallace was born on the 8th January 1823. He was deeply interested in several sciences from geology to psychology but the central incident in his life and the most enduring basis of his fame was his independent discovery of what Darwin demonstrated in his "Origin of Species." "But the last forty years of his life," says a writer in the *Madras Mail* "were devoted to literary work and lecturing."

"He made more than one successful tour in the United States, where his account of Darwinism and allied topics was always heard with satisfaction. In his books he summed up the results of his years of tropical travel, and added much to biological knowledge, especially in regard to the distribution of animals and the interesting subject of protective colouring, or mimicry. He made excursions into other fields where he hardly showed to the same advantage. Possessed of the true missionary spirit, he was never happier than when maintaining a popular dogma, in speech or writing. His book on "Miracles and Modern Spiritualism" (1874, re-published with additions in 1901) proclaimed him a believer in the claims of the most advanced "mediums." In "Land Nationalisation" (1882) he urged a vigorous plea for the State ownership of all land. In "The Wonderful Century" (1899) he gave a popular account of the advances of the nineteenth century in natural knowledge and in control over natural forces, and in "Man's Place in Nature" (1903) he attempted to give scientific reasons for a new edition of the old belief that the earth was the real centre of the universe." In 1905, he published an autobiography.

A CHEMICAL DISCUSSION.

Mr. J. N. Rakshit, a student of Dr. P. C. Ray, recently published a paper, "Action of Stannic Chloride on Phenylhydrazine" in the "Journal of the Asiatic Society of Bengal," in which he suggested two theories for the rupture of Phenylhydrazine by stannic chloride. Presenting a copy of reprint to Dr. F. D. Chattaway F.R.S., who was lately honoured by the Chemical Society of London with the task of writing the annual report of Chemistry, Mr. Rakshit invited his opinion about the suggested theories as he is the fittest man to talk on this subject. In reply Dr. Chattaway expressed his obligation and pleasure for such communication and wrote that he read the paper with "very much interest" and then made a lengthy intricate chemical discussion illustrated by equations, concluding that he is more inclined to believe the second theory. Mr. Rakshit, however, laid a special stress on the first one depending on some experimental fact.

A NEW COPPER PHOTOGRAPHIC PROCESS.

Photographs upon copper plate are now made by a new process. It has been desired to use the sensitiveness of cuprous salts to light, especially for transferring engraving designs upon metal, but such image could not be fixed, as reagents dissolve the copper salts, both acted on by light or unaffected, in about the same way. By a new process, a polished copper plate is exposed to chlorine gas for a few seconds to produce a sensitive layer, then it is exposed under a negative for ten minutes in sun-light, after which a positive image is seen. The sensitive layer should be extremely thin, as a thicker layer is less suitable and is found to be in some cases twenty times less sensitive. Fixing is readily done by toning-fixing bath containing but little hyposulphite and already charged with silver salts coming from previous use with paper toning. On the plate the affected parts take a brown hue and the rest dissolves out. Other baths can also be used. The image made by this process looks somewhat like a daguerreotype.

PERSONAL.

THE COMMANDER-IN-CHIEF IN INDIA.

The appointment of Sir Beauchamp Duff as Commander-in-Chief in India in succession to Sir O'Moore Creagh has given general satisfaction. Sir Beauchamp has a high reputation for administrative ability and intimate knowledge of affairs at the Army Headquarters. The appointment is a happy change from tradition in that Sir Beauchamp has been chosen from the ante-room of the Secretary of State. He has filled various offices.

General Sir Beauchamp Duff, G. C. B., K. C. S. I., Secretary in the Military Department of the India Office, was born in 1855. Entering the Army in 1874, he served through the Afghan War, after which he was transferred to the Indian Staff Corps. He was D. A. A. G., Waziristan Expedition, 1894-95; Military Secretary to the Commander-in-Chief, 1895-99; and Assistant Military Secretary for Indian affairs, at the War Office, 1899. He served in the South African War, after which he was D. A. G., Indian Army Headquarters, 1901-02. From 1903 to 1906 he was Adjutant-General in India, and from 1906 to 1909 Chief of the Staff in India.

PRINCE KATSURA.

The death of Prince Katsura removes from Japan the last of the great bureaucrats and next to Prince Ito Japan's ablest statesman. He had the temperament and unscrupulousness of the typical 'strong man.' He reorganised the Japanese Army and made it efficient enough to succeed in Manchuria. Indeed his early career was essentially military. Born in 1847, he was just old enough to bear arms in the Civil War of 1863, and in the conflict that accompanied the Restoration four years later, after which he proceeded to Germany and studied the art of war during four years. At twenty-eight he obtained his majority, and though between 1878 and 1892 he served in

various positions which suggested administrative capacity, his first conspicuous access of fame came in 1894-95, when, as Lieutenant-General, he commanded the Central Army of Japan throughout its campaign against China. Again as Governor-General of Formosa, he showed extraordinary ability but equal ruthlessness even in Civil affairs. He was chosen to succeed Prince Ito as Prime-Minister in 1901. During his tenure he also piloted the Anglo-Japanese Alliance and the triumphal campaign against Russia. His second Premiership was almost equally memorable for the renewal of that alliance and the annexation for renewal, and the universal recognition of Japan's status as a Great Power.

Latterly however he fell from power and as a mere nominee of the "Elders" he could not succeed in an essentially representative institution and had to give way to Admiral Yamamoto who was strongly supported by one Diet. Since his resignation in 1911 his influence had been considerably impaired but he had already served his country wisely and well holding the office of the Premier three times at a most critical period in Japan. In short, his life story is veritably the history of modern Japan.

PRINCESS MARY'S AMBITION.

Princess Mary has one ambition which has only been intensified by her brother's recent ascent in an airship. Aviators are the chief heroes of the Princess, and Her Royal Highness is credited with possessing framed pictures of all the great English, French, and American flying-men. She can talk quite well about their achievements, the type of machine each favours, their methods of flying, and so forth.

Her great ambition in King Edward's lifetime was to drive a motor-car, and she begged her grandfather to allow her to drive one of his in Windsor Forest. "Certainly," was the smiling rejoinder; "only you must wait a bit until we have time to clear the trees away!"

POLITICAL.

THE INDIAN CIVIL SERVICE

Lord Crewe, supported by the Members of the Council of India and some India Office officials, informally entertained at the India Office recently seventy five officers newly appointed to Government Services in India, on the eve of their departure. Wishing them *bon voyage* on behalf of the Government, Lord Crewe briefly addressed them on the duties and responsibilities of their Indian career.

"Your predecessors had generally to administer in a backward civilisation among those not fully educated in the general European sense. A great many of you have to deal with those on an equal plane with yourselves, both in intellect and in acquired knowledge. That is why I say that in some respects the task of the Indian Civil Servant tends to become an increasingly harder one. The result has fully vindicated the changes in the Legislative Councils of 1909, but it must be remembered from your point of view that one effect has been to increase not merely the discussions in Councils, but in the Press and elsewhere, and even in Society. It has increased the amount of criticism levelled in India at the Government and its agents. I do not mean to say that the Government of India is likely to be subjected or can be subjected to the kind of criticism frequently levelled against His Majesty's Government, both corporately and individually. It is quite evident that in a country governed like India, that kind of criticism could not possibly be tolerated."

"It is no easy matter in India to draw a precise line between what is inadmissible and what, however little one may like it, ought not to be suppressed, but that line has to be drawn and we all of us, in whatever position we are in India, or in the India Office, must be determined not to resent excessively criticism which is levelled at us

for work we are conscientiously doing. Now you have to uphold the name and character of Great Britain."

Finally, Lord Crewe advised all who were entering the Indian service to cultivate some taste or hobby outside their official work. There were a vast number of such tastes, ethnological and archaeological, and some connected with the study of dialects and natural history. They would recall the amazing power Outram derived from his prowess in the jungle. Although these things were outside their ordinary duty, they had the advantage of enabling men in India to learn something of the inner life of the people, in a way which they could hardly learn in the ordinary course of official work.

BENGAL ADMINISTRATION.

The following Press *communiqué* has been issued by the Bengal Government:—The Governor-in-Council, with the concurrence of the Government of India, has appointed a committee to examine conditions prevailing in the districts in Bengal. The constitution of the committee will be headed by Hon. Mr. E. V. Levinge, Member of Council, Government of Bihar and Orissa. The services of officers who belong to provinces other than Bengal have been placed by the Government of India at the disposal of the Bengal Government. The terms of reference to the committee are as follows.—To examine conditions prevailing in districts of Bengal, to compare them with those existing in other provinces, more particularly in those areas in which land revenue is permanently settled, and to report in what respect administrative machinery can be improved, whether by the reduction of inordinately large charges, the creation of new subordinate agencies or otherwise, with the special object of bringing executive officers of Government into closer touch with the people. His Excellency-in-Council anticipates that much benefit will result from the investigation of the Committee,

GENERAL.

MRS. ANNIE BESANT ON MAHARASHTRA.

We reproduce below a part of a speech which Mrs. Annie Besant recently delivered before the Maharashtra Theosophical Federation. Speaking of the character of the people of Maharashtra, she said:—

I need not remind you how great a part Maharashtra has played, in the near past in the life of India. Its people are known everywhere for the keenness of their intelligence, the shrewdness and strength of their mental power, their will and determination. These are everywhere admitted to be the characteristics of these people; not easy to persuade, not easy to lead save where a leader arises among themselves who is able to convince their reason as well as to captivate their hearts. But that the Mahratha people can follow when a worthy leader arises, is shown by the great devotion poured round those spiritual teachers that have made the name of Maharashtra ever living in the life of India; that they can follow, we know, from the allegiance they paid to Shivaji, and he, as the pupil of one of those great sages, united in himself so much strength, with great love and devotion to the spiritual teacher, that he set an example to those who in their turn followed him. There can be no doubt that in the future, as in the past, this district of Maharashtra has a great part to play in India, and it can only play it well, if the old fire of spiritual enthusiasm shall dominate the intellect, shall guide the reason. As a rule, the man of Maharashtra is too strong to be guided save by appeal to his reason. If I may say so, brain dominates more than heart, and where the heart moves, it must more by appeal that has come to it through the intelligence. They have emotion, they have heart, the capacity for strong and enduring enthusiasm, but this does not arise

save where the brain is convinced, save where reason approves the choice of the heart. Therefore it is that you can bring to India a quality which is most valuable, you can bring to her the quality of clear thinking, and of enthusiasm directed by the intelligence. It is often said that your people are cold, I do not think that is really true. I think it merely means that the heart does not move as I just said, until the reason approves. That is a quality priceless in value, for it ought to prevent fanaticism; it ought to prevent strength from being turned to undesirable objects.

DEPRESSED CLASSES MISSION.

The object of the Depressed Classes Mission in Mangalore is the amelioration of the condition of the Panchama classes. The Mission maintains the following Institutions:—

1. Free Schools for boys and girls.
2. A Free Boarding House for boys.
3. An Industrial Institute.
4. A colony for houseless Panchama families is being formed.

The Mission is the only one of its kind conducted wholly by Indian agency on Indian lines and supported entirely by public subscriptions. Any help in cash or kind will be thankfully received by K. Ranga Rao, Secretary.

SOCIAL REFORM IN BOMBAY.

The *Bombay Gazette* says that a question of caste rules is just now agitating the Bhattia community. Narotam Morarji Goculdas, ex-Sheriff of the City, and Gordhandas Khattan, with two other England returned gentlemen, have since been notified by the Bhattia Mahajan that pending a decision to be reached at a Meeting in a few days, they are prohibited from joining in social intercourse with other members of the caste. This decision has been notified to them personally and published in the vernacular papers over the signatures of the President and Secretary of the Mahajan.

ALLAN OCTAVIAN HUMÉ.

We first acknowledge with thanks the receipt of a copy of the Memoir of Allan O. Hume published by Sir William Wedderburn. If this occasion were to pass unacknowledged, the oversight would show, undoubtedly, great want of appreciation for a benefit which the services of the subject of the sketch has brought to India.

Allan Octavian Hume has surely no need of a formal introduction to our readers, for he is too well-known to need a repetition of this kind.

In order to realize the personality of Allan Hume it is necessary to bear in mind his parentage. He was the son of that sturdy and fearless Scottish patriot and reformer Joseph Hume, from whom it may be said that he inherited not only a political connection with India, but also his love of science and his uncompromising faith in democracy. Mr. Hume was born eighty-three years ago and following in the footsteps of his father, he chose an Indian career. He came to India in 1849 and entered the Civil Service. As a young civilian he failed not to impress his personality on the people and on his superiors. Mr. Hume worked as a District officer from 1849 to 1867.

Before he had been nine years in India the sad and terrible events of the mutiny of 1857 broke out. He was then District officer of Etawah in the North West Provinces. He so distinguished himself in that crisis that he was made a Commander of the Bath, a rare distinction for a District Officer.

Mr. Hume devoted at this stage a great portion of his valuable time to the study of Indian agriculture and pursued it with diligence and enthusiasm. Lord Mayo was a great advocate of Indian Agricultural reform and Lord Mayo found in Mr. Hume an able coadjutor. He has rendered a valuable service to the cause of Indian Agriculture and among the pioneers of Indian Agricultural reform Mr. Hume's name will always be coupled with that of Lord Mayo.

The general state of affairs in India did not fail to invite the best attention of Mr. Hume. The personal qualities with which Mr. Hume was so highly endowed had won him the love and esteem of many an Indian. It was he who first recognised and appreciated the value of non-official co-operation. Mr. Hume firmly believed that England has a mission to fulfil in India. England, he believed, came to India not as a conqueror but as a deliverer with the ready acquiescence of the people, to heal and to settle, to substitute order and good government for disorder and anarchy which prevailed in India when by the will of providence England was called to fulfil the noble mission. Mr. Hume also believed that the task,

to her great and everlasting credit, had been accomplished by England and now it was her duty to fit India gradually for that autonomy which her Colonies happily to-day enjoy. The idea, therefore, of establishing the Indian National Congress, originated with him and he with his strong personality and titanic ability, carried it out. He nursed the institution with paternal care and amidst its depressing environments. When Mr. Hume found that this institution could work without his constant and zealous watchfulness, he retired from the scene of action and rightly he is called to-day the Father of the Institution, which, we are sorry to note, did not adhere on certain occasions, to the principles underlying it. Mr. Hume, in his retirement in England, had not been a passive onlooker, but he always kept himself in touch with the Congress organisation in India.

If we do not hold that the Indian National Congress is a transparent mirror and faithful image of Indian opinion as the British House of Commons is of British public opinion, we at least cannot help believing that the institution reflects a most influential section of Indian opinion. It was on the 31st of July 1912 in his eighty-fourth year, that Allan Octavian Hume passed peacefully away. It was in the lot of an Englishman, we are glad to point out, to show Indians the way of their salvation.

The purpose of the Memoir of Allan O. Hume published by Sir William Wedderburn, the great friend of India, is to set forth the work and teaching of a man experienced in Indian affairs, who combined political insight with dauntless courage and untiring industry. Sir Wedderburn has undertaken the work as a labour of love and with his usual generosity he has arranged that the entire proceeds of the publication should be devoted to Congress work in England. The volume which contains 182 pages has reached the standard of excellence both in the matter of style and substance. The price of the work is Rs. 2, and can be had from G. A. Natesan & Co., Madras,—*The Baluchistan Gazette*.

LIFE AND TEACHINGS OF BUDDHA.

The Life and Teachings of Buddha by The Anagarika Dharmapala (price 12 s.). The writer gives a graphic sketch of the life of the founder of Buddhism, telling much of the myth and legend which has grown up around his life as if it were all historical fact. His outline of the main teachings of his religion are interesting. They show us how a devotee can ennoble every thing connected with his own religion.

We do not think we are guilty of any exaggeration when we say that there is no Indian firm of publishers which can surpass Messrs G A Natesan & Co., of Madras in point of utilitarian enterprise of a most patriotic character. The firm's great aim is how best and most expeditiously to serve the public. Is a Congress held? Why, immediately within two weeks we are greeted with a handsome portable volume of the proceedings, neatly printed, at the most moderate price, such as to be within the reach of the poorest reader. Similarly with the proceedings of all other Conferences and Leagues. But what is more praiseworthy is the desire to acquaint the rising generation of youth with the utterances of our leading public men who have already borne the brunt and heat of the day. For instance, it is a fact that the annual reports of our Indian National Congress, specially the Presidential addresses are out of print. Many inquiries are made with the Joint Secretaries for these but they have regretfully to say point them to meet such a growing demand Messrs Natesan and Co., have just issued an excellently got up volume of 1,100 pages containing the origin and growth of our great National political institution, full text of all the Presidential addresses up to date, reprint of all the Congress resolutions extracts from the addresses of welcome by Chamber of Reception Committees and notable utterances besides the portraits of all Congress Presidents. This indeed is a distinct patriotic service which we dare say every true son of India will greatly appreciate. It is a capital hand book of the Congress—a veritable *code mecum* and ought to find an extensive sale at only 3 Rupees a copy which is cheap enough in all conscience. Next we have in a pamphlet form all the speeches on Indian affairs by Lord Morley (price one Rupee), a separate copy of the late Madras Congress and Conferences (price annas eight) and an exceedingly handy pocket volume, for ready reference, of the Reform Proposals (price 6 annas). We repeat, all Indians should feel exceedingly grateful for all these valuable publications at cheap prices to Messrs Natesan & Co. But we know how ardent, modest, and sober a patriot is the head of this most enterprising Indian firm Mr G A Natesan, who is an university graduate, is indeed a jewel in Madras and elsewhere in the publication of cheap, useful, and handy Indian literature. We wish him and his firm every prosperity.—*The Hind, Bombay*

Messrs Natesan could not but issue a small booklet giving a character sketch of that fiery little man, that master magician in statistics—Mr Dhanraj Edulji Wachia. Sir, Pheroze-shah's biography, unless it had been followed by Mr Wachia would have been like a comet without a tail. Mr Wachia has been the Puro knight's lifelong friend and comrade, a true *fidus Achates*. For an example of such close friendship and enduring comradeship we must go to England and there, too, such examples are rare. That almost ideal fraternity between the late Mr. Cobden and the late Mr. Bright naturally occurs to one when thinking of Sir Pheroze-shah and Mr Wachia. Each is the complement of the other and the two together have always been a powerful force in Indian polity. The personality of the one stands overtopping like one of the great pyramids of Egypt. That of the other strikes one as a small structure, but perfectly symmetrical and built of most dense material. The lives of these two "Inseparables" should naturally stand side by side on every reading table.—*The Albari Soulagir, Bombay*

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the hour, or are they to be treasured up as the Magna Charta of subject-races? Very few of your readers, perhaps, know that a clause in the Proclamation of Queen Victoria, issued at the time of the taking over of Natal as a British possession, in 1843 runs as follows:

That there shall not be, in the eyes of the law, any distinction or disqualification whatever founded on mere distinction of colour, origin, language, or creed; but that the protection of the law, in letter and in substance, shall be extended impartially to all alike.

And in face of this Proclamation a native of South Africa, a son of the soil, is not allowed to walk on the footpath or purchase an acre of land on any farm. The following extracts from the appeal addressed to the British public in the columns of the *Natal Mercury* by Mr. John L. Dube, President of the South African Native National Congress, would melt a stone but not the heart of an average South African white man:

While you are sitting happy and comfortable in your bright and wealthy homes, I just give one thought to the hundreds of native families, men, women, and little children, even at this moment, being ruthlessly evicted from their humble homes, where perchance they were born, turned homeless, helpless, and hopeless, on to the roads—wondering in misery about the land of their forefathers in search of any wretched spot whereon to live and rest. And then, think you, that at the very moment this calamity is overwhelming them, your Government and your representatives actually come forward and block the way of these wretched people to raise for themselves a new home or any farm-land. And the farm-lands are nine-elevenths of the total surface of this Province. Why, I ask, should you treat us thus? We do not ask any social equality or inter-course with your race. We do not ask anything the most fastidious of you could call unreasonable. We do not ask for anything even the lowest and vilest of your own race does not already possess. We do not ask for anything the most biggishly among you could honestly refuse us. We ask for freedom to purchase land wherever opportunities occur, and our spare means permit. We ask that we be permitted to build for ourselves a home wheresoever a landlord is agreeable. Who can affirm that such requests are unreasonable or impossible?..... You must know that every one of us has been born in this land, and we have no other... ..In what have we

harmed or angered you that you should now turn upon us with the pitilessness of men devoid of hearts, with the despotism born of tyrants? Yes, such is our reward, and all we need hope for—and from a British people in a British land! All the benevolent wishes of our dead good Queen towards her native subjects, all the hopes her same inspired, all the promises her Ministers gave us—all now trampled under foot as mere anachronous drivel. And she is not yet twenty years in her grave. No hearts move for us, or sympathy now for the weak, the poor, the helpless, isolated, down-trodden, in a British land. Only God now left to help us and protect us.

Can any one imagine such a state of things possible under the British Flag? Has England done right in abdicating her trust and handing over the natives of South Africa to the tender mercies of the people on the spot?

Assume for a moment that South Africa succeeded in squeezing out the Indian from there, how is it going to solve the native problem? Progress is the law of the world. The negro has made giant strides in progress in America; he is advancing also rapidly in South Africa. To-day nearly 1,000,000 natives are educated there, and they want the vote. Would it not be better for South African politicians to bear in mind Mr. Roosevelt's dictum.—“There is but one safe rule in dealing with black men as with white men; i.e. to treat each man whatever, his colour, his creed, or his social position, with even-handed justice on his real worth as a man.”

It is not in Africa alone that we find this race hated in the whites. Today the same wall comes from Australia, Canada, the Fiji Islands, almost all parts of the world, whether self-governing or administered by the Colonial Office. What is the remedy and in whose hands does it lie? It is mainly in the Imperial Government's hands. England should define the status of her various subjects. It is, indeed, a pity that this question, which threatens to be the most serious problem of this century should not have been discussed at the last Imperial Conference and some definite

arrangement arrived at. The Government of India has a remedy in its hand and that is to urge strongly to the Home Government to close the doors of all services in India to colonials. This will not do any material harm to these colonies but it will be an indication of the fact that the Indian Government is not unwilling to adopt the means in its power to mark its sense of disapprobation of the treatment meted out to Indians in these colonies.

THE PROBLEM OF INDIAN CURRENCY

BY

MR. MUKAT BEHARI LAL DHARGAVA, B. A.

THE subject of this paper is, at the present moment, a question of practical politics. It has, of late, consequently received such a large prominence in the press of both England and India that any further discussion of it may, at first sight, appear quite unwelcome and superfluous. My apology, therefore, for discussing it in the following pages is its importance alone, as in my opinion, the currency of a country not only indicates the latter's place among the civilized nations of the world but it has also a direct bearing upon its trade both internal and international. As the monetary system of a country affects the prosperity of its people in numerous ways it is of paramount importance that it is, in every way the most suitable and the best available. I shall, in this paper, make an attempt to examine, however briefly, if the monetary tools that are in use in India are the most suitable; if not, what modifications are required to make them such. I am quite conscious of my being unequal

to the task but I am convinced that even an imperfect attempt to ventilate the subject may lead to a more complete investigation by some more competent student of currency in the near future.

Before taking up the subject proper for discussion it may perhaps prove instructive to trace the history of the Indian currency, besides it may help us to form correct conclusions when we come to deal with the practical aspects of the question. It is a pity that there are no reliable data to ascertain the nature of currency as it prevailed in early India but it can be said with a fair amount of accuracy that before the Mahomedan period and long afterwards also gold was the chief currency for important transactions though silver also was coined for smaller bargains. The *Pioneer* in its leading article on the 9th June 1911, observed that "the employment of gold for coinage in India seems to date on a large scale at least from about the beginning of the Christian Era when the conquest of the Punjab by the Kushan Chiefs brought the country into relation with the Roman Empire" "In A.D. 77," the same paper added, "we find Pliny commenting on the heavy drain of gold Eastward." As, however, before the advent of the British in India the country was divided into a number of principalities (a united Indian Empire like the present being unknown in those days) these gold and silver coins varied in weight and standards in different provinces at different times. It has been pointed out* that as late as in 1773 there were 139 varieties of gold mohurs, 61 of gold coins of Southern India sometimes called pagodas by Europeans, 556 of silver rupees and 214 of foreign miscellaneous coins in circulation. This want of uniformity is visible even to-day as there are in existence numberless descriptions of gold and silver coins which command only bullion value. Several of the Native States still prefer

* Mr. J. N. Bicker's "Economics of British India."

to have a currency of their own rather than to adopt the British Indian; but these coins enjoy only local circulation and beyond the limits of the State to which they belong they are neither more nor less than pieces of metal of which they are composed.

Thus though gold and silver both continued to be coined during the Mahomedan period the ratio between the prices of the two was never fixed by law. The present weight of 180 grains and the name of Rupee was given to the silver coin minted in the reign of Sher Shah in 1542.

The East India Company in 1766 made an attempt to fix a definite ratio between gold and silver by coining special mohurs and valuing them at 14 rupees and a few years later at 16 rupees each but the attempt eventually failed as the gold coins gradually passed out of circulation leaving silver as the only current currency. In 1835 gold ceased to be legal tender, though, no doubt, gold mohurs continued to be coined; only the value of these mohurs was not fixed by the State.

About the year 1850 gold deposits of extraordinary richness were discovered in Australia and California so much so that while just prior to this discovery the annual yield of gold aggregated about £10,000,000 this yield trebled at once after it. When the annual supply of gold thus suddenly increased it was considered, even in responsible quarters, to be very probable that gold would rapidly decline in value. Some even went so far as to believe that in the course of a few years silver and gold will possess equal value. The result was that there was a commotion in all the gold using countries. The Government of India, under Lord Dalhousie was also very much alarmed and apprehending further fall in the price of gold demonetized that metal. But it was soon discovered that these anticipations with regard to a rapid fall in the value of gold were not fulfilled as the fall was arrested shortly afterwards. Not only that but the conditions which had

so long secured the stability of silver were reversed soon afterwards as its price began to fall rapidly. The consequence was that in 1873 Germany demonetized silver, the Latin Union followed suit, and so did several other countries of Europe in quick succession. This exerted a considerable influence in lowering the value of silver still further. The exchange value of a rupee began falling and continued to fall till in 1894-95 the gold price of a rupee stood 1s. 1d. This fall in the exchange price of a rupee had a very baneful effect on the trade of this country so far as it related to gold using nations. Besides, England being a gold using country the Home charges also had to be paid in gold which meant that more rupees had to be collected for the purpose. Fresh taxation had to be resorted to, which the people resented. The Government was in financial embarrassment. Some modification in the currency system was considered necessary to keep back the panic. Silver as the sole currency was considered unsuitable and consequently it was desirable that it should be discouraged or at least any further increase in its volume should be stopped and gold should be encouraged. To attain these objects a Parliamentary Committee under Lord Herschell as President was appointed in 1893. This Committee after consulting currency experts recommended "the closing of Indian mints for the free coinage of silver for private persons, that gold—both bullion and sovereigns—was to be received by the Indian mints and rupees given in exchange at the rate of £1 = 15 rupees." But gold was not yet made legal tender for private persons. No rupees were coined till 1899 when the official rate of the rupee rose to 1s. 4d. There can be no two opinions about the fact that this legislation to close the mints for silver and to establish a gold standard was meant to prepare the way for the establishment of a gold currency and for making gold the full legal tender. The Government of India in fact recommended

that gold sovereigns should be coined in India no sooner than the mints were closed to silver but the then Secretary of State for India, Lord Kimberley did not approve the proposal on the ground that India was, at that time, unable to accumulate a reserve of gold sufficient for her requirements. The question was consequently dropped for the time being. As a result of the closing of the mints to silver and the absolute stoppage of the coining of rupees the exchange value of the rupee began to rise; an agitation was raised up for the return to the free coinage of silver. It was advanced as an argument that the regulation of exchange by the Government was against the fundamental laws of Economics. Another currency committee popularly known as the Fowler Committee was appointed in 1898 to obtain the advice of currency experts and to submit a report to the Government on the subject of the Indian Currency. This committee recommended "making the British sovereigns a legal tender and a current coin in India." "We also consider," the Committee added in their report, "that at the same time the Indian mints should be thrown open to the unrestricted coinage of gold on terms and conditions such as govern the three Australian branches of the Royal Mint. The result would be that under identical conditions the sovereigns would be coined and would circulate both at Home and in India. Looking forward, as we do, to the effective establishment in India of a gold standard and currency based on the principles of the free inflow and outflow of gold we recommend these measures for adoption."

Though these recommendations of the Committee were approved *in toto* by the Government of India and at Home yet the coinage of sovereigns in India was not sanctioned and strange to say the reasons for this step were not published. An Act was however passed in 1899 whereby sovereigns were made legal tender for the public along with rupees to an unlimited extent.

The question remained where it was till in 1912 Sir Vithaldas Thackersey again brought it to the front in right earnest and requested the Government of India to take up the coinage of gold in India at once. The Government in their despatch of May 1912 to the Secretary of State for India begged that the suggestions of the Fowler Committee which were, though approved, abandoned at the time for some reason or other, might be given effect to. It recommended with some details that "one of the Indian mints be opened to the free coinage of sovereigns, the authorities of the Royal Mint being given such control over the operations as His Majesty's Government may consider to be necessary." As under the English and Indian Coinage Acts sovereigns are not legal tender in India or England unless coined at a Branch Mint established under a proclamation issued by His Majesty with the advice of the Privy Council the matter had to be referred to the Treasury. The Lord Commissioner of the Treasury however did not accept the proposal. Instead, he suggested two alternatives "(1) that a branch mint be established at Bombay solely for coinage of gold under the supervision of the Royal Mint and His Majesty's Treasury, or (2) the control of the whole of the existing Mint at Bombay be taken over by His Majesty's Government who would accept at the expense of India the responsibility for an establishment producing not only British gold coins but also coins for circulation in India that is silver and nickel." Both these alternatives were, however, considered impracticable. The Secretary of State, therefore, suggested that a distinct Inland gold coin of the value of 10 rupees may be minted in India at one of the existing mints in the country. "I am prepared," wrote he, "if you so desire, to sanction the issue of such a coin subject to the settlement of such details as the design, the charge of seignorage and the expenditure to be incurred on building, plant and additional staff." This phase of the problem

was still under the consideration of the Government of India when a Commission was appointed to thrash out the currency question again. This Commission has been sitting at home and we expect much from its deliberations as experts like Sir James Meston have been invited to give their evidence on the subject.

This is the brief history of the Indian currency problem. We shall next make an attempt to see whether the present form of currency is the best or a gold currency is needed. If we look to the leading countries of the West we find that all of them use coins of gold as their chief metallic currency and free mints are open everywhere from which the people obtain such supplies of gold coins as the exigencies of the moment may demand. India is a growing nation and can as advantageously use gold as any other country in the world. It passes one's understanding why a currency "managed" and "limping" as it has been called which is unsuitable to any other civilised nation may be considered as the most advantageous for India. In theory any Political Economist, nay even a layman, knows that gold is decidedly better money than silver.

Interested persons however advance their own arguments against the introduction of a gold currency in India. Some of the arguments appear to be serious no doubt but none of them are fatal. It is pointed out for instance that the drain of gold to India will spell danger to European nations. The Indian habit of hoarding, the poverty of the country and its unfitness for a gold currency are mentioned. All these grounds have been refuted from time to time and can be refuted again. The most important of these is that which is based on the drain of gold to India. But that gold must come to India, is admitted even by those who think on the lines of Sir E. Hollen. Their complaint is that it never goes out of it. We may remind these people that in the American crisis of 1907-08 India practically denuded herself

of gold which means that gold does go out of India in certain circumstances. But how is a gold mint to increase this drain of gold? India will and must get in gold the value of the goods she exports *minus* the value of her imports, not a sovereign more nor less. The only effect of a gold mint will be that more will come in bullion and less in minted coins.

The importance attached to the Indian habit of hoarding is very much exaggerated. It is stated by some who ought to know better that the sovereigns will immediately replace the rupee hoards. In the first place India is a very poor country, the average income per head being about 27 rupees per annum. There is not much margin left for hoarding or even for saving from this income? The richer classes may possess small hoards here and there. But the spread of education, growing interest taken in banking which is perceptible in every part of the country, the growth of the co-operative movement, the increase of commercial openings to Indian capital, have all combined together to weaken the hoarding habit. Besides it is wrong to suppose that once a certain amount of money is hoarded it never comes out again as if the hoards are meant only to satisfy the avarice of the owners. On the other hand money is hoarded by ignorant people because there yet prevails a distrust of banks in their minds. These hoards are taken out and spent on occasions of births, deaths and marriages or other expensive ceremonies. There appears to be no reason to believe that a man will hoard more in gold than in silver. In case of smaller hoards it is still less possible. If thirty rupees are buried under-ground the parcel is large enough to be easily excavated when required but to bury two sovereigns would be a risky business. In such cases more often than not the owner of a small hoard would change his sovereigns into rupees before he buried them leaving the sovereigns in circulation. But as stated above

the hoarding habit is slowly but surely giving way before the growing system of co-operative credit. Supposing, however, that the sovereigns do replace the rupee hoards what would be the result? In every sovereign thus deposited 15 rupees will come out which means that people will possess in a sovereign 15 rupees worth of gold instead of 10 rupees worth of gold in 15 rupees. Their hoards will thus appreciate by 50 per cent. There may, however, be an abnormal rush of rupees if rupee hoards are replaced by sovereigns. Here again there is no great danger as most of the hoards must have by this time already been replaced by gold. By the establishment of a gold mint in India gold ornaments and gold bullion will come out of hoards and some portions of them at least will find their way to the mint for mintage into sovereigns and thus we will be able to add to the stock of the sovereigns in existence. Similarly much of the high-touch bar gold that enters India in good years to settle the balance of trade will be brought to the mint for conversion into the more convenient form of sovereigns. This increase in the circulation of sovereigns will lead the Government to stop the coinage of silver but as silver will also be required in increasing quantities every year the hoards may supply the deficiency.

Again it is pointed out that the present amount of sovereigns in circulation is enough for the country's requirements and that so long as we can get as many sovereigns as we need it does not matter whether they are minted in India or England. In this connection it must not be forgotten that this supply continues only so long as the balance of trade is in India's favour. The case is quite the reverse when our imports exceed the exports or when the two balance each other. The experience of 1808-09, as mentioned above furnishes a plain and unequivocal illustration of the situation.

It is also argued that India is a poor country, and cannot afford to have a gold currency and silver must remain a *sine qua non* for the smaller transactions the masses have to make in their daily life. It is pointed out that only the important traders and big business concerns in commercial towns such as Bombay and Karachi can arrange their transactions in gold and their requirements are fulfilled by the sovereigns which are imported from Australia and England whenever the balance of trade is strongly in India's favour. Besides notes and cheques can be and are used extensively for such transactions. That notes and cheques have begun to be employed extensively is in itself a proof that a higher unit of currency than the rupee is needed.

I may conclude my article with the words of the Hon. Mr. Webb of Karachi taken from his article which appeared in the July number of the *Hindustan Review*. He says, "All which being so let us first try and move forward to the level of Great Britain's monetary standards. Let India advance and take up her position, so far as her currency is concerned, shoulder-to-shoulder with Great Britain, with the other great divisions of the British Empire and with the rest of the civilised world—her chief metallic monetary tool fashioned of gold, and her chief source of supply, not somebody else's mint on the other side of the world but her own *Open, Free, gold mint*. So equipped, India will not only be a source of financial strength to the Empire at large, but she will be able to hold her own, in all monetary matters, with any nation in the world.

INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS.—By Professor V. G. Kale, Fergusson College, Poona. Price Rs. One. To Subscribers of *I. R.* Rs. 12.
G. A. Natesan & Co., Sankararam Chetty Street, Madras.

LORD HARDINGE'S RECENT TOUR.

I.

THE VICEROY IN THE NATIVE STATES.

THROUGHOUT his recent tour in the Native States, in the various parts of Southern India and in the newly constituted province of Behar and Orissa, H. E. Lord Hardinge has been the recipient of a very cordial and enthusiastic welcome. It would be difficult to give a detailed account of the tour recently undertaken by His Excellency and of the many official and social functions which His Lordship had to perform. But there is abundant proof—if proof were wanted—that the Viceroy has endeared himself to the hearts of the millions of this country. It is hoped that the following brief account of his tour will be read with interest.

His Excellency's visit to the various Native States is at once a programme which includes political work and personal recreation. It is not however a holiday trip. These visits are more than anything else are powerful factors in renewing the friendships and cementing the connection between the Imperial Government and their quasi-independent kingdoms scattered over a vast area. They serve besides as a fitting compensation and contrast between the bureaucratic Government on the one side and the personal rule of the Maharajas on the other. Very often the Viceroys and the Native Chiefs form friendships which are certainly of mutual advantage. The personality of the representative of the King Emperor is of much account in the interchange of ideas and methods of Government which are at once a stimulus and an inspiration to both. And in the personality of H. E. Lord Hardinge we have the rare combination of a high order of statesmanship with the unaffected grace of an amiable gentleman—a characteristic which is certainly evident in all his utterances.

Kapurthala.

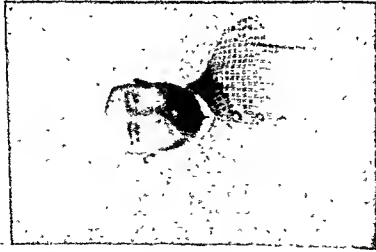
H. E. Lord Hardinge and staff arrived at Kapurthala on 16th October. The State dinner in Kapurthala was marked by a brilliant speech by His Highness the Maharaja. His Highness alluded to the visit of His Excellency's grand-father, Sir Henry Hardinge, Governor-General of India, in the year 1846 when Raja Nihal Singh was ruling the state. The Maharaja spoke in admiring terms of the statesmanship and affability of Sir Henry. After expressing his profound loyalty and gratitude, the Maharajah said:

It is now thirty-six years ago, since as a minor of five, I succeeded to the State, and since I came of age and was invested with the full powers of a ruler in 1870, I have tried to do my duty towards the true advancement and welfare of my people and my State.

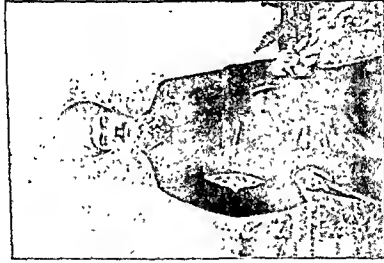
H. E. the Viceroy in replying to the toast spoke in appreciation of the educational progress of the Kapurthala State and expressed his pleasure in renewing and cementing a hereditary friendship. The Viceroy concluded his speech by recounting the services of the Kapurthala line of Kings:

Most of us present here to-night are all aware of the loyal traditions of the Kapurthala State. But I cannot refrain from recalling to you that in the second Sikh War the Chief Nihal Singh fought on the side of the British army and received the hereditary title of Raja in recognition of his assistance. Again, Raja Sadar Singh, C.E.S.I., the grandfather of our host of to-night rendered valuable aid to the Government of India in 1847. With his troops he helped to hold the Jullundur Doab and with characteristic vigour led his contingent into Oodh in the following year, with his brother Kunwar Bakram Singh he remained ten months in the field and himself took part in six actions. In acknowledgment of this help the Government of India reduced the tribute hitherto paid by the State, granted the Chief an adoption and so that the perpetuity of the dynasty might be assured, and bestowed on him the two estates in Oodh which now bring in a substantial revenue. Again, in the last Afghan War 700 of the State troops acquitted themselves in accordance with the traditions of their chiefs and of their race and the Imperial Service Troops again took part in the Tirah Campaign of 1897 and gained distinction. Lastly, during recent years when there has been trouble in other parts of India, the Chief of Kapurthala and his subjects have shown unmistakably that they well have known it and that this State is a field in which it is useless to attempt to sow the seeds of disaffection.

H. H. The Nizam and His two Ministers.



SYED ALI BILGRAMI.



H. H. THE NIZAM OF HYDERABAD.



NAWAB SALAR JUNG BAHADUR.

work in the administration of his State.

In the great speech made by His Excellency in this very room some two years ago, he was kind enough to tender to me encouraging and valuable advice in connection with the administration of my State. I laid his wish and counsel to heart and have endeavoured to act up to it with results that have been beneficial to myself and also, I hope, of some benefit to my State. The selection made by me of Salar Jung Bahadur as my Minister, has turned out as satisfactorily as it was expected. It would be so far he has upheld and maintained the best traditions of his family which has given Hyderabad a fairly long line of Ministers. He has now been working successfully for over a year in conjunction with the two advisers I have placed with him, and thereby he has added materially to his store of knowledge of affairs and of the business of Government. These advisers are Ida-ul-Mulk Bahadur and Faridun Jung Bahadur, both of whom scored with credit and distinction under the present Minister's grandfather, the first Sir Salar Jung, a great and honoured name in the annals of Hyderabad. It does not become me to say anything about the personal part I have taken in the administration of my country. All I wish to state is that I love my work, that I have followed the Viceroy's advice as regards looking into things for myself that it is a source of great happiness to me to devote all my energies towards the advancement of my State and to do all in my power to secure the welfare of the millions of the people over whom it has pleased the Almighty to place me as their ruler.

His Excellency the Viceroy in replying to the toast said that it was a source of immense gratification to him to learn that His Highness had acted on the advice tendered to him in 1911 that he should choose his Ministers with great care and consideration and repose upon their wisdom and good sense with confidence and that the Nizam should take personal interest in the administration of the State. The choice of the ministers, the rapid advance of the State in all matters, the personal interest of the Nizam in the governance of his dominion as also His Highness's philanthropic and charitable endowments gave him no little satisfaction. In proposing the toast His Excellency also referred to the new Minister and said:—

I trust that your new Minister, Salar Jung III, will maintain the high traditions of his family and that he will prove as strong a support and assistance to your Highness as his grandfather the famous Sir Salar Jung was to his chief and master.

Mysore.

The first visit of Their Excellencies the Viceroy and Lady Hardinge to Mysore was marked by the announcement of the new treaty between the Government of India and the Native State of Mysore which has given satisfaction to both parties. Some four months ago His Highness wrote to H. E. the Viceroy a letter in which he took exception to certain features in the Instrument of Transfer of 1881 under which the Government of Mysore was restored to His Highness's father. The document has accordingly been revised both in substance and in form in such a manner as to indicate more appropriately the relation subsisting between the British Government and the State of Mysore. His Excellency announced that after careful consideration, he has decided with the concurrence of His Majesty's Secretary of State for India to substitute for the Instrument of Transfer a new treaty which would place the relations between the Imperial Government and the Feudatory State of Mysore on a footing more in consonance with His Highness's actual position among the Feudatory Chiefs of India. In acknowledging this Imperial favour His Highness the Maharajah spoke as follows:—

It is difficult for me to express in words my gratitude for the gracious and generous act of your Excellency's Government in granting a treaty to Mysore to replace the Instrument of Transfer under which Mysore was restored to my father's rule 32 years ago. I can only assure your Excellency that I value very highly not only the gift of the treaty itself but the trust and confidence in my Government which the grant of the treaty implies. I could wish for no greater regard for my efforts to maintain a high standard of administration than the gracious words of praise and encouragement which have fallen from your Excellency's lips. Not only will the treaty be welcomed by all classes of my people, but it will draw still closer the bond of gratitude and loyalty which has always united us to the British Government, and will be regarded as a signal proof of the sympathy and generosity which have always marked the policy of the Supreme Government towards the native states.

In this connection it must not be forgotten that the present high tone of the Mysore Govern-

ment is in no small measure due to the statesmanship of Dewan Viswamarya himself. By his character and energy he has merited the encomium of the Maharajah and the gratitude of the people. But perhaps the lasting monument of his services will be in after years the new treaty of Mysore and the perfection of the Cauvery Installation scheme which we understand is now in progress. There certainly are no mean memorials to one who occupies with such distinction the place once held by Sir K. Seshadri Aiyar.

One of the most delightful functions in which the Viceroy took part while in the Mysore State was the unveiling of the Statue of the great Indian statesman Sir K. Seshadri Aiyar K. C. S. I. who for eighteen years yielded an authority that left its mark upon every branch of the administration." Indeed, as His Excellency observed, "his work is writ large on every page of the Mysore history of that time." H. E. the Viceroy spoke in admirable terms of the services of the departed statesman and referred with particular emphasis and appreciation to the great scheme of the Cauvery Power Installation which His Highness's Government are now endeavouring to develop. His Excellency concluded with the following words:—

Sir Seshadri Aiyer has thus left a record behind him which marks him out with Sir C. J. Jung, of Hyderabad, Rajah Sir Dinkar Rao, of Gwalior, and Sir T. Mahadeva Rao, of Indore and Baroda. As a member of that group of Indian statesmen, whose fame has spread far beyond the borders where they laboured so faithfully and so well, and whose names will remain as a lasting example to their successors.

Alwar.

On December 3, H. E. The Viceroy and party arrived at Alwar and were welcomed by the young Maharaja with profound gratitude. His Highness expressed regret that owing to the atrocious incident which occurred at Delhi last year he had been deprived of the pleasure of entertaining His Excellency till now. He further congratulated the Viceroy on the excellence of his sentiments when on recovery His Excellency proclaimed that his firm resolve for India's good remained unshaken. Lord Harding's generous policy of conciliation and upholding of the rights and privileges of the Native States both by his high-minded statesmanship and by means of his personal visits elicited an eloquent and graceful tribute from the Maharajah. H. H. Maharajah Sir Jey Singh Bahadur of Alwar was invested with the powers of Government some ten years ago by Lord Curzon and his Excellency Lord Harding was happy to learn that the prognostications of the then Viceroy have been thoroughly justified. His Highness's rule has been creditable to himself and beneficial to the people under his care. The efficiency of the Government, the progressiveness of the system and the thoroughness of the administration all reflect great credit on the Maharajah. His interest in the Mayo College is a striking proof of his appreciation of the value of a sound system of education for the ruling princes. His Excellency admired the fine condition of the Maharajah's troops and in drinking to the health of his enlightened host, he said.—

"I may remind my audience that the Imperial Service Troops of Alwar have given proof in the past of their efficiency on active service, and I have no doubt that should occasion arise, will be ready and eager to do so again, thus carrying on the tradition initiated 100 years ago when Rao Raja Bahadur Singh first sent troops to co-operate with Lord Lake during the Marhatta War.

DEWAN C. RANGACHARIU: The Great Mysore Statesman. A Sketch of his life and career. Price Rs. 1.
G. A. Natesan & Co., 3, Surukrama Chetty Street, Madras



H. H. THE MAHARAJAH OF ALWAR

II.

THE VICEROY IN SOUTHERN INDIA

Madura.

H. E. the Viceroy arrived at Madura on the morning of the 22nd November and it was with no small pleasure and gratitude that the citizens of this ancient capital of the Pundya Kingdom welcomed the illustrious visitor. The centre of classic Tamil has charms other than those that a South Indian scene is generally credited with. Besides the merely historical interest of the city as the capital of an ancient and half-forgotten Kingdom, and the traditional lore of classic celebrity associated with the place, the famous temples of Madura and the palace built by her illustrious King Thirumal Naick have been proverbially celebrated for their beauty and durability, and anxious as His Excellency has been that there should be a strong Indian motif in the construction of the new Delhi he could not have been but impressed by the magnificence of the South Indian architecture.

Trichinopoly.

The historical interest of Trichinopoly is more modern. But she can claim with Madura the palm of an equally ancient tradition. The bewildering story of her vicissitudes through the centuries of the Chola and Pallava dynasties down to the rule of the Nayakkans in later days were not lost upon His Excellency. The Viceroy wondered why Tirumalai, the great ruler of the Nayakkan line moved his capital back to Madura from this impregnable rock with its never failing river. In later years, as the Viceroy said, when Mohammedans, and after them Europeans, came upon the scene, this rock has witnessed many a scene of bloodshed and strife, and many a determined siege, and now after nearly a century and a half of peace, Trichinopoly holds a proud place as one of the largest towns of Southern India and one of the most important centres of trade. It

is known however that the historic claims of Madura were even more in those days than Trichy and the same causes that brought about the change of capital from Calcutta to Delhi should have operated in the time of the Nayak King. The Viceroy enjoyed the brilliant scene of the lighting and illumination of the Rock Fort and only regretted the absence of Lady Hardinge to complete the pleasure of his sojourn in Trichinopoly.

Tanjore.

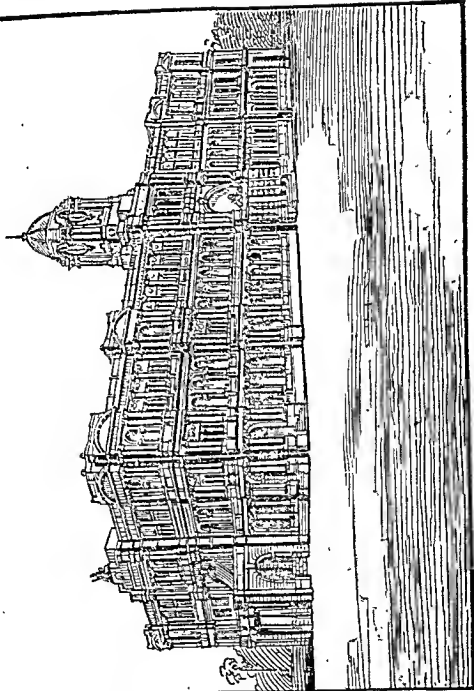
Tanjore is often considered the granary of Southern India and in point of material resources and intellectual equipment is far and away the proudest part of the Madras Presidency. It is a matter of common knowledge that the pick of native Indian statesmanship and administrative capacity, both for British India and the Feudatory States has been supplied by this district. It gave the Viceroy a thrill of pleasure that he was able to include in his programme a visit to this famous city, at one time capital of a great dynasty which has bequeathed to the citizens of Tanjore the lasting memorial of a stately temple. Under their rule nearly 1,000 years ago, the arts of war and peace and civil administration reached a high state of development, and H. E. reminded the audience how the grand ancient, owed its origin to their genius. His Excellency congratulated the Tanjore Board in the enjoyment of special privileges and responsibilities and on the excellent enterprise it has shown in maintaining a considerable mileage of railways it has been able to construct. Again with regard to the necessity of legislation for the better administration of religious endowments and the maintenance of the full water supply of the Cauvery H. E. gave the assurance that they would receive his utmost consideration and that particularly in the latter case the Board of Arbitration to which the question has been referred will see that the rights of cultivators of the Tanjore District are adequately safeguarded.

- Madras.

Madras had been eagerly awaiting the advent of Their Excellencies Lord and Lady Hardinge and their arrival at Fort St. George on the 24th November evoked intense enthusiasm among all classes of people. The first visit of the Viceroy to the capital of the Southern Presidency was hailed as an opportune moment for the expression of the sentiment of horror and detestation with which the entire people viewed the dastardly crime of December 1st. More than a dozen addresses were presented to which His Excellency replied in adequate terms showing his sympathy with the sentiments and aspirations of the citizens of Madras in an unmistakable manner. But two functions in which His Excellency took part during his short sojourn in our midst are likely to be of permanent interest. One was the laying of the Foundation stone of the New University Buildings which are to be erected at a cost of over four lakhs of rupees. The neat little speech which H. E. made on this occasion was listened to with rapt attention by thousands of University young men; and the whole proceeding from start to finish conducted under the canopy of the delightful morning sun with the blue waves beyond splashing and dancing in silvery spray, was one of the most picturesque that His Excellency had ever taken part in. Another notable function in the programme of H. E. the Viceroy's visit to Madras was the opening of the new Municipal Buildings in the People's Park. The Corporation Buildings are fittingly named after the late lamented Lord Ripon the father of Local Self-Government in India. The Foundation stone of this magnificent structure was laid by H. E. Lord Minto. Thus the names of three illustrious rulers of India are irrevocably associated with this Temple of Civic Rights. On this auspicious occasion H. E. the Viceroy spoke as follows:—

You may well be proud of the ancient character of your constitution and the many improvements you have effected in your great city since the first Charter was granted to the Aldermen and Burgesses of Fort St. George in 1687. Madras has long been known as the Garden City, and you are free from very many of the evils of overcrowding so rampant in Bombay and Calcutta, owing to the extensive scale on which your city has been planned and laid out. Whether you owe this advantage to the foresight of your predecessors, or to the natural consequences of your situation, I trust you fully appreciate its value and will use the utmost care to preserve the open spaces with which you are so liberally provided.

You have my full sympathy in your endeavours to make your city second to none of the Presidency Municipalities in India. The Government of India have accepted the views of the Government of Madras on the recommendations of the Royal Decentralisation Commission, to which you refer and these have been approved by the Secretary of State. Your Government will, no doubt, in due course take measures to give effect to the greater freedom and the larger powers of control which will thus be conferred upon you, and which mark a substantial advance in the direction of the Commission's proposals. (Applause) I am sensible of the difficulties with which you have to contend in the matter of your water supply and drainage schemes. Since 1903 the drainage and water supply works of your city have grown in magnitude, and you have now before you for completion schemes costing about Rs. 1½ crores. Towards this heavy expenditure my Government, last year, sanctioned an Imperial grant of Rs. 25 lakhs. Further, they have, during the last three years, placed at the disposal of the Government of Madras non-recurrent grants aggregating Rs. 39½ lakhs, in addition to a recurring grant of Rs. 6 lakhs annually for urban sanitation, and I learn that the Madras Government have placed at your disposal considerable sums from Provincial Revenue in aid of the water supply and drainage schemes of the city. I understand that the provision of further funds will not become a pressing matter for two or three years, and I doubt not that when occasion arises you will receive, alike from your own Government and the Government of India, most sympathetic consideration of your difficulties. (Applause)—always on the understanding that you are willing to do your own part and make such sacrifices as are reasonable in order to secure the benefits



NEW CORPORATION BUILDINGS, MADRAS.

[With the kind courtesy of the "Madras Mail."]

book was printed at the University Press of Coimbra in 1556. It was reprinted at Lisbon in 1890. Maffei's description of the building of Diu Fort and of the circumstances of Bahadur's death are almost word for word translations of Coutinho. Coutinho is perhaps the best witness we have of the affair, for he was with the fleet at Diu, and in one of the boats which pursued Bahadur. Gaspar Correa the historian was apparently not present at Diu. In his second book, Maffei declines to follow Barros in opposition to Goes and Osorius, and says he cannot pin his faith on royal historiographers (such as Barros). On one occasion he refers to a surprising omission in Paulus Jovius, and speaks of him as a contemporary writer who has treated of Indian affairs. Paulus Jovius, whose real name was Giovio, was bishop of Nocera in Italy, and wrote a bulky Latin history of his own times. But he says very little about India in it, so I suppose Maffei must be referring to some other work of his. Osorius was also a bishop, but his twelve books do not come down as far as 1537. The French continuation is by another hand. It is noteworthy that Mr. De Mours, while quoting many authorities, good and bad, does not mention Coutinho, or Maffei, and that when he quotes from Mr. Whiteway's excellent book, he misrepresents it as supporting his contention that the fight between the Portuguese and Bahadur was accidental. Mr. Whiteway does, indeed, hold that the Portuguese did not intend to kill Bahadur, but he calls the occurrence a great crime, and clearly holds that the Portuguese were responsible for it.

Before I describe the immediate circumstances of Bahadur's death, it is necessary that I should give some account of him and of the Portuguese Governor Nuno da Cunha, and of the state of things and feelings at Diu in the beginning of 1537, in order that the reader may judge of what sort of men they were, and of the antecedent probabilities of the affair.

Bahadur Shah was the second son of Sultan Mozaffar II, and succeeded him on the throne of Gujarat on the death of his elder brother Sikandar. His mother was a Rajputai, and he was born about 1506. He came to the throne at the age of twenty and reigned for eleven years, so that he was thirty one when he was killed. He was the grandson of Sultan Mahomed Digarha, the most famous of the kings of Gujarat, and the one who is referred to in Hindubias as the Prince of Camby who, like Mithridates, had made his body impervious to poisons. Bahadur was badly brought up, and his troubles began early. His

father had too many children to care much for any one of them, and he seems to have specially disliked Bahadur. The elder brother, Sikandar, too, was jealous of him, and naturally this feeling increased as the probable time of his succession drew near. Bahadur, while still a boy, was removed for safety's sake to a hermitage near Ahmadabad. There he behaved like a spoiled child, indulging in practical jokes, such as setting his dogs at passers by. This angered the saint who had charge of him, and he is said to have prophesied that one day Bahadur would himself be torn by dogs, that is, by Feringhi infidels. Eventually, Bahadur had to take refuge in exile, while his father was still alive, and when he himself was under twenty. He went first to Chitor, where he was kindly treated by the Rana, and then to Agra, where he was the guest of Ibrahim, the last of the Afghan kings. He was present, apparently, at the battle of Panipat where Ibrahim was defeated and killed in 1526, fighting against the Moghuls and the Emperor Babur.

While in exile he heard of his father's death, and of his brother's succession, and a month or two afterwards he heard that Sikandar had been murdered, and that a younger brother had been put upon the throne. He returned to Gujarat, and succeeded in putting to death his brother's murderer, and in getting rid of his other brothers. He now ascended the throne, but tarnished his success by his cruelties, so that Babur says in his Memoirs, he gave proofs of being a bloodthirsty and ungovernable young man. He had his good points, however. He was high-spirited and generous, and a touching story is told of how he spared his little nephew when he was, after the manner of oriental despots, putting all his relations to death. He sent for him, we are told, with the intention of killing him, but when he looked at the child, a feeling of compassion came over him. He lifted him up in his arms and the little fellow put out his hands and accidentally touched Bahadur's beard. "You have claimed the protection of my beard," said Bahadur, "and I grant you your life." He afterwards had him educated. Bahadur too seems to have had the feelings of a gentleman for his guests. He was very good to the worthless Mahomed Zaman, the brother-in-law of Humayun, and in spite of his dislike for the Feringhis he sent Nuno da Cunha a present of game and poultry when he came to Diu. He also seems to have really liked Manuel da Sousa the brave Governor of the Diu fort, invited him to a banquet, and treated him kindly. The Portuguese were at this time full of suspi-

cions. When a present of game etc., was sent to them, they found something ominous in the fact that the throats of the fowls had been cut, and that the deer had been clawed by the hunting leopards, and when Manuel da Sousa was about to receive the king's invitation to dinner, he is said to have had a mysterious warning that he would be killed. Manuel however went, unattended, was well treated and returned in safety. It is to be regretted that Mr. da Moura is ungenerous enough to say that Manuel owed his safety to Bahadur's being disconcerted by his daring in coming alone to the palace! Unfortunately Bahadur's good qualities were obscured by his ignorance and bad upbringing (it is said he could neither read or write), and by habits of drinking and taking drugs. He became involved in a war with Humayun the Emperor of Delhi, and was defeated and in danger of losing his kingdom. In his distress he applied to the Portuguese for help and agreed to give them land in the island of Diu. This alliance, which took place towards the end of 1533, led to his ruin and death.

Nuno da Cunha, we are sorry to say, was the son of the famous navigator who discovered the islands of Tristan* D'Akunha and Ascension. He was made Governor of the Portuguese settlements in the East, and arrived at Goa in October 1529.† He was brave and enterprising, and worked hard for his master, but he was cruel and unscrupulous, even if judged by contemporary standards. His character reminds us of Macaulay's description of the Comte of Avaux, of whom he says "It is not too much to say that of the difference between right and wrong Avaux had no more notion than a brute. One sentiment was to him in the place of religion and morality, a superstitious and intolerant devotion to the Crown which he served." It was poetical justice when Nuno's services were required, like Wolsey's, with royal ingratitude, that he died in disgrace, and that he only escaped chains and imprisonment by dying at sea. Perhaps the most creditable thing in Nuno's Indian career is his attempt to

open negotiations with Mahomed Shah the king of Gaur and to develop trade in Bengal. There is an account of this in the 9th book of the 4th Decade of Barros, based, apparently, on Cestanheda.

Nuno had long set his heart upon obtaining a footing on the island of Diu. Indeed he had come out to India with instructions to take the city and to establish a fort in it, (Danvers I. 398 and Continha p. 22). The fact that there was unusual delay on his voyage, must have been a great chagrin to him, and this could not have been lessened by his failure to take Diu by force in 1531, and his equal failure to get a site by diplomacy in 1533. It was in January 1531 that he set out with a fleet of 195 ships carrying 2,700 Portuguese from Goa in order to attack Diu. On the way he stopped, on 7th February, at Shial Bet (Jackal Island?) a small island outside of the Gulf of Cambay, and some thirty miles east of Diu. Here he found that Bahadur was having the island fortified, and that there was a large number of workmen, together with their families, living there, and also a number of soldiers commanded by a Turk. He summoned the garrison to surrender, and the commanding officer came on board and said he was ready to do so if they were allowed to go free with their families and their property. Nuno refused to agree to this, and said they must all submit to being enslaved. "To the honour of the Portuguese, he stood alone in this determination" (Whiteway p. 226). Nuno offered the commander his own freedom, but of course, he declined to desert his companions and soldiers. He returned ashore and conveyed the news to his men, and they all resolved to prefer death to slavery. During the night, which was lighted by a glorious moon, the King's treasure was sent to the mainland, and a few men reached the shore by swimming. It is to be hoped too that one or two boatloads escaped, but this is doubtful for the Turkish captain employed such boats as he had, in sending off treasure, and in giving news to Diu, and when he came on board the Governor's vessel he died as in

* In Pausanias' *Elogia Vivorum* etc., there is p. 284, an account of Tristan making a triumphal entry into Rome behind an elephant.

† The great length of the voyage was due to storms, and to Nuno's going to Ormuz on the way.

‡ In justice to Nuno it should be said that his ruthlessness and cruelty were the natural result of his orders. In the *Opuscula* of Damiano da Goes there is, p. 382 in the Latin translation of a letter from John III and Pope Paul III, dated Evoras, 20th July 1533 in which the king says that he had instructed Nuno to lay waste the coasts of Gujarat so that Bahadur might be compelled to

come to terms by giving up Diu. These orders were carried out, says the king exultingly, and no few towns were taken and destroyed with great slaughter of men. "*capit, diupt, atque incenat cum magna virorum strage.*" When Nuno was dying, he repeated the words of Scipio about an ungrateful country not getting his bones, and when his will was opened it was found that he had ordered that if he died at sea, he should be sunk with two chambers of a piece of ordnance attached to the body, and that the king should be paid the price of the iron.

a Portuguese boat. The garrison and the workmen gathered their families, and the old and feeble who could not fight, and their goods into a heap and burnt them in the square of the fort! The commander himself set the example by burning his wife and child (Faria y Sousa). Then some seven hundred men shaved their heads in token of despair, and prepared to fight to the last. It was the Rajput *Johar* (surrender of body) so famous in connection with the sack of Chitor. The Portuguese saw the ghastly flames from on board their ships, and then landed long before sunrise, and under the light of the moon. The garrison fought obstinately and many Portuguese were slain or wounded. There was one remarkable case of a man who was crouching in a hole in the rocks. A Portuguese soldier speared him with his lance, but he dragged himself up by the shaft, and drawing his sword, inflicted a deep cut on his adversary's thigh. They then struggled together, and after mutual blows, fell down dead together. An even more terrible case is that of a man and four women, whose fates are described by Correa and by Whiteway. The women were seen to offer the man their throats, and he killed two of them and then was struck down by a bullet. There upon the other two women flung themselves into the sea and were drowned. Faria y Sousa says 1,800 of the enemy were killed. But the booty obtained was very small—only two or three captives (Coutinho). It is this butchery which Faria y Sousa calls "an excellent achievement"! The island now received the appropriate name of island of the Dead (*Ilha dos Mortos*). It is singular that none of the native authorities mention the tragedy, but perhaps this is due to the fact that the History of Bahadur's and which Sikandar Munchi quotes, does not seem to exist.* Nuno's conduct was brutal, and it was also a blunder, for the delay at Shind Bet saved Diu. "Ea moria saluti, Diemina fuit," says Maffei. Owing to the time lost, Mustapha and Solar arrived from Aden at Diu with reinforcements before Nuno's death, and when in February 1531 he bombarded the city he found the place too strong for him, and had to go back, first to Shind Bet, and afterwards to Goa. We cannot wonder if after such an outrage Bahadur were more than ever determined not to give any foothold to the Portuguese. Unfortunately for himself he was fickle minded, and was greatly distressed by the bad success of the war with Humayun. He had behaved insolently and had written rude and

offensive letters to Humayun, but when it came to fighting he behaved like a poltroon. He ran away at Mandeshwar in April 1535 and fled first to Mandta and Champaur, and afterwards to Diu. In his desperation he applied to Nuno and offered to allow him to build a fort on the Diu island if he would help him against the Moghul. Nuno was delighted, and made haste to come to Gujarat. There had been a treaty between them before this, in the end of 1533, but in it there was no stipulation about a site for a fort at Diu. It was confined to agreements about Bassein, and horses. Mr. Whiteway speaks of the conditions as being hard for Bahadur, and about his being pressed by Humayun, but it does not appear that he was then in any danger from Humayun, and the terms of the treaty seem to have been fair enough.† They certainly did not satisfy Nuno for we are told that he left Diu in a rage in January 1534, (Whiteway 236 note). But now Bahadur was ready to concede anything. Maffei says the (new) treaty was made in 1535, but he does not give the precise date. According to Botelho, as quoted by Mr. Whiteway, this treaty was made on 5th October 1535, but according to D'Almeida, 1417, the date was 25th October.‡ It cannot be 5th October, if Coutinho is correct, for Nuno did not arrive at Diu till the 10th of that month. Maffei tells us that it was a triangular piece on a promontory of the island, (it was the east corner of the island), that was granted by Bahadur, that the buildings were begun on St. Thomas' Day, the 21st December, and were completed, to the admiration of Bahadur, in 40 days. In these and other details Maffei seems to be copying Coutinho (p. 58 of reprint). Coutinho has a separate chapter on the city of Diu, and says that it became important in the time of Sultan Muhamed Bigurla (Bahadur's grandfather) who gave the island to his favourite Malik Ayaz, and he tells us how Ayaz gained the good graces of the Sultan by shooting a kite which had voided excrement on the king's head. Maffei adds that Ayaz was by birth a Saravatiua (a pole) and that he had been carried off by Turks and made a Mahomedan while yet an infant. This Ayaz had two sons who afterwards were put to death by Bahadur.

Forty-nine days from the 21st December would

* The truth is that Bahadur yielded in order to save his country from being further devastated by Nuno's fleet.

† It appears from Faria y Sousa I. 302, that on the 21st September Bahadur made a preliminary promise to Martin Alfonso de Sousa that he would give the site,

* Fernabz had seen it and says it is not trustworthy.

make the date of the completion of the Fort the 14th or 9th February.

Humayun had also offered to give Nuno Din, though it was not in his power to do so, and Nuno wisely preferred to deal with the man in possession. The treaty was the end of a very long negotiation, and was of such importance that an adventurous pilot, Diego Botelho by name, who was in disgrace, thought he had now a chance of being received again into favour if he brought the good news to Lisbon. So he made a wonderful voyage round the Cape in a boat 18 feet by 6, and on showing the plans of the fort etc., he was graciously received by the king.

According to Coutinho, Maffei and Danvers, the Portuguese did something in return for the gift of a site. They recovered for Bahadur a fort on the Indus which the Moghuls had taken possession of, and they also took some sea-coast places. Maffei, indeed, goes so far as to say that they made the Moghuls leave Gujrat, and so finished the war. But there can be no doubt that Bahadur owed the recovery of his kingdom, not to the Portuguese, but to the misconduct of Humayun's brothers, and the efforts of his own officers. Hence Bahadur bitterly regretted that he had given them the "accursed Feringhis," as he termed them in a letter to Humayun, a footing in his territory, and would gladly have got rid of the Treaty. The Portuguese were fully aware of Bahadur's change of feeling, for in one of his drunken fits he had spoken of killing the Feringhis and of destroying their fort. It is true that Mr. Da Moira has mistranslated Bahadur's words, and has thought that he had called the Portuguese madmen, while what he really meant was that he objected to the Portuguese making a *chankandi*, that is, apparently a high quadrangular tower, but there seems to be no doubt that he abused the Portuguese and wished them slain. Nuno therefore left Goa with a fleet in January 1537 and arrived at Diu on 13th February with the intention of keeping Bahadur to his bargain, or of taking effective measures by arresting him or even putting him to death as a traitor. For it was alleged, and was probably true, that Bahadur had been plotting against the Portuguese and was in treaty with the Nizam-ul-mulk and other enemies of theirs. As Maffei says, Nuno came to anticipate the Sultan's intrigues. He arrived at Diu on the eve of the 13th February, Shrove Tuesday, and sent a message to Bahadur through the captain of the Fort, Manuel da Sousa, to the effect that illness prevented him from personally

paying his respects. *Morbum egregie simulans, "dexterously feigning illness,"* says Maffei. Bahadur was then hunting in the neighbouring hills. He was a man of impulse, and famous for the rapidity of his movements. When he heard that Nuno could not come to see him, he sent him a present of deer and poultry through da Sousa, and also a message that he would himself come and see the Governor.

So, in spite of the remonstrances of his officers, he went off, accounted as he was, in a green hunting dress, a dark turban, and with a sword at his waist. It was Ash Wednesday, the 14th February 1537, and the third Ramzan of the Mahomedan calendar, and the afternoon, which was one of the reasons why his servants objected to his going, for they said the evening was at hand, when he would break his fast. He took Manuel da Sousa with him, one or two officers, and two pages, one carrying his sword, and another a bow and arrows. The Governor's ship was about a league off the land, and Bahadur sailed in a foist, or rowing barge. Four small boats followed, containing servants. Originally Nuno had not expected him that day, but he was not quite surprised or unprepared to receive him, for da Sousa had given him the news, and so the ship was dressed, and Bahadur approached under salutes of artillery etc.

I shall now tell the story in Maffei's words, as his account is, I think, very full and important, and is in almost full agreement with that given by the eyewitness Coutinho. Translation of Maffei's account, (p. 211 et seq. of the Cologno edition of 1593.)

As the Governor had now obtained many and clear proofs of his (Bahadur's) friends, he set sail for Diu in the beginning of 1537 with thirty ships, carrying 6000 Portuguese. Martin Alfonso was on the Malabar coast and he had been ordered to follow the Governor to Diu with the fleet under his charge. The Governor was prepared to take advantage of the first opportunity that he had of anticipating the Sultan's plots, and this came earlier than he expected. While lying at anchor under the Fort in Diu harbour, the Governor dexterously feigned illness, and sending his compliments to the king, informed him that his sickness prevented him from waiting on him. The Sultan, no doubt in order to conceal his own designs, came off in a small vessel (*parva brevis*) to the fleet, clad in a green hunting dress, with a black turban (diadem) and a gilt sword at his waist. In the boat there were, besides Manuel da

* Native writers make the number much larger, but Coutinho says "little more than 500," the native writers may be including Martin Alfonso's contingent.

Sousa, whom he had, out of kindness, sent for from the (Portuguese) Fort, some thirteen officers or friends, and two pages. One of the latter carried the royal dagger, and the other had a bow and arrows. Four boats (jembis) followed, containing servants. When Bahadur reached the ship and was climbing up the side, Nuno met him at the steps with bare head, and great respect, and took him into the stern which was royally fitted up. Three officers, the interpreter (Santiago) and one page were admitted into the cabin, while in the ship there were 200 soldiers. As those in the secret knew the king was destined to be put to death then, they were all in suspense, and waiting for the Governor's signal. But Nuno respected the right to hospitality as long as the Sultan remained on board. Both men were silent, the one meditating on his coup (facinus) and the other comforted by the greatness of his peril. They are said to have remained thus for some time. At last, when the Sultan had asked his people in Persian, if there were not armed men hidden in the chamber (pergula) by the rudder, and been told there did not seem to be any, he got up, followed by Nuno, returned to the steps and jumped into his boat, loudly imagining that he was now safe. But when Nuno saw him off, he, as if now freed from all scruples (religio) called to his men in a rough voice and abused them for sluggishness. They who had long since been ready for slaughter, at once jumped into their boats, which were waiting there, and pursue the Sultan who was being rapidly rowed through the fleet. Manuel da Sousa, and some others of the most active get into the king's barge. Others gather round it, and a hot fight follows. Many are wounded, or are killed. Among them is Sousa who is slain with the sword by Sofar's son-in-law, known on account of his valour, as the Tiger of the World (Sher-Alam), and cast into the sea. The boy who carried the Sultan's bow and quiver, was a most skilful archer. With eighteen arrows he pierced as many Portuguese, not one missing its mark. At last, he himself fell, pierced with a bullet. Meanwhile, during the tumult, three royal boats arrive from Mangalore (Mangrol in Junagarh) and in them are many Turkish mercenaries. When they see the king surrounded, and hard-pressed, they do not hesitate, but break through to rescue him. Nor do they give over, in spite of the number of the Portuguese increasing every moment, until they are slain to a man. Meanwhile the promiscuous slaughter has nearly emptied the royal barge of its occupants. The king is wounded, and is urging on the crew, and the barge is near the shore, when two or three of the rowers are struck by one blow of a warlike engine,† (uno tormenticu), and as the tide is ebbing, the barge sticks crossways in the shallows. At once the Sultan jumps into the sea, but he struggles in vain, for his last hour has come. Wounded, and buffeted by the waves he is being carried out to sea and

* Perhaps they remembered how Albuquerque and his captains had assassinated Rias Hamid at Ormuz 1515. (Whiteway, 163).

† Coutinho says Bahadur would doubtless have got to shore had not his barge been met by a vessel coming out from the Portuguese Fort. There was a cannoner in it, named Pantafacul, and he made such a good shot that a ball killed two or three of Bahadur's rowers. Faria y Sousa says, p. 330, that the man who fired the lucky shot (presumably from a carrouade) was called Sebastian Nunes.

at last is brought near a (Portuguese cruiser (actuaria) which is captained by Tristram Paiva of Santarém, (he was thus a fellow-townman of Coutinho). Bahadur between fear and hope, begs to be taken in, and makes large promises, and keeps calling out that he is the king, the Sultan. Paiva holds out an oar to help him in, but unexpectedly a common sailor finishes him with a pole or a spear. The body floated for a while and then sank, and never reappeared.

Thus one of the richest kings in India, who had filled sea and land with the terror of his name, is slain in the sight of his people, and dies a most miserable death at the hands of those whom he had hired at a great price, thus showing the blindness of human counsels, and the vanity of those things which the vulgar regard as substantial and glorious! Of those who survived, a few were picked up, half dead, and among them was Sofar. Nuno received him kindly, had his wounds dressed, and sent him into the city to allay the excitement, for at this time the multitude—and it was very great—were in fear of plunder and incendiarism, and were rushing to the walls and gates. Indeed such was the pressure that in the crowd, and the narrow passages, some persons were trampled upon and crushed. The alarm was quelled by Sofar's arrival. Bahadur's death was not glorious for his slayers, but was a joy to the people, as he had been a cruel tyrant, and from boyhood been given up to all kinds of vice. A despiser of the gods, he was lavish of his own money, and greedy after that of others, and was one who exhibited every form of lust and cruelty. He had ruined many by false accusations, he had bestowed many things, and thus had taken them away. Many of his friends too he had put to death with various tortures, and among these were the two sons of Ayaz whom he killed in order that he might get hold of Din. Thus, from the consciousness of his crimes, he suspected every man, and every place, so that he prepared his food with his own hands, and was at once a king and a cook (word for word from Coutinho). One must wonder then why he should have come to visit the Governor with so small an escort. Doubtless the avenging Furies drove him to this madness, so that he should put himself into the power of the very persons against whom he was plotting. Either it was too refined dissimulation, or stupid rashness. When the Sultan was removed, the whole island came immediately into the hands of the Portuguese."

There is not much to add to this account, from Coutinho, for Maffei follows him closely. He gives the names of two of Bahadur's friends who were on the barge, Langar Khan, and Amin Asim (?) and he tells us that the man who wounded Bahadur was Diego da Mesquita.† He does not admit that Nuno was prepared to kill Bahadur then and there, but like the captains, he is

* Malik Toghan (Falcon) and Malik Isaac. The Bikanar Nama says there were three sons and that Bahadur killed them all.

† He was for years imprisoned in Changanor Fort, and wrote an account of Bahadur which Correa has inserted in his *Lendas*. He knew Gujarati and struck Bahadur because he heard him order the Portuguese in the boat to be killed.

surprised at Nuno's inaction, and is disposed to ascribe it to Manuel da Sousa's scruples. He says Manuel was very punctilious on points of honour, and that he suggested that it would be better to seize Bahadur after he left the ship. Nuno consented to this, and allowed Bahadur to depart, and after he had left, he gave some instructions to Manuel who jumped into a boat and rowed hard after the Sultan. Coming near him he called out to Santiago the interpreter to ask the Sultan to come into his boat as he would take him to the fort till the Governor arrived. Santiago replied that this was an absurd message and that there was no occasion for the king to leave his own barge. He was then heard to say to the king that they wanted to kill him. Just then Manuel's boat bumped the king's, and Manuel, standing on the bows, tried to jump in. But the bow was wet, and Manuel slipped and fell into the water, but was picked up and taken on to the king's barge. Then the fight began. Coutinho was himself there in one of the boats. De Barros is prejudiced enough to put the whole blame of the catastrophe on Santiago* as if the latter was not justified in warning his master of what the Portuguese intended. There is a reference to Bahadur's death in the *Tahfatu-Majbuhin* (The Gift to Heroes) but the author is a late writer and know nothing of Gujrat. He is said to have been a contemporary of Ferishta but he appears to have been even later, for in his preface he quotes *Khaf Khan*. The earliest native account extant is Abu Turab's History of Gujrat,† recently published by Dr Denison-Ross.

* It suits De Barros to speak of Santiago as a renegade, and to rejoice over his death, but the man was born an African and a Musliman, but having been sold as a slave was made a Christian.

† This is valuable as it gives the narrative of Khwajah Sofer, alias Rumi Khao, the renegade, and who was in Bahadur's barge. It should be noted that there were three Rumi Khans connected with Diu. 1st Mustapha Rumi Khan, who defected Diu in 1531, and who afterwards entered Humayun's service, and died at Chosar. He, apparently, was a native of Turkey. It was he who, as Correa tells us, who twitted Manuel Macedo with his effeminate appearance, and then, like Squire Western under similar circumstances, failed to respond to under similar challenge. The next was Khwaja Safar, who was an Albanian, or Italian by birth. It was he who built the Fort at Surat, and there was killed at the second siege of Diu in 1538. The third Rumi Khan was Sofer's son, who was slain in the battle at the end of the second siege. Speaking of Sofer's wound in the first siege, Maffei uses the expression "after a man's." I think that this only means one head, or one arm, and not "left hand" for Coutinho, who is, presumably his authority, does not specify the hand.

It is remarkable that none of the Portuguese authorities mentions the name of the sailor who gave the *coup de grace* to Bahadur. They prefer to leave him anonymous so as to accentuate their contention that the killing was accidental. We do not hear that any attempt was made to arrest the man though it must have been well-known who he was, nor to punish him for his alleged cruelty.

There is a curious statement in Abu Turab's History, and repeated in the *Albarnama*, to the effect that the Portuguese Qazi stopped Bahadur as he was leaving the ship, and that Bahadur drove him to the waist. I suggest that Qazi is a translation of the Spanish or Portuguese word Ovidor, or Oidor, a Magistrate, and that the story is a confused account of the death of Pedro Alvaraz de Almada the Oidor general. He was in one of the boats that pursued Bahadur and was killed. An Indian, Ikhtiyar Khan made an ingenious chronogram for Bahadur's death. It was "*Sultani-i barr, Shahid-i bahr*" "Monarch ashore, Martyr a-sea." According to the *abjad* mode of computation, this makes 943 A. H. which is equal to 1537.

Such are the facts of Bahadur's death, and I think that there can be no doubt on the evidence that he was killed while attempting to escape from illegal arrest. The Portuguese do not themselves deny this. They tell the truth—at least the early narrators do, because they did not see anything wrong in what they attempted to do. In their view it was a fair move in the game, and there was nothing to be ashamed of. Their only regret was that Nuno rather bungled the business, and so caused Manuel da Sousa and other valiant Portuguese to be slain. He was doing only what Albuquerque did at Ormuz when he caused Rais Hamid to be assassinated, but he did not do it so neatly. Nuno evidently* intended to seize Bahadur. It was a providential chance that he was bound to take advantage of. But he had qualms about arresting him while on board his ship. So

* Owing, fortunately, to the fact that the contemporary writers had no qualms about their countrymen's proceedings, they make no attempt to conceal Nuno's interest although surprised that he did not lay hold of Bahadur while still in his ship. They are piously inclined to think that Heaven interfered and prevented him from acting at once. If anything were wanted to the proof that Nuno meant to have Bahadur seized, it would be found in the fact that he had engaged that all his captives should be secretly armed. Manuel da Sousa had armour under his clothes, and this was probably why his body did not float after death, as did Bahadur's.

he saved his conscience by letting Bahadur have a run for his freedom, and then had him pursued. Coutinho and Faria de Sousa are apparently less scrupulous and are puzzled how to account for Nuno's slackness at the supreme moment. Coutinho ascribed it to the influence of Manuel da Sousa who was too punctilious on such matters, and Faria y Sousa, p. 329, comments on the strange inconsistency of Nuno. "He was surprised at da Sousa's not seizing the king when he came alone to the Fort, now he did not seize him when he found him alone in his galleon. Such is the difference between criticising and acting!"

Possibly Nuno's failure to arrest Bahadur was due to the suddenness of the latter's departure. Or perhaps, as Mr. Whiteway says, (p. 248.) his nerve failed him at the critical moment. If so, he speedily recovered it, and there can be no doubt that his orders to Manuel da Sousa were to induce or compel the king to go to the Portuguese Fort. There he was to be kept till Nuno arrived. His fate after that was to be decided by the evidence against him, and as the Portuguese were convinced that he was their enemy, and was plotting against them, and had, in one of his drunken fits, declared that he would put Nuno into a cage and send him to the Grand Turk, they would probably have made short shrift with him, and have sentenced him to death.

Certainly, Bahadur Shah was no hero, and was no more a martyr than was Charles I of England. He was full of faults, and his death was no great loss to the world. But he must have had some lovable qualities, for his people, in spite of what Maffei says, deeply regretted his death. They fought well for him during his lifetime, and drove out the Moghuls. And after his death they would have nothing to do with Mahomed Zaman, and when Nuno competed with that worthless and insolent pretender, and proclaimed him as king in the Din mosque, the Gnjaratris made short work of him, and made him fly back to Agra. Bahadur's sister's son and successor was so grieved that he pined away and died in the course of seventy days (Bayley, 402). The truth is, I think, that the hard and grave Lusitanians were too serious and too bigoted to understand a volatile and impulsive heathen prince, such as Bahadur was. Coutinho devotes his first chapter to a description of his enormities and follies, but two of the latter were innocent and natural. One was that Bahadur used to run along the top of high walls and battlements, and invite others to do the same, and that he abused them as cowards if they did not accept the challenge.

Had Coutinho known that this was a pastime of the emperor Bahar, whom no one could regard either as a fool or a bungler, he would, perhaps, have taken a more lenient view of Bahadur's amusements. Another instance of Bahadur's follies that Coutinho gives, and of which, he says, he was himself a witness, can only raise a smile against the narrator. "I saw him once," he says, "in a small and sorry fishing boat, going out to sea. He was followed by Nuno who asked him why he was going off so hastily, and he replied that he had heard that there was a great fish (presumably a whale) swimming in the sea, and that he was about to try and shoot it with his bow and arrow."

The absurd charge, made by some Portuguese writers, that Bahadur wanted to assassinate Nuno on board his ship, needs no refutation. His going there was manifestly nothing more than a foolish frolic. And as he was, I believe that he was quite incapable of committing such a breach of hospitality as Nuno committed, and his conduct to Manuel da Sousa shows that he could not harm a guest.

Before concluding I like to call attention to two gallant acts which partly redeem the sordid story of the assault and murder. One is the bravery and dexterity of the (Alysimin) page of 18 or 19, who went on shooting his arrows till he was killed, and the other is the good behaviour of the Turkish soldiers who sacrificed their lives to defend their master. Coutinho does justice to their devotion (p. 79 of reprint). He says they could have escaped, but they anchored their boats in the midst of the Portuguese ones and fought until they were all killed.

[As regards the bibliography of the subject of Bahadur's death and of the first seizure of Din I wish to draw attention to an excellent article by the late Mr. Rahatsak or the "Calcutta Review," for 1882, and to a paper on the "Portuguese Settlements in India" by Mr. T. W. H. Tolbert published in the proceedings of the Asiatic Society of Bengal for 1874, p. 128.]

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The Economic Mineralogy of Ancient India*

[FROM THE NĪTISĀSTRA OF SUKRACHARYYA.]

BY

PROF. BENOY KUMAR SARKAR, M. A.

SECTION I.

THE MAHARATNAS.

§ SUKRACHARYYA divides the nine great gems into the following four classes in order of merit: (1) Vajra, being by far the best, (2) *Srestha* or Good: (i) "Mamkata," (ii) *Manikya*, (iii) *Mukta*, (3) *Matthyama* or Middling: (i) Indranila (ii) Pushyanga, (iii) Vaidurya; (4) *Nicha* or Inferior: (i) Gomeda, (ii) Vidruma or Pravaḷa.

VAJRA OR DIAMOND.

This gem is the favourite of the poet, viz., Sukracharyya† who is the preceptor of the Asura and the author of our *Nītiśāstra*. It is very transparent and has the lustre of the star.

This is the best gem.‡ The popular notion about it is that the woman § who wants a son should never wear a diamond. This is perhaps one of the hard substances which are to be used in cutting || or writing upon gems. But it is to be noted that only pearls and corals can be thus incised.

The value of this gem in terms of "money" is given below:—

* A chapter from the author's forthcoming work "The Positive Background of Hindu Sociology" based on the data available from Sukraniti.

† Sukraniti IV ii 89

‡ Sukra IV ii 93

§ Sukra IV ii 105

|| Sukra IV ii 109-110. "The gems cannot be cut or written upon by iron or stones (diamonds), except pearls and corals." See p. 112 of my translation of Sukraniti in the Sacred Books of the Hindu Series.

(1) "The price * of one whole diamond weighing one rati but wide in extent is five *Sutarnas* or gold coins.

(2) "The price is five times (i.e., twenty gavo gold coins) if it be heavier than one rati and superior in extent.

(3) "The price is to be less and less according as the quality falls off."

This is according to the general theory that small weight but large bulk are the conditions of the high worth of jewels. The value may be expressed in terms of rati in the following way: "Eight *ratis* make one *masha*, ten *mashas* make one *Sutarna*." Thus eighty *ratis* make one gold coin; therefore four hundred *ratis* make five gold coins. The ratio of diamond to gold as expressed in the above extracts would therefore be one to four hundred; or "exchange value" of Diamond is four hundred times that of gold.

This general ratio is to be modified by the following considerations:

(1) Other things remaining the same, the exchange value: is (a) one-third less than the above (which determines the 'normal' or 'natural' value) if the stone be flat-shaped, (b) one-half, if the stone has the colour of the reddish powder of bricks. [In the general remarks on the value of gems Sukra states that this colour is not appreciated.]

(2) Other things remaining the same, the "exchange value" would be (a) half, if two pieces together § weigh one rati; (b) half of this (i.e., one fourth of the 'normal'), if the stones be middling or inferior.

(3) Other things remaining the same, the exchange-value of inferior or middling qualities would be determined in the following manner: || (a) by multiplying the weight in rati by nine-six.

* Sukra IV ii 131-137.

† Sukra IV ii 138.

‡ Sukra IV ii 140-142.

§ Sukra IV ii 143-144.

|| IV ii 146-148. Specialists would do well to verify the truth and propriety of these remarks. The comparative prices given here would be discussed in the chapter on the Data of Ancient Indian Economics and Public Finance.

teenths, (b) by adding together five-sixteenths and one-thirtieth.

The general rule about the determination of the "money-value" i.e., price and 'exchange-value' of diamond is given in the following lines:

(1) The value of diamond is according to its weight in terms of *rati**, (2) Even in the case of small pieces, the weight † has to be considered, not number (as with other gems.)

In India diamonds occur over three wide areas: (1) the eastern side of the Deccan from the Pencor to the Sone, (2) the Madras Presidency, especially in Kistna and Godavari basins, and (3) Chutia Nagpore and Central Provinces to Bundelkhand. It is somewhat remarkable that the Indian diamonds have not as yet been found in what can be called their original matrix. * * * None of the Indian diamond fields can, at the present day, be viewed as of commercial importance, and it is difficult, if not impossible, to identify, for certain, all the localities alluded to by classical writers. * * * India was the first and for a long period the only source of diamonds known to the European nations. * * * It appears to have been worn by the nobility of India long anterior to the earliest European mention of it. * * * Tavernier was perhaps the first European who travelled over India with the express purpose of inspecting Diamond mines.

The legend of the origin of Kohinur ‡ is that it was found in mines of the South of India, and was worn by one of the heroes of the *Mahabharata*, Karna, King of Anga; this would place it about five thousand years ago, or 3001 B. C. Nothing more of it is heard till it appears as the property of Vikramaditya.

MUKTA OR PEARLS.

This is the favourite of the Moon ¶ i.e., presided over by this planetary deity, and may have red yellow, white and syama (swarthy or greenish blue) colour.

This gem is lower in value than diamond but superior to the lowest viz. *gomeda* and *vibrama*, as well as to *Indranilla*, *pushyaraga* and *vaiduryya*, which are middling stones. One characteristic of this jewel is that it can be written upon (like corals) by iron or stones.¶

* Sukra IV ii 140-142.

† Sukra IV ii 163.

‡ Dictionary of Economic Products of India. Pages 93-101. Vol. III. (1890).

¶ See "Note on the History of the Kohinur Diamond" in "Handbook of the Manufactures and arts of the Punjab" by Baden Powell (1872) pages 195-201.

¶ Sukra IV ii, 25.

¶ Sukra IV ii, 103-110.

In the section on general remarks Sukracharyya states that gems cannot deteriorate in value except through the wickedness of kings. But pearls and corals are to be exempted from this generalisation, for they do fade through use* in time. The deterioration comes in naturally.

The following are the sources† of pearls recorded in *Sukraniti*: (1) fishes (2) snakes (3) conches, (4) boars, (5) bamboos, (6) clouds, (7) oyster-shells. The greatest amount is said to come from the last.

This last class of pearls are divided into three grades:‡ (1) inferior, (2) middling and (3) excellent. It is only these pearls, again, i.e. those derived from shells as mothers, that can be pierced for bored and hence used in ornaments. Those coming from others cannot.

And the people of Ceylon¶ can make artificial pearls like those from shells. One should thoroughly carefully examine pearls before purchasing them. The test || is given below: "That certainly is not artificial which does not lose colour by being rubbed with *vriki* paddy (*oryza sativa*) after having been soaked in hot saline water during the night. If it remains very bright, it is really derived from shells. If it has middling lustre, it is otherwise."

The *Garudapurana* §§ and *Fuktilalpataru*** also describe the industry of the Ceylonese in artificial Pearl manufacture. *Brihat Samhita*, *Garuda Purana* and *Fuktilalpataru* mention Ceylon, Paralarukika, Sourashtra (Guzerat), Tamraparni (Malabar), Persia, Kourern, Pandyanataka, and Haimadesa, as the eight regions where oyster pearls

* Sukra IV ii. 166.

† Sukra IV ii. 117-118.

‡ Sukra IV ii. 122.

§ Sukra IV ii. 123. See account of pearl-boring in Baden Powell's *Punjab Manufactures* p. 192. (1872).

¶ Sukra IV ii. 124-125.

|| Sukra IV ii. 126-128. Specialists may verify it.

§§ Quoted by Prof. Yogeshchandra Ray in *Ratna-pariksha*.

** Quoted by Dr. Ramadas Sen in *Ratna-rahasya*

are found. According to *Agastyamata* the places are Ceylon, Arabia, Persia and Barbana.

The following list of pearls is given in order of excellence,* the first being the best.

(a) As regards layers or skins.

- (1) those with seven skins or coverings.
- (2) those with five or four skins.
- (3) those with three or two skins;

(b) As regards colour.

- (1) red
- (2) yellow
- (3) white
- (4) black.

The following is the order of age †, the first being the oldest:

- (1) yellow
- (2) red
- (3) white
- (4) black.

Both these lists apply only to the pearls derived from oyster shells.

In connexion with the value of pearls the following things are to be noted:

(1) The *rati* for the measurement‡ of pearls is not the same as that for diamond and other stones. For all gems twenty *Kashanas* make one *rati*; but for pearls three *ratis* are made by four *Krishnatas*, and twenty-four *ratis* make one *ratnatanka*.

Now as 4 *tankas* § make 1 tola of gold, 96 *ratis* (Pearl-standard) make 1 tola of gold.

(2) The exchange-value of pearls varies according as the substance is of inferior, middling, and superior grades ¶

(3) The standard is either diamond || or gold.**

* Sukra IV ii. 110-120. The correctness of the order may be tested by specialists.

† Sukra IV ii. 121.

‡ Sukra IV ii. 130-132.

§ Sukra IV ii. 133.

¶ Sukra IV ii. 139.

|| Sukra IV ii. 149-151.

** Sukra IV ii. 166-170.

The following are the methods prescribed for the calculation of the prices of pearls;*

(a) According to Diamond-standard:

(1) If the pearl is of more than a thousand *ratis* in weight, then for every hundred *ratis*, the value would be the same as of a diamond, less three hundred, divided by sixteen.

(2) If the pearl is more than hundred *ratis* in weight, then from every hundred *ratis* deduct twenty *ratis*, and after such deduction the value of each *rati* would be the same as that of the diamond of the first class. Thus, if the weight of pearls be 200 *ratis*, the price will be calculated after a deduction of 20 per cent from the weight, i. e. upon the weight of 160 *ratis*.

(b) According to the Gold-standard:

Multiply the weight† of the pearls in *ratis* by 13‡ and divide the product by 24; the quotient will be the value of the pearl in so many *ratis* of gold.

The following are some general remarks‡ about the worth of pearls:

(1) The best pearls are valued at half the price of gold.

(2) The best pearls are the red, yellow, round and white.

(3) The worst are the flat ones and those having the clour of powdered bricks.

(4) The rest are middling.

"Taticorin has been celebrated for its pearl fishery ** from a remote date, and as regards comparatively modern times, Fciar Jordana, a missionary Bishop, who visited India about the year 1330, tells us that as many as 8,000 boats were then engaged in the pearl fisheries of Taticorin and Ceylon."

MANIKYA OR RUBY.

This is the Sun's favourite,§ of red colour, and has the bright lustre of *indragopa* insect. This

* Sukra IV ii. 152-154.

† Sukra IV ii. 166-167.

‡ Sukra IV ii. 163-170.

** *Pearl and Shank Fisheries of the Gulf of Mannar* By Thurston, Superintendent, Madras Government Museum, p. 9.

§ Sukra IV, ii. 84.

belongs to the class of gems intermediate* between *vajra* the best and the middling ones. It is therefore appreciated equally with pearls and emeralds. The comparative values are not stated. We are told simply, as we have seen, that the emerald, if it is good, deserves the price of a ruby†. There is one more information about *Manikya*, viz., that regarding *Padmaraga*‡ which is said to be one of its species and has the lustre of red lotus.

"The name § is applied by lapidaries and jewellers to two distinct minerals—the true or oriental ruby and spinel ruby. The former may be called a red variety of corundum, is aluminic oxide. The spinel ruby is an aluminate of magnesium. * * * The ruby receives the name "oriental" from the fact of the finest red and violet varieties being obtained from Ceylon, Ava and other parts of the East."

"The delicate || rose pink variety of spinel known as *balas ruby* was worked for centuries in Gadakhshan. In the time of Marco Polo the *mioes* were wholly in the hands of the king of Balkh.

The chief sources, however, both of the oriental and the spinel ruby are the mines of Upper Burma. * * * The ruby mines of Burma were first made known by European travellers towards the end of the fifteenth century. * * * Rubies come next in value to diamonds. * * * Like most other jewels, rubies have some fancied talismanic virtues attached to them. In many parts of India a bracelet formed of nine gems, of which the ruby is one, is supposed to protect the wearer from the evil eye."

PACHI, MARAKATA, GARUTMATA OR EMERALD.

This is the favourite of the planetary deity Mercury.** It has the lustre of the feathers of the peacock or of the *Chasha* (nilkantha) bird.

This belongs to the class of pearls, and *Manikyatt*, i. e., just inferior to the *Vajra* or diamond and superior to the middling class. If the *Garutmata* is good, it deserves the price of a *manikya* or ruby‡‡.

According to *Garudapurana* and *Agastyanata* the source of this gem is Turkey. According to *Ratnasangraha* it is *Mlechchhadese*.

* Sukra IV ii. 83-93.

† Sukra IV ii. 167.

‡ Sukra IV ii. 104.

§ *Encyclopædia Britannica*—Chemistry.

|| *Dictionary of the Economic Products of India* (1892) Vol. VI. Part I Pp. 531-539.

** Sukra IV ii. 87.

‡‡ Sukra IV ii. 83-93.

‡‡ Sukra IV ii. 157-160.

INDRANILA OR SAPPHIRE.

This is the Saturn's favourite,* is not white but has the colour of deep clouds (blue). This belongs to the *Madhyamat* or middling class of gems, like *Pushyaraga* and *Vaiduryya*; i. e., just superior to the lowest class comprising *Comeda* and *Prarala*. The value of *Indranila* is perhaps the same as that of gold, as can be guessed from the following: "The *pushyaraga* weighing one *rati* deserves half the price of *Indranila*‡ or gold (of the same weight).

"It is classed § with 'gems or precious stones in contradistinction to the 'inferior gems.' It is a blue transparent variety of corundum. (Al_2O_3) and differs from the oriental ruby merely in its colour. * * * Sapphires of various colours occur in India. * * * Sapphire is found along with many other varieties of corundum in the ruby mines of Upper Burma. * * * In Ceylon * * * sapphires are found frequently. In 1882 a remarkable discovery of sapphires was made in Kashmir territory."

VAIDURYTA.

Professor Yegeschandra Ray considers this to be Chrysoberyl (oriental cat's eye), Wilson takes it for "lapis lazuli." This is the Ketu's favourite,¶ has the lustre of cats' eyes and has its particles moving.

Like *Indranila* it belongs to the middling class of gems.‖ That piece whose three rays are coming out deserves high price.** Comparative values are not given.

PUSHTARAGA OR TOPAZ.

This is the favourite of Jupiter,†† is yellow and has the brilliancy of gold. It belongs to the middling class‡‡ of gems. The piece weighing one *rati* deserves, as has been quoted above, half the price of gold or sapphire of the same weight.§§

* Sukra IV ii. 90.

† Sukra IV ii. 93.

‡ Sukra IV ii. 169.

§ *Dictionary of Economic Products of India* Pp. 474-474 Vol. VI. Part II.

¶ Sukra IV ii. 92.

‖ Sukra IV ii. 94.

** Sukra IV ii. 169.

†† Sukra IV ii. 83.

‡‡ Sukra IV ii. 94.

§§ Sukra IV ii. 159.

"It may be defined * as a silico-aluminate of alumina (Al₂ O₃ Si) * * The oriental topaz is in reality a yellow sapphire or corundum. Of the occurrence of topaz in India, Ball says, "there appears to be no authentic record, a reported discovery in the basalt of the Rajmahal hills being open to question. Ceylon, it is believed, yields a not inconsiderable proportion of the topaz of commerce."

According to *Garudapurana* the source is Himalaya; according to *Ratnasangraha*, it is *Karka* and Ceylon.

COMEDA.

It is difficult to identify it. It is agate according to Wilson; zircon according to Prof. Yogenchandra Ray. Information about this in *Sukraniti* is as meagre as about coral.

It is the *Raku's* favourite; and like coral has yellowish red or orange colour. Like coral again it belongs to the lowest class. Its value is not, to be determined by weight like that of all other gems. It does not deserve weighing as it is very low priced.

The region is *Himalaya* and *Sindhu* according to *Yuktikalpataru*.

PRAVALA, VIDRUMA OR CORAL.

This is the favourite gem of *Marsa** and has yellowish red colour. Like *Comeda*, it is one of the lowest *ratnas*.

It fades through use† in time. Like pearls, corals can be cut or written upon‡ by iron and stones (e.g. diamond). Corals weighing one *tola* deserve half the price of the gold of the same weight.§§

* *Dictionary of the Economic Products of India* (1893). P. 70 Vol. VI, Part IV.

† Wilson describes it as a stone brought from the Himalaya and the Indus, having four different colours e.g. white, pale yellow, red and dark blue.

‡ *Sukra IV* ii. 91.

§ *Sukra IV* ii. 93-95.

¶ *Sukra IV* ii. 129.

|| *Sukra IV* ii. 162.

** *Sukra IV* ii. 86.

†† *Sukra IV* ii. 100, 115-116.

‡‡ *Sukra IV* ii. 100-110. The reader is requested to note the change in the translation given here from that given on p. 142 of the Vol. XIII of the *Sacred Books of the Hindua Series*.

§§ *Sukra IV* ii. 161.

"In addition ‡ to being used for adornment, ornamental corals have been used in Hindu medicine from a very ancient time and are mentioned by *Susruta*: Aialio remarks that the Tamil practitioners prescribe the red coral when calcined in cases of diabetes and bleeding piles."

SECTION II.

MISCELLANEOUS.

There are certain substances more or less allied to minerals that have been referred to by the authors of the *Sukra* cycle in their description of the *Kalas*, the artisans, the industries and the ordnance department. These should be noted in an account of the mineralogical data available from the *Sukraniti*.

One of the general rules for the guidance of kings is that they should accumulate for future purposes such things as are useful to man. Among these are mentioned minerals,* implements, arms, weapons, gunpowder, vessels etc.

SULPHUR.

Sulphur † has been mentioned as an ingredient of gunpowder.‡ The following are the recipes for this preparation:

(1) Five *palas* § of *Suvurchi* salt (saltpetre) one *pala* of sulphur, and one *pala* of charcoal from the wood of *arka* (*Calotropis Oligantha*) *smuhi* (*Euphorbia nerifolia*) and other trees burnt in a manner that prevents the escape of smoke have to be purified, powdered, and mixed together, then dissolved in the juices of *smuhi*, *arka*, and garlic (*allium sativum*) then dried up by heat, and finally powdered like sugar.

* *Dictionary of the Economic Products of India* p. 332, Vol. II, (1889).

† *Sukra IV* ii. 69-73.

‡ The use of Sulphur in medicines as copper sulphate, Iron sulphate (copperas) is old as "Charaka Samhita."

§ Dr. Rajendralal Mitra who discovered the "Sukraniti" in 1875 doubts the authenticity of these lines (vide "Indo-Aryana" Vol. I, pages 300-312). But Mr. Gustav Oppert who edited and published the text for the Madras Government in 1882 proves by quotations from *Vedas*, *Asoka's Edicts* etc., that "firearms and gunpowder existed in Ancient India." (See preface to "Sukraniti" published by Madras Government.)

§ *Sukra IV* vii. 400-404.

(2) Six or four parts* of saltpetre may also be used in the preparation of gunpowder. Sulphur and charcoal would remain the same.

(3) Experts make gun-powders in various ways† and of white and other colours according to the relative quantities of constituents:—Charcoal, Sulphur, Saltpetre, stones, *harital* (orpiment),‡ lead, *hingul*, iron calces (oxides), Camphor, Jatu (lac), indigo, juice of *Sarala* tree (*Pinus longifolia*).

The use of Salts, e.g., *Suvarchi* or Saltpetre § has been referred to in the above recipes.

The mention of Sulphur introduces us to a fact of great economic importance, and furnishes a basis for interpreting certain phases in the industrial history of India. "Chemical and Metallurgical Industries," says Mr. Holland, Director of the Geological Survey of India,

are essentially gregarious in their habits. * * * The bye-product is a serious and indispensable item in the sources of profit, and the failure to utilise bye-products necessarily involves neglect of the minerals which will not pay to work for the metal alone.

The demand for sulphur in Ancient India and the consequent supply of it in response necessarily involved, according to this 'principle of association' which is really only an aspect of the 'Doctrine of the Localisation of Industries,' a good number of auxiliary and allied industries in mining, metallurgy and manufacture utilising the bye-products. The fact that there are no such auxiliary indus-

tries in modern India is the real explanation, according to Mr. Holland, of why a good many otherwise rich metalliferous ores cannot be worked. We can easily turn this economic fact of modern times to account in understanding the industrial situation of the country in bye-gone days. Thus we are led to infer the existence in ancient India, side by side with the Sulphur Industry, of all those to which it is a key. Says Mr. Holland:—

Sulphuric acid is essential for the manufacture of super-phosphates, the purification of mineral oils and the production of ammonium sulphates, various acids, and a host of minor products; it is a necessary link in the chain of operations involved in the manufacture of the alkalis, with which are bound up the industries of making soap, glass, paper, oils, dyes, and colouring matters; and as a bye-product it permits the remunerative smelting of ores which it would be impossible otherwise to develop.

Industry in ancient India must therefore have been more richly diversified than at present. In fact the extinction of several industries in modern India is explained by Mr. Holland in the following lines:—

During the last hundred years the cost of a ton of Sulphuric acid in England has been reduced from £30 to under £2, and it is in consequence of the attendant revolution in the European chemical industries, aided by increased facilities for transport, that in India the manufacture of alum, copperas, blue vitriol, and alkalis have been all but exterminated; that the export trade in nitre has been reduced instead of developed; that copper and several other metals are no longer smelted; that the country is robbed every year of nearly 100,000 tons of phosphatic fertilisers, and that it is compelled to pay over ten millions sterling for products obtained in Europe from minerals identical with those lying idle in India.

And this state will continue "until industries arise demanding a sufficient number of chemical products to complete an economic cycle."

Exactly the reverse must have been the condition of manufacture and commerce in ancient India, and for the opposite reasons. In the Economic Volume* of the *Indian Empire*, also, in the "Imperial Gazetteer of India Series," Mr. Holland harps on this decline of ancient chemical industries:

* Review of the Mineral Production of India during the years 1898-1903, By J. H. Holland, F.R.S., (1905) also pages 7-8, 117.

* Sukra IV vii 405-406.

† Sukra IV vii 411-415.

‡ "Most of the older Sanskrit MSS., are written on paper prepared with *Haritala* to preserve them from the ravages of insects, and this it does most effectually." Dr. Dutt, Dr. Mitra also describes arsenicised paper in his report on Sanskrit MSS., in the proceedings of the Asiatic Society of Bengal for March, 1875.

§ This salt has been mentioned in "*Charsaka Samhita*" and also "*Susruta Samhita*."

|| Illustrated in Modern Europe by the contiguity of Iron and Coal Industry. "Many of the most profitable copper-mines in the world could not be worked but for the demand for Sulphur in Sulphuric acid manufacture, and for Sulphuric acid there would be no demand but for a string of other chemical industries in which it is used."

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In this respect India of to-day stands in contrast to the India of a century ago. The European chemist, armed with the cheap supplies of Sulphuric acid and alkali . . . has been enabled to stamp out, in all but remote localities, the once flourishing native manufactures of alum, the various alkaline compounds, blue vitriol, copperas, copper, lead, steel and iron, and seriously to curtail the export trade in nitro and borax. The high quality of the native-made iron, the early anticipation of the processes now employed in Europe for the manufacture of high class steels and the artistic product in copper and brass gave the country a prominent position in the ancient metallurgical world, while as a chief source of nitre India held a position of peculiar political importance, until less than forty years ago, the chemical manufacturer of Europe found, among his bye-products, cheaper and more effective compounds for the manufacture of explosives.

ALKALIS.

Alkalies also have been mentioned in Sukraniti as *Kalams*. Thus one of the sixty-four arts or *Kalas* is the extraction or preparation of alkalies, Government Revenue from this chemical industry is declared to be one-half of the produce after the costs have been met.

Glass has been mentioned only twice. The making of glass vessels is a *Kala*. Their transparency is referred to. The teeth of horses become transparent like glass from 15th year, and retain this time up to the 18th.

STONES.

Stones have been referred to several times. We have just seen that these may be used as ingredients for gun-powder also. Their use in statuary and sculpture has also been mentioned by the Sukra authors in their description of the images of gods.

We are told that stones are next in importance to metals in the construction of images in point of durability,† and superior to all other materials, e.g., sands, pastes, paints, enamel, earth, woods etc. The responsibility of the sculptor in stones, therefore, is very great. For he must have to be well up in the conventions of his art. His workmanship

would not be appreciated unless it conforms to the exact rules laid down by the masters of *Silpa-sastra*.

The images that are made of less durable material are not examined by people very critically and hence may be executed without particular care. But stone being a durable material forces on the artist an extra amount of carefulness.

Such pieces of natural stones however, as are found in hills and rivers may be used for religious purposes without human art being made to work upon them. Defects of measurement are not to be noticed in such images, e.g., the natural *Tanalingas* of the Narmada valley, Chandrakanta gems, or stones found in the Gandaka river.

When stone images are constructed the workshipper should observe a rule with regard to the colour of the material used. "The white stone† is prescribed for the Satya-yuga as indicating *Sat-tika* types of images, the yellow and red stones are prescribed for Treta-yuga and Dwapara-yuga respectively as indicating *rajasika* type, and the black stone for the Kali-yuga as indicating *Tamasika* type.

Image worship being a universal feature of Hindu religious life, the industry connected with stones must be expected to have been a very rich one in the days of Sukra authors, as in all ages in Indian history. Not in religious life only, but in other aspects of the social life of the people also stone-quarrying, stone-carving, stone-inlaying and other industries and fine-arts connected with the manipulation of sand-stones, building-stone, granite and marble have played a conspicuous part. Hence in Sukraniti we find that among the sixty-four *Kalas* there is one connected with stones.‡ This consists in the art of cleansing,

* Chapter III, Mines and Minerals, page 123, (Oxford, 1907.)

† Sukra IV iii 150

‡ Sukra IV ii 233-235.

§ Sukra IV iii 191. Sukra IV vii 321-324.

¶ Sukra IV iv 150-151.

* Sukra IV iv 303-308.

† Sukra IV iv 310-313.

Inhabitants of India.

‡ Sukra IV iii 167-168.

Vido Oppert's *Primitive*

polishing, dyeing, rinsing etc., of stone-vessels. There is another art also mentioned by Sukracharyya as being an auxiliary of Ayurveda. This is the melting and incineration of stones.* Again, stone-carvers† are sufficiently important to be recognised by the statesmen of the Sukra cycle in their enumeration of the artists and artisans who should be appointed to, and "protected" or encouraged in, their proper works by the king.

It is stated by Ferguson that there is no stone-architecture in India earlier than the third century B.C. But says Mr. Crosthwaite†‡ c.s.

The negative fact that no stone-architecture previous to Asoka has yet been discovered, does not justify the positive conclusion arrived at by Ferguson. * * * The famous Sarnath stupa and the stupa near Kasia in Gorakhpur are even older than the third century B. C. The excavation of a stupa at Piprahwa in Basti District yielded a casket bearing an inscription in the character of the third or fourth century B. C. * * * The stone mason's art must have existed in India for some centuries before Asoka's reign.

The following refers to Southern India :

Early stone-carving reached a high degree of perfection, first under the Buddhist in India and even sometime before it § * * * Following the Buddhists each successive Hindu dynasty left examples of their particular styles. * * * Towards the end of the Hindu period the Vijayanagar kings were the greatest patrons of stone carving.

The perfection ¶ to which the art of stone-carving was carried and the proportions attained by the industry can be readily if roughly gauged by the extent of the architectural remains still in existence, and the profusion and finish of the ornamental work with which they are enriched. The proportion which the decorative industry bore to the constructive defies accurate computation, but judged by European standards it must have been extraordinarily high.

GLASS.

The manufacture of glass § was known in ancient India as early as 800 B.C., for in "Yajurveda glass is mentioned as one of the articles of which female ornaments were made. It is also noticed in the "Mahabharata" and in an old book called the Yuktikalpataru the effects on the human system of drinking water out of a

* Sukra IV vi 145.

† Sukra II 397-398.

‡ Monograph on stone-carving (1900).

§ Monograph on stone-carving and inlaying in Southern India by Rea (1906).

¶ Stone-carving and inlaying in the Bombay Presidency, by Tupper (1906).

§ See "Monograph on the Pottery and Glass Industries of the North Western Provinces and Oudh. By Dobbs (1895). Chapter IX, p. 29.

glass tumbler are stated to be the same as those of drinking out of a crystal cup. In more recent times in the sixteenth century the glass of India is said to have been exported to large quantities to Europe, and in the north of Italy there is a tradition that the Venetians at one time obtained, if not their raw glass, at least its ingredients, from the plains of Hindustan.

Mr. Jaw Seinko M.R.A.S., also bears testimony to the antiquity of Indian pottery, both glazed and earthen, and to its having influenced the pottery and glassware of Burma.* "The ceramic art did not achieve any public recognition in Europe till the sixteenth century A. D., but long before that period the pottery of Burma had become famous." Ibn Batuta the celebrated Arabian traveller of the fourteenth century also recorded the fact.

* "Monograph on the Pottery and Glassware of Burma" (1891-93).

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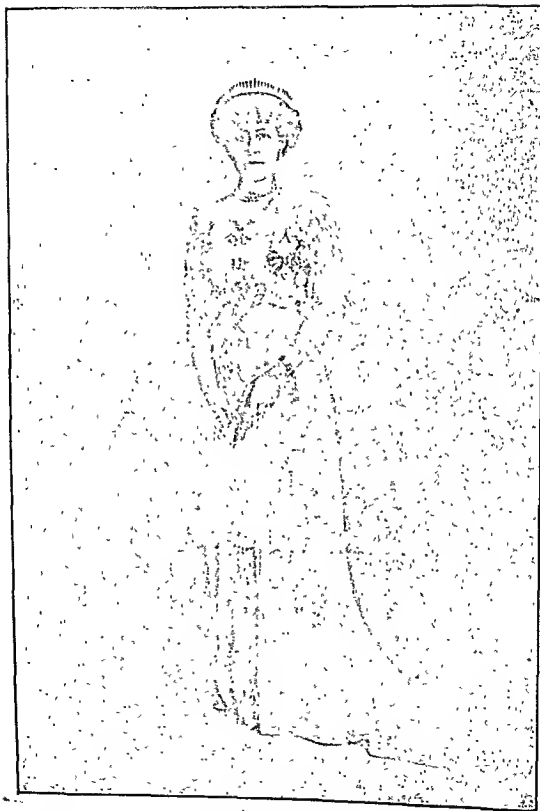
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MAURICE MAETERLINCK

BY

MR. AJIT KUMAR CHAKRAVARTY.

WONDER if many people in Europe have realised who bears the truest and the richest message for them at the present day amidst the welter of living poets and literary men who have gained for themselves recognition and fame. Bernard Shaw? No, I am afraid it is not an Englishman. Of course, it is true that ideas such as of the genius of the Species, the laws of Evolution and the making of the 'Superman' have almost covered the whole field of modern literature, but they have not yet sublimated themselves into sentiments that may be worked into permanent artistic form. As a result they strike us as naive and powerful, but they do not *possess* us. Besides, they are not the most leading and the most characteristic ideas of the times.

It is Maurice Maeterlinck who appears to me to be the greatest literary figure in Europe at the present day. He has contributed largely to both sides of literature—to its creative as well as its critical side. When one reads his plays such as "The Sightless" to name one of his earliest and best plays, or the "Blue Bird" to name one of his latest and finest, they do not seem to convey any deep meaning, so airy and shadowy and dreamy is their structure. But when one reads his "Wisdom and Destiny" or the "Buried Temple"—his substantial and philosophical prose works,—then suddenly the inner meaning of the plays flashes out. It is then perceived that his plays are superb dramas of the soul, in which the subtle experiences of soul life have been unrolled,—the problems that thicken round it and obstruct its revelation, the trials and sufferings that cross it, and the triumph and happiness that finally crown it. It is hard to thread the maze of

these subtle experiences, because there is very little action in his plays. Those who understand them, know, of course, that every sentence, every word almost is apt, and every character introduced is significant. It is impossible for them to turn over the pages lazily and dreamily; for although almost nothing happens, there is a gradual development of thought and an accumulation of effect which make a profound impression.

What is then the most distinctive message of Maeterlinck? He writes himself: "The consciousness of the unknown in which we live is what confers on our life a meaning it would not have if we enclosed ourselves in what we know, or if we believed too readily that what we know is more important than what we still ignore." It is this idea of the unknown mystery surrounding our life that Maeterlinck thinks to be the most dominant idea of modern times and this it is which constitutes the essence of his philosophy. Let us try to see then, what he really understands by it, and how he expounds and interprets it in his great works of art, where he has brought this idea to bear on life.

I wonder if all of my readers know that Maeterlinck is a naturalist of some distinction. He has written an interesting book on "the Life of the Bee", a subject he has studied with the keenest interest for twenty years or more. I have hardly read any other book of this class more fascinating than Maeterlinck's "Bee." Maeterlinck's talk of the unknown mystery surrounding and working its way into life have led many people to think that he is a mystic, but it requires a deeper penetration into him to know that his entire frame of mind is scientific. Far from abusing human reason, belittling human nature and shortening the tether of the known, he faces all the methods and results of modern science squarely. He maintains that these achievements of science are bound to work a great change in all departments of life and should we

by some private or secret or so-called mystical communion, succeed in discovering a key to unlock the mystery of the Infinite—we ought not to put our sole trust in it. "There is a notable difference," he says, "between the mystery which comes before our ignorance and the mystery which comes after what we have learned." To him a mystery always remains such, only it brightens and changes colour and place as human intellect advances. Formerly, he says, man's attitude in the face of mystery was one of fear, not of courage. The representation of the universe was really not so animated and charged with mystery as now. The mystery was then more or less static and cold; it was not so vital and actual as now. Even the sense of infinity—so bound up with the sense of mystery in life and the universe was supernatural, remote and abstruse—it did not get into life at all points. Thus Maeterlinck's position is not at all similar to that of the medieval mystics of Europe, and if he be really given the name at all, he ought to be called a scientific mystic.

Let us take for example one of the earliest and best of his plays—"The Sightless." It was published in 1890 when Maeterlinck was only twenty-nine. The entire dialogue in the play is kept up by a company of blind people anxious as to their whereabouts and the scene is laid on an island in the midst of "a very ancient northern forest, eternal of aspect." The sky above being 'profoundly starred' suggests the time to be midnight. The blind people have come from an asylum with an aged priest for their guide but they are very distressed, for the priest has suddenly left them! But alas! they do not know that the priest is lying dead even in their midst!

The whole situation in the drama is symbolical of a great spiritual crisis in the history of modern humanity. The church has made people sightless and sent them astray, without a guide, to find out a new path and a new shelter for them. The

priest was out to act as the guide, but alas, he did not know that his days were numbered; neither are the people over whom he exercised influence aware of his death. The blind people move whither they do not know—but the sound of the sea—the mystery of the unknown—comes to their ears ever and anon as they lie confined within the limits of their life-island. Some hint that there is a lighthouse in the midst of the unknown waters, suggesting that the light they seek is within. No individual, no creed should any more be trusted for guidance, but the true guidance is in the inner intuition which sheds an unceasing light in the midst of overwhelming darkness. The blind people talk of the mysterious disappearance of the priest—there are various types of men and women among them, some old, some young, some hopeful, some sceptical, some emotional, some rational. But the one thing that strikes us in their conversation is how the priest, feeling that he was not having any influence on the intellect of his people, was appealing latterly more and more to their emotional and superstitious side of life and so he had more women-adherents than men. This shows beyond doubt, that Maeterlinck does not care for that religion which rests merely on feeling. The real magnitude of the crisis he depicts by the help of symbols in this play is best felt when it is seen that the modern religious sense of man has been unable for a good long time to keep pace with the scientific results of the age. There must be a new religion ushered in, where faith and science would agree.

When, therefore, teachers fail and scriptures fail, what should man depend upon but the spiritual instincts and intuitions that still lurk within him? This is the great teaching of Maeterlinck both in this drama as well as in all the later works that he has produced and this is his mysticism—if mysticism it may be called. But as I have said already it is a mysticism that is

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grounded in reason and the knowledge gained from science.

So, while the blind people are wailing over their piteous lot and wondering if ever they will find a way out of the tangled forest and the bitter cold, a dog comes in. It is symbolical of the primary instincts and it at once *knows* that the priest is dead. Soon footsteps are heard. The child of a mad blind woman cries instinctively and the woman rushes forward in the direction of the sound of the footsteps—this is no other than the advent of the new faith, the new hope of humanity. The child-like innocence, the absolute simplicity of modern saints and poets will alone discern the new faith aright—the philosophers and the wise people will not.

I should like to quote extracts from this wonderful play to show to my readers its real depth of beauty, but I refrain from doing so for one reason. I could not select extracts from it without spoiling it altogether. But I have no doubt that this insufficient introduction of mine will tempt my readers to peruse it and appreciate its beauty for themselves.

What great reluctance, what backward glances, what artifices to escape from the impact of the movement of knowledge, do we not discover in the records of the thought of our century, because science has stripped so many traditional and associative charms from nature and thrown us into doubt about the reality of things! What a terrible war is still waging between the parties of science and faith, between rational and mystical consciousness! But who, like Maeterlinck, has faced the whole situation so manfully and welcomed the entire transition with the strong conviction that the true test of faith is in the doubt that apparently shatters it—that in this capacity of doubt, in this courage to question, man is infinitely richer than in the shallow, romantic and traditional idealism which has been hitherto his support.

Do not think that Maeterlinck is a professed philosopher or a theologian—he is not concerned with any of the “isms” that have prevailed either in the past or in the present century. But as we see in the “Sightless,” his doctrine of instinct and intuition and their relation to the mystery of things is so unique and so artistically, powerfully and almost convincingly presented that much of the newest philosophical thought is found to be coincident with his theory. For instance Bergson’s Intuitionism has a strange likeness to Maeterlinck’s—but this is not the place to enter into any discussion about it. Maeterlinck believes that the intelligence of the species and the intelligence of the individual are really of two distinct kinds. One we call instinct and the other reason. The first carries the whole history of evolution unconsciously and is unconscious of what lies in store for it in future, and the other deliberates on the impression it receives and weaves them into the strong tissues of logical reason. Both these kinds of intelligence have to be utilised by man at the present time—instinct and reason must co-operate in such a way that instinct may be illumined into reason and reason may be vitalised into instinct. Maeterlinck has said times without number that he does not believe, that we understand anything so long as that thing is not wholly incorporated in us and our understanding does not become, as it were, an instinct.

The following quotation from one of his writings will bring out clearly the whole thought of Maeterlinck:—“Reason. . . after having opened the subterranean doors behind which the vital and instinctive forces of our being sleep imprisoned, ought to seat itself on the threshold of our moral life. It waits there, lamp in hand. . . Beyond, in regions where its rays do not penetrate, the life of obscurity continues. Reason is not troubled thereby, rather it is rejoiced. * * *

* * It happens that among the captives that

wake, some more radiant than itself approach the entrance. They spread a light more immaterial, more diffuse, more incomprehensible than that of the firm and definite flame its hand protects. . . . If reason does not tremble (because, by all that it has been able to harm, it has nevertheless learned that no light is dangerous, and that in the life of reason one can risk reason for greater charity) ineffable exchanges take place, from lamp to lamp, upon the threshold."

I now come to the most striking phase of Maeterlinck's thought, his strong sense, to put it in his own words, of "the truth, beauty, and depth of the humblest and most ordinary events of life." Read that finest play—that truest fairy-work woven by the hand of man—his "Blue Bird," and you will perceive how deep-seated this sense is in Maeterlinck's mind, for indeed, the entire play most passionately verifies it. The "Blue Bird" is the drama of "the truth, beauty and depth of the humblest and most ordinary things and events of life."

He does not introduce heroic characters, violent passions or marvellous incidents into his play—he does not believe that these are really great or there is real truth in them—but, on the contrary, he makes in his "Blue Bird" a poor woodcutter's son Tylstyl the owner of the true touchstone of happiness and beauty. He sends him out in quest of the "Blue Bird," the symbol of true happiness, which is ever elusive and yet all-pervading. In the first act, when the brother and the sister, Tylstyl and Mytyl are awake on the night of Christmas, they meet a fairy in their room and she suddenly discloses with her magic diamond, the ineffable beauty of the most commonplace things and the *Souls* of them—of the stones in the wall, of the leaves, of fire and water, of the cat and the dog, of sugar and of the flame in the lamp. The soul of water is like a young girl, streaming, dishevelled and tearful; and the soul of the flame is like a luminous maid of incomparable beauty, dressed in

long, transparent and dazzling veils! And in the next Act they all go out—the whole party—to bring the Blue Bird. They travel first to the Land of Memory where the children meet their dead grandfather and grandmother and their dead brothers and sisters—for as says the fairy: "How can they be dead, when they live in memory?" And how strange that they are exactly what they were at the time of death! The small baby who was crawling on all fours when she died is still the same. Then they move to the Palace of Night. But have I told you who guides them? Light. For we should not forget that a scientific mystic like Maeterlinck would not have the guidance of anything else but Light. It is impossible to describe well the imaginative beauty he has lavished on these wonderful symbols—especially on the present one,—Night and her mysteries! The cat, the creature of the night, and Night herself are sore afraid that man with the help of light has come to invade the mysteries which Night keeps hidden. Night says to the cat: "Oh Dear! oh Dear! . . . What times we live in! . . . I never have a moment's peace! . . . I cannot understand Man these last few years . . . Must he absolutely know everything? . . . Already he has captured a third of my mysteries, all my Terrors are afraid and dare not leave the house; my ghosts have taken flight, the greater part of my sicknesses are ill."

What strange caves are inside the halls of the Palace of Night in which ghosts, sicknesses, wars, shades and terrors dwell! But the Blue Bird is nowhere to be seen. In the dream-garden there, among Stars and planets, Blue birds fly in large numbers from jewel to jewel and from moonbeam to moonbeam but they die as soon as they are caught!

The two children come next to the Palace of Happiness, where they see the big luxuries of the world and the miseries, and the real

joys and happinesses too, such as the joy of being well, the joy of being just, the joy of being good and many others, and lastly the peerless joy of maternal love. The children wonder to see the Joy of Maternal Love so like their own "Mummy" but so much prettier and the Mother's Joy explains to them that each of their smiles makes her younger by a year, but in the home that does not all show; only there everything is seen in its truth! They question her when she got the beautiful dress she has on and she answers that it is made of kisses and caresses and loving looks! She says "all mothers are rich when they love their children" and that "there are no poor mothers, no ugly ones, no old ones." She tells Tystyl that he has come up there only to realise and learn, once and for all, how to see her when he sees her down below. He believes herself in heaven; but heaven is wherever she and he kiss each other. And does not all this prove most beautifully the belief of the poet in the truth, beauty and depth of the humblest and most ordinary things and events of life—may I add, the relations of life? And mind you, it is the Light that reveals all this inexpressible wonder of beauty!

The past travelled through—the land of Memory and Night—the present seen—now the future remains to be discovered and witnessed, and so the children journey forward to its kingdom. In the immense halls of the azure palace of the Future, they see children that are about to be born. Every day almost they are taken down to earth by Time. How inexpressibly beautiful these scenes are, I shall in vain attempt to tell you. They will open a world of new beauty and every page almost is glittering with some unexpected wonder! It is here in the land of the future that suddenly Tytyl and Mytyl are discovered by Time who gets angry at the sight of them but Light saves them from his fury. It is their last journey, and when it is

done, they find themselves back again to their own poor cottage which they hardly recognise. They went out in quest of the Blue Bird but in each place they have visited they met one which promised to be blue but proved different afterwards. They saw one in the land of Memory which soon turned black, the bluebirds in the dreamland of night were all dead, and the last one they had in the realm of the future turned pink. So it seems that the "Blue Bird" does not exist or he changes colour when he is caged. True they have failed to bring it, but they have won real happiness. The vision hunts them and remains with them. Their father and mother are amazed to hear of their journey and they cannot persuade them to believe that it was all a dream. Mother, father, water, fire, the dog, the cat, the house and everything are ever afterwards rich and beautiful to them as they were when they were seen with the help of the magic diamond of the Fairy. The true "Blue Bird" therefore resides in "the humblest and most ordinary things and events of life."

Is not all this a most wonderful and beautiful message? There is only another poet I remember who has perceived like Maeterlinck that all men and all experiences are equal and beautiful beyond words in the presence of life, for is not great Nature herself, in which all life is, uniform in all her varieties? The distinctions of higher and lower, of common and uncommon, of ugly and beautiful, are absolutely lost to this poet. And who may be he? Walt Whitman, the American poet. Read his 'Leaves of Grass' and see if what I say about him is true or not. But neither he, nor any of greatest names in modern literature have penetrated so deep into the mystery of life and into its beauty and its joy as Maurice Maeterlinck has done. For, have I not said that his ideas are not merely sentiments but illuminations received from science and the new knowledge? His ideas are therefore whole, not half; they have the sanction of the modern age and the past experiences of humanity. And lastly they are not ideas but passionate sentiments—they are not philosophical, but exquisitely beautiful and poetical.

INDIAN BANKING ENTERPRISE *

BY

MR. HEMENDRA PRASAD GHOSE, B. A.

THE failure of the People's Bank of India Ltd., in which has been involved several other Banks in the Punjab and the sister provinces reminds one of the failure of the Union Bank in 1848, a crash that retarded the progress of Joint Stock Companies in Bengal for more than a quarter of a century. The effect of these failures on the industries of the Punjab will be disastrous, and Indian capital which has only recently been shaking off the shyness it had acquired in the rough and ready days of the Moghuls and the Mahrattas will again seek a safe shelter in the iron box of the owner.

The importance of Banks in the modern commercial system cannot be over-estimated. As handicrafts grew into manufactures and as trade expanded into commerce a new commercial system was built on the deep foundations of medieval trade. "It proceeded on the principle that the protection of trade formed a duty of the Sovereign, that protection involved regulation, and that it was beneficial for the nation that each trade should be placed under a guild or corporation with powers of self-management and internal control." The system soon developed into corporations for foreign enterprise, such as the Merchants of the Staple, the Fraternity of St. Thomas à Becket, afterwards the Merchant Adventurers, and the Muscovy Company. These regulated Companies formed the intermediate link between the medieval trade guilds, and the modern commercial associations under the Companies' Acts. The expansion of these companies soon brought about the recognition of the principle of a Joint Stock "by which" as Davenant puts it, "the wealth and

strength of many are guided by the care and wisdom of a few." The science of audit grew with the growth of the Joint Stock system and brought into existence the Chartered Accountant who may be considered "the financial conscience of Limited liability."

The establishment of Joint Stock Companies necessitated the establishment of Banks. In England "the laws relating to usury, founded upon Scriptural canons, and interpreted adversely to the receiving of interest for money lent, were a great hindrance to the employment of capital in the channels which experience and wisdom indicated as profitable. It was too great a strain upon human nature to dam back the tide of advancing and enlightened self-interest which was anxious to place in the hands of those worthy of trust the honourable savings-garnered from industry, whereby a volume of capital could be at once directed to the point where it was requisite, provided that those who had supplied it, whether in large or small proportions, should receive a reasonable recompense in the shape of interest. Metaphysical distinctions were drawn, and attempted to be maintained, that a difference existed between the profits gained by direct adventure, and personal initiative, and the intermediary of a third person in the shape of a banker or goldsmith."* And as capital accumulated, it required an aqueduct through which it might freely flow to fertilize new industries, and the growth of England's modern banking system, consequent upon the foundation of the Bank of England, supplied the necessary channel. This Bank was first projected by Dr. Hugh Chamberlain, but the plan actually adopted was proposed by Mr. William Paterson. "The object was to raise money for the use of the Government."† After a long and violent discussion the Act passed both Houses of Parliament, and received the Royal Assent. The whole subscription

* This article was sent to us in October. [Ed. I. R.]

* *Upper-England's Commercial Supremacy.*
† *Gilbert-Banking.*

having been filled in ten days, a charter was issued on the 27th day of July, 1694.

"The transmission of money was in ancient times effected by sending a messenger with the coin. During the Middle Ages, it was accomplished by means of bills of exchange, which were purchased by merchants. Ultimately, a class of persons carried on this kind of traffic, and purchased or sold bills to suit the convenience of parties who wished to deal with them. The pecuniary transactions of independent nations are still adjusted in the same way." Then came the Banks. The most ancient Bank was that of Venice supposed to have been established in 1157. In the year 1401 a public Bank was established in Barcelona, in Spain. The bank of Genoa called the Chamber of St. George was established in 1407. The Bank of Amsterdam was founded in 1609. This Bank was the model on which were formed most of the European Banks now in existence.

In America the Banks play the most important part in the commercial and industrial systems of the country. They make possible the floating of big companies and the existence of huge trusts. "In the banking system of the United States we reach the crucial part of the industrial problem. The banks are the pivot on which not only the industrial but the whole commercial and financial organisation turns. They have furnished the wherewithal for carrying out the huge operations . . . not of course from their own resources, but by the use of their credit. In the event of reaction they would have to bear the chief brunt. So important is their position at a juncture like the present that it might almost be said, while they remain secure everything else will be fairly safe. Not only are they the ultimate financiers of all the big guilds and combinations, but they are the guardians and supervisors. The American public look to them, and with reason, to check obviously bad business and to take early precau-

tions against danger."* The Banking system of the United States is so extensive that even a superficial survey of it is no light task. A specially prepared return gives the total number of banks of all kinds doing business on the 22th June 1901 as 12,972. "Their aggregate capital was 1138 million dollars, the surplus 693½ millions and undivided profits nearly 271 millions. Their own resources thus amounted to 2102 million dollars. They held public money in the shape of deposits aggregating 8619 million dollars, and had lent out 6491 millions. Of the public money 2128 million dollars, and of their own 2102 million—together 4230 millions—were presumably invested."

"The knowledge of Banking in India was long anterior to the settlement of the English in this part of the globe, though the system under which it was carried on was widely different from that which European skill and science have introduced. From time immemorial, the Banker has always been an important member of Indian society."† "The fact," says Mr. Cooke, the historian of Indian Banks—"that Europeans are not the originators of Banking in this country, need not strike us with surprise, for both from internal evidence, which the successes of the British arms in the Panjab further extended and opened out we know that civilisation and the arts distinguished the East for a very considerable period before the West had begun to emerge from ignorance and barbarism." The growth of the system of banking in India is interesting to trace. And the simplicity of that system has puzzled many European bankers. But we are not dealing with the system indigenous to the country. What we are concerned with is the system introduced by Europeans and suited to the altered conditions of the commercial and industrial system of the country.

* Laidson—*American Industrial Problems*.

† Cooke—*Banking in India*.

"Before the establishment of the Bank of Bengal, the European system of banking had been introduced by the great Agency Houses of Calcutta, the failure of which, for enormous reasons is well known to the Indian public. They were not merely merchants and agents, but they united with that business Banking in all its branches, and were known as the merchant princes of India. They were agents for the whole civil and military service. They were agents for the planters and merchants settled in the upper Provinces. They were Bankers receiving deposits, Bankers making advances for the produce of the interior, and Bankers issuing paper money. * * * After the establishment of the Bank of Bengal, but more especially, after the passing of the Act in 1813, which partially removed restrictions placed upon Europeans settling in India, great inducement was given to extend the Banking principle, and these successively started into existence several private Banks in connection with Agency Houses. A great commercial crisis occurred in 1829-30, and upon the *debri* of the Calcutta Agency Houses (Alexander and Co., Colin and Co., Fergusson and Co., Mackintosh and Co., Palmer and Co., and Cruttenden and Co.) successively rose the Union Bank of Calcutta, and all the different joint-stock associations now known under the name of *Mofussil Banks*."

The first institution of its kind in India was the Bank of Hindostan, established by the late firm of Messrs. Alexander and Co., about 1770. The circulation of its notes was confined to Calcutta and its neighbourhood, the Government having refused to sanction their reception into their Treasuries in the *Mofussil*. On two occasions the Bank successfully supported very severe runs upon it. Once in 1819, when in consequence of some forgeries, the proprietors issued a notice to the public pointing out how to distinguish the genuine from forged notes; and once again in 1829 when the failure of Messrs. Palmer and Co.,

spread alarm among the inhabitants of Calcutta. At that time the Bank had to meet a demand of about 20 lacs of Rupees. It continued its operations till December, 1832 when "the most awful commercial crisis that ever visited India, by drawing into its vortex all the old firms, necessarily caused the stoppage of the Bank" which was unable to weather the squall that wrecked Messrs. Alexander and Co.

When the Bank of Hindostan failed the Bank of Bengal was in its twenty-sixth year. "It was opened for business on the 1st May, 1806, under the name and style of the Bank of Calcutta, with a capital of Sixty Rupees 50,00,000 in 500 shares of ten thousand Sixty Rupees each. The first Charter was granted on 2nd January 1809 during the Government of Lord Minto, on which occasion the name was altered to that which it now bears, viz The Bank of Bengal." Mr. J. W. Sherer, of the Bengal Civil Service, was appointed the Secretary. Among the six Directors elected at a public meeting, held at the Town Hall of Calcutta on 15th December 1808, Maharaja Sookmay Roy was the only Indian. On the 1st March 1862, under special agreement with the Secretary of State for India in Council, and the Indian Government at Calcutta, the General Treasury at Calcutta was established at the Bank, in terms of the Notification published in the *Calcutta Gazette* of 3rd January 1862. Under this agreement, the business of receiving and paying money on behalf of the Supreme Government of India, and the Government of Bengal, heretofore transacted at the General Treasury at Fort William, was altogether vested in the Bank. "The Government held 275 shares of Rs. 4,000 each in the Capital of the Bank."

"Almost in every respect on the plan of the Bank of Bengal" was started the Bank of Bombay in 1840 and the Bank of Madras in 1843.

The third Bank established was the Commercial Bank which commenced operations on the 1st of

DECEMBER 1913.]

May 1819. Its partners were the members of the firm of Mackintosh and Co., J. Melville and P. Reirson of the firm of Fergusson and Co., Edward Brightman Esq., Bibu Gopymohan Thakoor—the members of the firm of Joseph Barretto and Co., and Messrs. Mandietta Uriarte and Co. The average amount of its notes in circulation was about 16 lacs. It contracted its circulation in 1828. In 1829 the Union Bank was projected and established. As this new Bank was raised principally by the partners of the Commercial Bank its operations were gradually narrowed till 1883, when the failure of Messrs. Mackintosh and Co. took place. The settlement of the affairs of the Bank then devolved upon Bibu Dwarkawath Tagore, who finally adjusted all claims against the Bank.

The establishment of the Union Bank was also instrumental in closing in 1829 the Calcutta Bank established in 1824 by Messrs. Palmer and Co.

The Union Bank was established in 1829, its main object being to fill up the space in the money market, left vacant, as it were, by the restrictions imposed on the Bank of Bengal by its Charter. It commenced operations on the 17th August 1829 with a capital of Sixteen Rupees 15,00,000. In September 1819 publicity was given to one of the most successful frauds ever perpetrated. The delinquent was Mr. A. H. Sin, for many years the Accountant to the Bank. Towards the end of May 1839, it was discovered that the accounts of several constituents of the Bank were apparently overdrawn. Mr. Sin admitted his responsibility for the irregularities and discounted some Bills, the proceeds of which, amounting to about Rs. 64,000 were applied to the ratification of these accounts. It was afterwards found that assets had, in the majority of cases, come to Mr. Sin's hands, which he had, for a time, appropriated to his own use, instead of bringing the amount to the account of the res-

pective parties in the books of the Bank. False entries were also discovered. "The items were eight in number. The first entry was on the 12th October 1836, when by the prefixing of 10, a payment of Rs. 592-1-4 was converted into one of 10,592-1-4, and in the same way the other entries were falsified by prefixing or altering one or more figures." The Bank stopped payment in January 1848. "For some years previously," writes the historian of Indian Banks, "it was well known to those accustomed to look carefully into the published accounts, that the Bank was in a hopelessly insolvent state, and that the dividends it declared, and of which it made so great a parade, were taken, not from the capital for that had gone long before, but from the deposits that people were still confiding enough to make. No bank has probably ever failed under circumstances so discreditable, and so humiliating to those who were the cause of the stoppage." For the Bank had indiscriminately invested in Indigo and the Directors freely helped themselves to the Bank money. "It may be mentioned that Colville Gilmore and Co. were debtors at one time, of twenty-four lacs of rupees, one-fourth part of the whole capital of the Bank, and that Cockerell and Co. took cash credits to the amount of sixteen lacs of rupees!" One cannot help agreeing with the remarks that as there is no breach of trust more flagrant than that of the Directors of Joint Stock Company helping themselves to the capital in the shape of advances, so there is no punishment sufficiently severe for such unprincipled robbery.

The records of the North-Western Bank of India—established at Mussorie in 1840 and the London and Eastern Banking Corporation established in 1855 are also records of fraud and delinquency which brought about the ruin of numerous unsuspecting depositors and shareholders who had embarked the hard-earned savings of years in these banks.

The history of mushroom growths like the Bank of Mirzapore which did not exist for more than a year and the Dacca Bank which was bought up by the Bank of Bengal need not detain us.

And we pass on to the history of the unfortunate Banarès Bank established in 1844-45, chiefly by the influence of Colonel Pew. In 1849 formidable irregularities were discovered in the management, the Directors having purchased their stock with money borrowed from the Bank. "They held their ground by the value of the votes of parties who had not paid up their shares, and who had paid their first instalments by loans from the Bank at twelve per cent interest." They had also invested nearly the whole capital in the Ganges Steam Navigation Company, from which, under any circumstances, it could not be withdrawn, if desired, and which was pursuing a ruinously losing career. As nearly all the Directors belonged to the Army these discreditable transactions could not be slurred over and the matter was carefully enquired into. A Court Martial was held at Simla on the 7th of May 1850, when Captain Christopher George Fagan and Surgeon Donald Butler M. D., who had been Directors of the Bank were brought to trial. The Court adjudged them *to be cashiered*, but recommended Captain Fagan "to the clemency of His Excellency the Commander-in-Chief, on the grounds of the very high character he, Captain Fagan, has borne during his service of twenty two years." The reply of General C. J. Napier, Commander-in-Chief, is characteristic of the man—"When violence of temper, error in judgment, or the thoughtlessness of youth, lead men into culpable conduct, their high character bears great and honorable weight, excusing human frailty. High character is also justly appealed to when concurring circumstances cast suspicion on yet unblemished reputation; but when the charge is dishonour, and, that dishonour proved, former

high character vanishes, and is nothing." We cannot do better than bring the history of this institution to a close with the remarks of the *Bombay Times*.—"Captain Fagan and Dr. Butler have, we observe, been found guilty of the charges laid against them in the matter of the Benarès Bank, and been sentenced to be cashiered. The sentence, though severe, cannot be considered too much so: the Directors of the Benarès Bank were all, on their own showing, guilty of raising money on false pretences, to be invested for the accommodation of one of their number, in breach of the regulations of the Bank. The second of these two errors is comparatively venial; the first implies the highest degree of moral guilt. * *

* * * All that is wanted is uniformity of treatment; that there should be one law and one judgment for all; that fraud and falsehood, when fairly proved, should, when knowingly and deliberately committed, be visited with the severest punishment, however great or small the occasion, however exalted or insignificant the transgressor."

This principle should be constantly before the eyes of those who in their zeal to float Companies and trusts often disregard the nice distinction between fair and foul and even transgress the bounds of prudence assuming that the end justifies the means.

Prominent among recent failures are the failure of the Oriental, the Commercial and the Burma Banks. And now the People's Bank of India swells the list. Its failure is exceptionally unfortunate at a time when Indians are only waking up to the consciousness that India cries aloud for industries other than the universal but insecure industry of agriculture and the placid slumber of the rich among them is getting disturbed by disquieting dreams of the responsibilities of wealth when mills and factories are being erected and the attempt to solve the poverty problem of the country is manifesting itself in diverse directions. Industries cannot be established, no

commerce made flourishing without the support of Banks, and the failure of Indian Banks must mean deterring the development of the resources of the country by Indian enterprise.

Let us only hope out of evil good will come; the failure of the People's Bank of India will reveal the weak joints in the armour of our enterprises and teach us to avoid in future those rocks-ahead on which our attempts are likely to suffer ship-wreck.

INDUSTRIALISM AND ITS ANA

BY

MR. W. S. HADAWAY,

(Superintendent, School of Arts, Madras)

1. *Indian Industrial and Economic Problems*—by Professor V. G. Kale, M.A., G. A. Natesan and Co. Price Re. 1.
2. *Industrial India*—by Glyn Barlow, G. A. Natesan and Co. Price Re. 1.
3. *The Basis for Artistic and Industrial Revival in India*—by E. B. Havell, Theosophical Society, Adyar.
4. *Essays on Indian Art, Industry and Education*—by E. B. Havell, G. A. Natesan and Co. Price Re. 1-4.

ALTHOUGH the books enumerated above, apparently, should supply one with ample data as to the Industrial state of India at the present time, we have, unfortunately, to take into consideration the contents, and not the mere titles of the works themselves.

Professor Kale of Fergusson College, Poona, enlightens us from the Economic standpoint; Mr. Glyn Barlow from the point of view of the keen and shrewd observer of men and things, though he does not, perhaps, draw his conclusions from a very wide practical experience, we may still say that his is the commonsense point of

view; and last, but by no means least, we have Mr. E. B. Havell's ideal if somewhat unpractical schemes which can only be looked upon as the artistic point of view.

It is the practice if not the genuine belief of modern writers on Indian industry, to propound, and as far as possible in them lies, to develop the somewhat impossible proposition that it is only through their own particular method that the industrial salvation of the country lies.

The artist believes that only by an intense revival of artistic activity is India to be properly developed; the engineer, only through the modernization of industries; the economist would have us rely on laws and politics generally; it would even add a spice to the discussion if we could consider besides, some book written by a successful European businessman, who is frankly in the country to shake the pagoda tree.

Doubtless it is because this last occupation is so absorbing and so eminently successful we never do find a book of this latter sort.

Along the great river of Indian industrialism the only safe spots are at each end, and the men who do succeed on this treacherous stream are those who there make their stand.

At the source, the Indian who could command capital and who does nothing personally in the industrial line, and at the mouth the merchant who is more often than not an European who reaps the great financial reward without any undue risks.

The writers on Indian industries are all along this river, spending their energies generally in explaining how and why and by what means each rock and rapid came to be there and how they may be successfully negotiated, but somehow the energy is nearly always wasted in the explanation and neither they, nor those who might help, ever do anything.

In fact, to put the case as simply as possible we have an infinite amount of writing, and

speechmaking, and destructive criticism generally, with little or nothing in the way of really useful constructive work.

The few really practical men of affairs who are doing the country and its people good, are seldom heard of, while the dreamer and reformer who looms most in the public eye, is more than likely to be thoroughly unpractical.

Our modern belief that talk comes before action stands greatly in the way of any real progress.

It might be well to begin, for a trial, at the other end, and *do* something first and talk about it afterward.

It is for this reason that Mr. Barlow's work among the books under review, is by far the most useful and stimulating, and, even considering its slender proportions and often cursory treatment, it still remains the only truly constructive work in the group.

We often, perhaps in reading it cannot keep out of the mind our old friend Samuel Smiles, but a really popular and up-to-date Indian Smiles would probably be an extremely good thing for Indian industries.

This book, from its straightforwardness and simplicity, should be in the hands of every young man bent on an industrial career.

It is full of useful information, clearly and lucidly written and it is genuinely helpful.

If he helps to pull down, he at least shows how to build in a better and firmer manner.

The author in his preface disclaims any wider scope for his work than that of appealing to Indians to interest themselves in industrial affairs, but throughout the book there are a great number of passages so suggestive of helpful development, that one sincerely wishes that the work were a fuller and much more completely evolved undertaking altogether.

In his chapter on Co-operation he hits the nail on the head very firmly, and two instances, time-worn, perhaps, but nevertheless true, are his

statements, first, of the misunderstanding of an "industrial cancer" and secondly, the mixing up in the unfamiliar mind of industry and manual labour, besides the plying of the fool of the family in undertakings which require the most brains for success.

Chapter after chapter is replete with interesting and valuable matter, and every one is stimulative and instructive.

The only really weak part of the whole book is the chapter on Indian art, and here it must be admitted, the author is much out of his depth.

Though he states many truisms, still his conception of the art or the arts of India is not founded on any close or sympathetic study of the subject.

In common with so many writers on Indian art he will not, or does not take into consideration, either the trend or the soul of his subject.

The best of the national art of any country is that inspired by the religion and customs of its people. So without an understanding of its religion means not to take into consideration what the artist is "driving at," and not therefore to understand its art.

Mr. Barlow's remarks are confined to, mostly, and based mostly on the poor examples of "art" represented by what he has seen at various exhibitions and on the work in painting of such untrained and unskilful artists as the late Ravi Varma and others who have essayed to paint after the European manner without the ordinary European training.

That the real art of India, even the modern art should be judged by these meretricious standards is absurd, to put the case but mildly.

He has neither any conception of good and bad art, nor in his ideas of teaching art, is there anything in common with the best Indian traditions, nor are they for the best good of the country. In fact, he approaches this part of the work with

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neither sympathy or understanding. When we come to consider the two works by Mr. Havell, we are on firmer and more familiar ground.

His first book, of the two under review, "Essays on Indian Art and Education" is a collection of papers published at various times since 1901 in English and Indian reviews.

Its contents range from "the Taj and its Designers" through various chapters on Handicrafts, Education, and Swadeshim, to the "Uses of Art."

Mr. Havell is perhaps a man of one idea, but so long as that idea is in itself sound, we cannot complain if he enlarges and develops it as thoroughly as is possible.

That his writings are at least beginning to have some good effect in awakening people to the importance and value of Indian art, is his reward.

There is still, however, throughout his work the feeling that, during his long experience in important positions under the Indian Government, in charge first of the School of Arts in Madras and later in Calcutta, he might have accomplished more practical and lasting work.

The foundation which he laid in Madras was for the most part sound, though he did introduce certain innovations and foreign influences which were distinctly hostile to the indigenous art of metal working.

Nevertheless, both of these books are eminently helpful, for he has crystallized the thought of European artists in regard to Indian work, in a way which no artist with the country's good at heart, could wish to differ with.

It is something of a leap from Mr. Havell's works to the last of this group of books.

Indian Economics, as Sir Theodore Morrison recently pointed out, can scarcely approach to bring an exact science until Indian conditions are more clearly understood and made the basis for further examination and enquiry.

The very nature of any scientific reasoning as-

sumes that facts as they exist are the data from which we dedact and promulgate a principle.

In Mill's words "science takes cognizance of a phenomenon, and endeavours to ascertain its law."

It follows, therefore, that if we start enquiries on the lines of European economics, and work wholly with the assumption that the political economy of the West is equally suited to India where conditions of labour, distribution and trade are perhaps unique, at any rate vastly different from the usual European conditions, the chances are that we shall go astray in our reasoning.

Professor Kale in his book does not avoid this pitfall.

He often, also, reasons in an artificial manner, assuming that what is possible or suitable in Europe is equally possible or suitable in India.

With his statistics, also, while he bemoans the fact that others often draw wrong and misleading conclusions from these favourite sources, he too, does the same in a startling manner.

It seems an original point of view, for instance, to classify coal as a "manufactured" article, but he does not hesitate to do this to strengthen his own statistics.

That statistics can be made to prove almost anything either one way or the other, is a fairly well established fact.

His knowledge of foreign countries, if we may judge by the statement made concerning Canada which he in one instance refers to as being a mixture of English and French settlers, and in another place asserting that "the French element is yet very strong" can hardly be relied upon.

The French in Canada have always been a more or less negligible quantity, with the exception of the upper provinces, which is but a very tiny part of the country comparatively, and while his actual statement that Canada is "a mixture of English and French settlers" is strictly true, to those unacquainted with the country it gives an entirely false impression. He might have said with equal

truth that it is a mixture of English and Scotch, or English and Americans, for all these peoples are to be found there in very considerable quantities.

Still, his book is an interesting exposition of the educated Indian view, and as such it should be carefully read by all interested in industrial problems, bearing in mind throughout, that the facts, or pseudo-facts culled from an extensive reading and study, are seldom of real value compared with even a modicum of practical experience and first hand knowledge.

His is, like so many modern books, the outcome of much serious thought and reading, but there is nothing new, nothing very original even in his point of view.

Various writers attribute the backwardness of industrial undertakings in India to various causes.

One writer attributes it to the break up of the guild system, consequent on British rule having established a security of free exercise of individual energy and initiative, which makes it possible for any workmen to follow any trade; another, to the lack of patronage by persons of wealth and position; still a third, to the importance of India as a dumping ground for the over-production of the industrial West, but none of their reasons are sufficient even if we take them collectively.

My own opinion is one based on experience, notwithstanding that that experience has been a not very wide one.

Personally, I believe that India will never take a foremost place industrially, until the rate of production is very materially increased.

Just as England with its vast mills and factories and mines is a much poorer country than the United States of America, and far behind it industrially, so is India, with even greater natural advantages than England, still further behind than England is that country behind the United States, and for the very same reason.

It is cheaper for the workman to live in England than in the States, it is cheaper for the Indian workman to live in India than for his brother in England, and so, if we add this important factor to an inborn lack of ambition and enterprise, I think we come to the true reason from which economists should begin their reasonings and arguments.

It is the only basis toward constructive criticism which might in time serve to improve industrial India.

ENGLISH LEGAL HISTORY

By

MR. K. SUBBA REDDI, BAR-AT-LAW.

THE history of what the law has been is necessary to the knowledge of what the law is.* But the history of English law is as deep as the seas and as wide as the skies. In proportion to the depth and width of the subject it is difficult for any the most accomplished writer to deal with it to the satisfaction of the ordinary student of legal history. There is of course that classic treatise on the subject compiled by those twin stars of the Anglo-legal firmament, the late Prof. Maitland in whose untimely and much lamented death the cause of legal historical research has suffered an untold loss, and Sir Frederick Pollock justly styled the 'Oracle of the English Common Law.' But the treatise though excellent and otherwise unexceptionable is, owing to its vast dimensions, quite unmanageable. Dr. Holdsworth's work, though smaller and in its inception intended to meet the much-felt wants of the modest student has in the result been found to have outstripped its initial purpose. Mr. Jenks indeed has successfully brought the subject within moderate limits but his book, one might fairly suggest, is, admirably

*Lectures on Legal History. By James Barr Ames Harvard University Press.

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ble as it is, anything but easy to read because of the immense mass of detail it contains which the author might with advantage have left out. It is therefore a matter of no small gratification for the perplexed student to find ready to his hand Prof. Ames's excellent "Lectures on Legal History" conveniently presented in a moderate sized volume. It would be vainly presumptuous on one's part to attempt to speak of the merits of the author as a writer on legal topics. He was a born legist and a born teacher. When reading his lectures one is inevitably reminded of Prof. Maitland's kindred lectures on constitutional History. Not only have they had the same origin and the same subsequent fate but their respective authors had much in common. In simplicity of expression, lucidity of exposition and depth of comprehension neither of them is inferior to the other. An intimate understanding of the students' requirements and a perfect honesty of purpose are the secret of the excellence of the handiwork of either professors. The woeful death of the one as of the other has inflicted an irreparable loss on legal history and its votaries.

To enlarge on the various merits of the work would carry me too far afield into the details of the subject. I shall only mention a few of the salient points which have specially claimed my attention. It is trite learning that a real understanding of the law of actions is essential for a sound knowledge of the English legal system, at any rate, as it existed till the middle of the last century. It is no exaggeration to say that even at the present day a knowledge of the difference between trespass and case explains at once why it is necessary to prove special damage in actions for slander, nuisance and fraud, while it is not in actions for libel, trespass and conversion. Now Prof. Ames in his admirable lectures gives a short

but withal a clear account of the law pertaining to the more important of the actions. The extreme and almost primitive technicality of the action of appeal, the nature and limitations of the actions of trespass, replevin and detinue, their slow but steady decay and the sympathetic rise and growth of the action of Trover, which first became concurrent with and then supplanted them all, all these are presented to the intelligent reader in the simplest manner possible. 'The career of the action of Trover in the field of torts' says the Professor is matched only by that of Assumpsit.' The glorious career of this most adventurous action of all is thus summed up. "In its origin an action of tort, it was soon transformed into an action of contract, becoming afterwards a remedy where there was neither tort nor contract. Introduced as a special manifestation of the action on the case, it soon acquired the dignity of a distinct form of action, which superseded debt, became concurrent with account, with case upon a bailment, a warranty, and bills of exchange and competed with equity in the case of the essentially equitable quasi-contracts growing out of the principle of unjust enrichment." These successive stages in its eventful life are traced with the utmost legial precision in Lectures. XIII—XV. Incidentally the Professor also offers a satisfactory theory of the doctrine of consideration. It is neither a modified generalisation of *quid pro quo* to raise a debt by parol nor is it 'a modification of the Roman principle of *causa* adopted by equity and transferred thence into the common law.' On the contrary it was equity that borrowed the principle from the common law. Only in the translation it acquired a somewhat newer shape. In its earlier existence it possessed a dual character being either (1.) detriment or (2.) a precedent debt. But gradually it changed its nature and only after a few centuries of judicial legislation could it be universally resolved into a detriment to the promisee at the

* Holmes Common law,

request of the promisor. The service done by Professor Ames in this field of law can only be rightly estimated when one keeps in view the thick veil of mist that has hitherto enveloped it and the number of strenuous but comparatively unsuccessful attempts that have been made to tear it away. His treatment of ownership, disseisin and the inalienability of choses in action is bristling with sound original ideas which easily explain many of the seeming anomalies in the English Law. His analogy between the disseisin of chattels and the disseisin of land boldly conceived and successfully carried out, his analysis of the nature of ownership on the lines indicated by Fleta and Blackstone, his relentless pursuance of it to its legitimate consequences, and his almost heretic explanation of the inalienability of choses-in-action in contradistinction with that made sacrosanct by the holy pen of Lord Coke, will undoubtedly interest the reader and make him feel grateful to the light that both beacon and guides him in his night adventures thorough this tangled wilderness. Many of the miscellaneous essays moreover have a close bearing upon the subject. Of them all, however, the most interesting is that on law and morals. The extremely non-moral and external character of Early English law, the long ages it has taken to divest itself of the swaddling clothes of formalism and the immensely important principle of life involved in this slow process of growth will not fail to interest the student philosophically inclined. When such an eminent mediæval lawyer as Chief Justice Brian has said 'The thought of man shall not be tried for the devil himself knoweth not the thought of man,' well may the solidant moral lawyer of to-day pause to think whether he is at all justified to scoff at the lower rungs of the ladder which have helped him up to the higher. Moreover, is he not himself sometimes as timidly cautious as his despised ancestor? Bentham has already answered this

question in the affirmative and to those students who think with him this essay throws a flood of light in the direction of legislative reform. But the incalculable utility and the towering virtue of the book lies not so much in the fund of useful information with which it furnishes the student as in that it imparts an ineffable relish to the study of legal history so often thought to be a heap of dry inarticulate bones and excites the intellectual curiosity of the student which must wing him in his more ambitious flights in this sphere of legal erudition. Viewed in this light one need hardly deplore that the book does not treat the subject more thoroughly and in greater detail; for "Then are we said to know the law when we apprehend the *reason* of the law—that is, when we bring the reason of our law so to our reason that we perfectly understand it as *our own*." *

* Lord Coke.

POPULAR EDITION

Essays in National Idealism

BY ANANDA K. COOMARASWAMY

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Select Opinions

"The Indian National Movement appears to us to have entered a new phase, and the publication of the present volume from Dr. Coomaraswamy's pen marks a definite stage in the progress of that movement. It is clear that a very important step has been taken to promote the cause of Indian Nationalism along Indian as distinguished from Western lines by the publication of the work."—*Dawn Magazine*.

"One could hardly be prepared for the vigour of thought and masculine energy of English, by which they are marked. Their author is a logical and uncompromising reactionary. Yet we cannot deny the beauty and truths of the pure ideal as he so nobly and persistently holds it up before us. We think the book he has written to be of surpassing value."—*Modern Review*.
Re 1. To Subscribers of the "Indian Review," As. 12:

G. A. Natesan & Co., Sankurama Chetty Street, Madras.

Sir Krishna Govinda Gupta, K. C. S. I.

We are glad to learn that Sir Krishna Govinda Gupta, has been appointed Vice President of the India Council in succession to Sir William Lee Warner. It is undoubtedly a position of great distinction and we appreciate the courage and statesmanship of Lord Crewe in following the splendid example of his illustrious predecessor in throwing open the highest appointments to the pick of the Indians. We trust that Lord Crewe's example will not be lost sight of by his successors.


Sir K. G. Gupta is a distinguished Bengal Civilian. Born at Dibrugarh, Dacca, on 28th February 1851, the eldest son of Kali Narayan Gupta, he received his early education at the Mymensingh Government High School, from which he went as Pogose Scholar to the Dacca College. In 1870, he proceeded to England with Messrs. R. C. Dutt and Mr Surendranath Banerjee to compete for the Indian Civil Service. He there joined the London University College, and was, after examination, appointed to the Indian Civil Service in 1873. He was also called to the Bar the same year by the Middle Temple. He passed through all grades of service in Bengal becoming Secretary to the Board of Revenue in 1887. In 1893, he was appointed Commissioner of Excise. He became Divisional Commissioner in 1901 and three years later a Member of the Bengal Board of Revenue, being the first Indian to hold that appointment. In 1905, he was made a Member of the Excise Committee, and in the following year placed on special duty in connection with the Fisheries of Bengal. In 1907 he was deputed to Europe and America to carry on fishery investigations as a result of which a new Department was very recently organised to conserve and develop the fisheries of Bengal. He retired from the Indian Service in February 1908, preparatory to becoming a Member of the Council of India in March following.

That is a fine record of Sir Krishna's distinguished official career. As Member of the India Council, his work has been highly appreciated by Lord Morley. Mr. Gupta has not only watched Indian interests from the inside, but has also evinced considerable zeal in the adequate safe-guarding of India's name in the outside world. It is hardly necessary here to more than recall the dignified letter of protest that he sent to the "Times" against Sir Charles Crosthwaite's unjust and unfounded aspersions against the people of this country. Mr. Gupta toured through India last year to revivify his knowledge of the conditions prevailing here. His views on the New Reform Act are now pretty well-known and they are perhaps, indicative of the opinion of the authorities at Whitehall. The revision of the Rules and Regulations of the Indian Councils Act is in no small measure due to the impressions that he carried to England from his last visit to this country. He was made a C. S. I. in 1909 and His Majesty conferred the coveted distinction of K. C. S. I., at his Coronation, one of the few Indian honors bestowed on the occasion. Speaking at the Crystal Palace, only in August, 1912 he said that "Indians were a sensitive people, proud and tenacious of their past achievements." "The Colonies," he added, "would do well to remember that the denial to Indians of the ordinary rights of citizenship would not in any way lessen the difficulties of ruling the Empire." "While there is," concluded Sir Krishna, "a growing consciousness in India of the inevitable drawbacks of alien rule, there is also a wide-spread conviction that national salvation can be attained under the fostering care and guidance of Great Britain. The best minds among Indians eagerly gaze towards the goal of bringing her on the level of the self-governing Colonies, not as a mere dependency but on terms of equality and co-ordination."

Mr. Spender's Impressions of India.

BY

MR. K. R. SITARAMAN, B. A.

 AMONG the multitude of books that came into being as the direct result of the great Indian Coronation Durbar, we occasionally come across a genuine production of a superior soul which is hailed with unfeigned pleasure and delight—all the more so because it appears in rather unpromising and unexpected company. One such is the volume* before us, in which a distinguished English journalist gives his impressions of India and Indian topics of the day as gathered by him during the Durbar visit.

The keen insight, shrewdness and detachment, shown in the bright and vivid pages before us are coloured only by that high spirit of liberal broad-minded sympathy and fairness which we have instinctively come to associate with true English culture. The pen-sketches of the scenes as they rapidly unfolded themselves to the enraptured gaze of the writer, in Bombay, Rajputana, on the Afghan border, in the open country, and finally in the historic camp at Delhi, are wonderful illustrations of brilliant journalism. The central theme of the book which is suggested in one form or another in every page and line, without any awkward attempt to shirk or quibble, is the great problem of the administration of the Indian Empire, and everywhere the questions asked by the writer are, Is it a success, and how long is it going to be so? In a long and interesting chapter headed "Politics and Reform," full of pregnant and shrewd insight, Mr. Spender observes as follows:

There is a rather sharp division of opinion between the old school and the new school of Indian civilians. You will hear very able men, nearing the end of their service, declaring frankly that they have no sympathy with the 'new ideas about the natives,' and deploring the pressure from a democratic Parliament at home which has driven the Raj out of its true course. It is a maxim with these men that *nothing which has once been done by the Government of India should ever be reversed*, lest a change of policy should be constructed as concession to agitators; and undoubtedly they regard the reversal of the Partition of Bengal as a deep blot on the year of the Durbar, even while they admit that the new arrangement is sensible enough on its own merits. Yet, on the whole, administrative India is, I am convinced, relieved to have done with the Bengali grievance. The Government of India, said a very acute observer, has had the Bengali on its nerves for the last ten years, and all that time has flattered and complimented the little group of agitators at Calcutta by the *extreme importance which it has attached to their proceedings*. The crowning mercy of the move to Delhi is that it will get the Government out of the Bengali "milieu." Another official expressed the same idea somewhat differently when he said that the Government 'looked at things too much through the spectacles of the Criminal Investigation Department.' To that department, all 'agitators' are potentially criminals; to the Government, they should all be at least potentially innocent.

"To the traveller in India, the surprising thing is, not that there should be unrest, but that there should ever be any rest. When he realises the vast number of the inhabitants, their differences in race, creed and language, the high degree of intelligence and the subtlety of mind with which large numbers of them are endowed he wonders only how it is possible to find governing formulas to suit them all. India may impress him as poor, as feudal, as medieval, but never for a moment can it strike him as a crude or barbarous country which could easily be governed by force. Evidences meet him everywhere of art, originality and refinement. He will see more beautiful faces in a morning's walk in an Indian bazaar than in any European city, and he will be charmed by the grace and courtesy of the common folk. It may surprise Englishmen to hear it, but many Indians seriously express the opinion that the Indian is mentally the superior of the Englishman, while freely conceding that the latter is the more effective and the more practical kind of man. However this may be, one does get the impression in India, that to rule these people permanently must be an intellectual and imaginative effort of a high order, for which, no Police, however vigilant, and no Army, however strong, can in the long run, be a substitute."

The author is not in favour of holding the I.C.S. examination in India, as he is of opinion that there are no educational facilities in this country to train up students for the required standard.

The author has some apt remarks to offer regarding the great sensitiveness to outside criticism which is being increasingly manifested by the Indian Civil Service, a subject on which Lord

* "The Indian Scene": By J. A. Spender, Methuen and Co., Limited, 23, Essex Street, W. G., London.

Crowe gave advice to the new Civilians the other day in the approved manner of old Polonius.

"No one can be for over a short time in India without becoming aware that the civil service feels aggrieved. One official after another will tell you that it is the butt of unfounded criticisms by ignorant members of Parliament, that it is incessantly blamed by newspapers which know neither its virtues nor its difficulties, and that this is having a serious effect in discouraging able young men from joining it. It is difficult for any one who comes straight from England, and is accustomed to the rough and tumble affairs at home, to make the proper allowance for this susceptibility to criticism. To him it seems the natural fate of those who govern, to be subject to buffetings with or without good cause, and he sees no reason why the Government of India should be exempt. The Indian has a peculiar grievance when the globe-trotter or travelling M. P. comes out in the cool of the year, enjoys all that is agreeable of Indian life, and then on going back delivers himself of harsh and hasty judgments on the men who toil through the Indian summer on the burning plains.

"With this feeling any humane man must have the utmost sympathy, and yet I am afraid it is impossible to promise relief. On the whole, the system which exposes Indian officialdom to the criticism of Parliament and Press in this country (England) has worked most and for the best impulses in the government of India. Many of the best impulses in the government of India have come from beneficiaries of State who the country have come from beneficiaries of State who have never set eyes on India, and the interchange of ideas between England and India, of which criticism is an essential part, helps immensely to keep the service alive, and to correct its bureaucratic tendencies. One source from India feeling that even a constructive and critical interest in its affairs is a far better condition than any more apathy which left the service to go their own way. The service, however, has partly itself to thank. Its curiosity of late years has been rather than usual, it has talked to us a great deal about India unrest, from which the Britisher has argued that something is wrong which needs looking upon. Futility has always to be judged by its results.

In another portion of the same chapter, again somewhat anticipating Lord Crowe, the author delivers himself as follows on the new opportunities which require men with newer ideals and fresher conceptions of their duty.

"Beyond question, if the grandson of a cynic of the sixties went to India on the strength of his grand-father's account of it, or even let us say, expecting it to conform to hasty generalisations from Mr. Huxley's novels, he would be disappointed. But if he has an open mind for a living and changing world, he can imagine nothing which could more reasonably fit his ambition than to take a hand in shaping the destinies of India in its present stage. The problems ahead are of profound interest also, if also of great intricacy. They give scope for a greater variety of talents than could be enlisted in any other parts of the world. There is room for the benevolent despot administering the affairs of a simple and rural people; for politicians equipped with the art of public speaking and management, and able to hold their

own with the political Indians; for students and linguists with an interest in oriental religions and customs; for statesmen able to handle the revenue questions, the defensive problems and the external relations of the Indian Empire. Less and less, as it seems to me, will India offer attractions to those who merely seek to win their bread there that they may enjoy their leave and retire early on their pensions, but more and more should it offer scope for original and adventurous minds.

This notice has already grown much longer than I intended, and space forbids my referring in detail to the extremely interesting observations offered by the author on questions of Indian religion, art, buildings and sanitation. Sufficient has been extracted to show the broad and statesmanlike grasp which the author displays, and the keen human sympathy evinced by him everywhere. I shall conclude by quoting a few passages from the last chapter, entitled "Concluding Impressions," in which the author sums up the result of his observations and studies in a masterly manner.

The Government is, beyond all doubt, able, honest and disinterested, the position looks immensely strong in all material respects, and the visit of the King has proved the existence of great reserves of loyalty among the masses of the people. "There is little to repeat or to reiterate about in the past, the future is full of hope, and the problems to be worked out are of fascinating interest. But the question for ourselves, as for all connecting nations, is, whether, having got to the end of glory and adventure, we can develop in peace, something like the same energy that we displayed in conquest.

It ever Great Britain quitted India, it would be because she had lost faith in her cause. The great English administrators who worked in India in the last century were essentially men of faith. They believed they had a providential mission to govern the country; they held and openly professed the old Liberal doctrine that it should eventually be taught to govern itself. Herbert Edwardes spoke of "the noble policy of first filling India for freedom, and then setting her free." Sir John Alcock declared that he 'looked back with shame to the days when he had considered himself the superior of the natives with whom he was called upon to associate.' There has been a decay of faith in these high maxims during the last twenty years. A subtle corrosion is applied to the entire system when Englishmen begin to ask why they are in India and are unable to answer the question. It is impossible to be in India for even a short time without feeling that there is real danger in this attitude of official desecration, and in the case of overwhelming objections attending all possible courses of action which efflicts some excellent men in India. For, what does impress one, at the end of it all, is that a Government which makes experiments and makes mistakes is far more likely to make a good thing of India, than one which is timid, sceptical, and decadent.

HONOR TO AN INDIAN POETESS.

A remarkable company of men and women of distinction in the world of literature and affairs assembled at the Hotel Cecil, London, on Friday the 7th November to do honour to Mrs Sarojini Naidu. Mr W B Yeats, the brilliant protagonist of the Celtic School of poetry presided on the occasion and treated the audience to a warm and kindly appreciation of the distinguished Indian guest.

Years ago while yet a young girl Mrs Sarojini had sought introduction in the circle of English bards and critics with a little sheaf of English verses. Edmund Gosse and Arthur Symonds stood sponsors for her "short swallow flight of songs." Her lyrics were full of the rapture of spring and alike in style and sentiment they betrayed the many coloured dione of Shelley's voluptuous torrent of poetical rhetoric combined with the wit and perfume of the Tennysonian flower. The lyric appeal was certainly various and wonderful and full of the magic of melody. But still Mr Gosse would have nothing of the new Anglo-Saxon sentiment in an Anglo-Saxon setting and implored her to attempt at "some revelation of the heart of India, some sincere penetrating analysis of native passion, of the principles of anti-que religion and of such mysterious intimations as stirred the soul of the East long before the West had begun to dream that it had a soul.

Since then she has ushered into the world two volumes of exquisite poetry—The Golden Threshold and the Bird of Time. How well they have justified her exertions and how worthy of the call she has been is evident from her poems. In every one of her lyrical notes her "nerves of delight" for sheer beauty, her delicate sensibility to natural impulses, her mastery of the laws of English prosody and her wonderful command of

a rich and varied pagantry of oriental colour in the presentation of images and visions are clearly visible. She stands indeed between the full-blown mystic genius of the profound sage poet of Bengal and the fragile exotic blossom of Louisa Dutt in the history of the new Renaissance in India. Mr W B Yeats was deeply touched by the poetic genius displayed in the recent Indian achievements in English verse. The West is growing tired of mere logical thought or mere political energy. And the new Renaissance from the East he thought was flooding the West with a renaissance that brings with it a unifying spiritual principle. In conclusion he acknowledged

His first impulse to write, when he was a youth of sixteen or seventeen, came from some Indian poems in translation, and from *Bakantala*. And he never wrote a play without thinking of *Bakantala* which to him was an example of supremely distinguished work. No playwright of the modern world dared to be as subtle and as lofty, as he could be, but it seemed that the creator of *Sakuntala* had said to himself, 'I can be as subtle and as lofty as I like and the people will go with me. No country in the world and India could have given *Bakantala* an audience. And India was the land of one of the eternal races of the world. Governments passed, what did not pass was this eternal race. For himself he had never urged any of his countrymen to avoid politics, a people must have its politics, but it must also have its poets, its poets, who are the king, not only of what is to happen to-morrow, but of what may happen a century hence. It was their task to express and to preserve the national ideal, and the people which was able to keep the spiritual alive could build up and possess whatever it wished. Make the water boil strongly enough that is all necessary. Everything else would follow.

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MRS. SAROJINI NAIDU.



PROP. KARVE.

PROF. KARVE'S WIDOWS' HOME.

We are in receipt of an interesting autobiographical address, in which Prof. Karve of Poona traced at some length the progress of the institutions with which he has been connected for the last twenty years and more, and the good work they have been doing in the service of the women of Maharashtra. The bare facts of his life as told by the Hon. Mr. Claude Hill in his brief resume of Prof. Karve's life and career are as follows.

"Turning now to the most interesting lecture which has just been delivered, it will perhaps help you to focus what Professor Karve has achieved, if I summarize briefly the progress at events as detailed by him, and specify some of the dates. In 1891 Professor Karve commenced his work in the Fergusson College. In 1893 he, a widower, determined to inaugurate his work in the cause of the remarriage of Hindu widows by himself marrying a widow. Eight years later, in 1901, a year after I first came in contact with Professor Karve, he saw the wisdom of separating the two causes of women's education and widow remarriage, and commenced to devote himself to the former, transferring the management of the purely social reform cause to a friend. The two movements have since then continued to be separate. In 1907 the next step was taken by him of founding the Mahila Vidyalaya which is intended to be an institution for the encouragement of marriage at a later age than has been customary by Indian tradition. Finally in 1910 Professor Karve inaugurated the movement to establish a self denoting body of women (chiefly widows) who wish to devote their lives to the administration of the Mahila Vidyalaya—a part of it, at all events, which is intended to promote education and general social reform. This last body bears, in its idealism, a striking

resemblance to, and may be said to be the complement of, another body in Poona founded by the Hon'ble Mr. Gokhale, namely the "Servants of India Society."

The service rendered by the Professor is all the more enhanced when we consider the importance of the work he has undertaken as also the unadvertising, steady personal devotion to the cause to which he has sacrificed so much of his abounding spirit and resources. The Widows' Home is a unique institution. The Mahila Vidyalaya is also unique for its two special features—the Brahmacharya and the programme of studies. And then the objects of the Matha will elucidate the enormous advantage of such an institution:—

(a) To create and institute a band of women workers willing to serve zealously the cause of social good.

(b) To admit men workers and commence and continue the work of the Matha till a competent staff of women workers is secured and after that to stop the admission of men workers, leaving it to the option of the existing men workers either to resign or continue to work to the end of their lives.

(c) To conduct boarding schools and day schools for women and to undertake educational and benevolent charitable works of a general character.

(d) To give help to institutions engaged in works of the above-mentioned character by means of men and money according to the needs of the Matha.

Prof. Karve has thus devoted these twenty years of his life to the cause of Indian women and the only consolation and reward he seeks for all his practical labours is the absolute emancipation of Indian women from the thralldom of old world superstitions. We wish Prof. Karve all success in his worthy endeavours.

SISTER NIVEDITA'S "EASTERN STUDIES."

BY

THE HON. MR. T. V. SESHAGIRI Aiyar.



§ ONE year ago I had the privilege of reviewing that wonderful book of Sister Nivedita "The Web of Indian Life." In reading through the studies* now before me, I find some change. There is a mellowing of spirit, a softness of language, a feeling of greater gentleness and of forbearance than was discernible in the earlier book. It may be said of Sister Nivedita as of her Gopaler-Ma that she was attaining "to the peace of one who asked nothing of the world about her." In these short sketches she seems to have caught the true inwardness of Indian virtues. She rightly gives prominence to one of our characteristics when she says, "We shall never understand until we realise that passionate self-abnegation is the root of most things." It may probably be said of her that in India she found "tongues in trees, books in running brooks, sermons in stones, and good in everything." There is no doubt she found a new meaning for many an old custom. In her sketch of the 'Sacred Year' she says that "there is no nature-festival to be compared with that of *Kias*." According to Sister Nivedita it is the passion for Nature that has become fixed and ritualised in the series of feasts and fasts during a year. She says: "The whole of Hinduism is one long sanctification of the common life, one long heart and relating of soul to the world about it; and the love of pilgrimage and the quest of sacred shrines speak of that same desire to commune with nature as the village feasts. The holiness of nature is the fundamental thought of Hindu civilisation. The hardships

of life in camp and forest are called austerity; the sight of grass and trees is called worship. And the soothing and peace that come of a glimpse of a great river is held a step on the road to salvation and the freeing of the soul."

To a mind so attracted and to a vision so attuned, there was nothing incongruous or out of place in the succession of festivities which ring the year through. Her account of the Janmash-tami shows as if she were present and helped at the birth of the Lord. In these contributions she writes only on subjects that she was familiar with, and her word-painting makes one think as if she had taken part in the occurrences which have been handed down to us by tradition. The enthusiastic reader is made to feel that he too was in the imagery she depicts. She truly says of the *Sarasvathi Pooja* that "man has had many dreams of the Divine wisdom, but surely few so touching as this of *Sarasvathi*." It is undoubtedly the simplest and at the same time the most important of Hindu festivals. A nation's culture and civilisation can be learned from this adoration of the Goddess of Learning. Nowhere is She enthroned so high and nowhere is She worshipped so lovingly as in India and it is no wonder that Sister Nivedita was roused to indignation when Indians were described as being barbarous. I do not want to refer to all the subjects dealt with in this delightful book. It must be read through, line by line. Even the most callous amongst us must rise from its perusal much purified and ennobled. It will surely enable him to understand to some extent what are seemingly meaningless to him.

I shall before closing make a passing reference to her article on the "Medieval University of India." She is of opinion that the seats of learning in Nasik, Ujjain, Conjeeveram and Taxila were superior to any other which the world has seen. This may be an exaggerated view, but as centres of learning where the pupil had his eyes opened not

*Studies from an Eastern Home" Longmans Green & Co.

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only to the hidden treasures of knowledge, but learnt all the cardinal virtues which lead men to plain living and high thinking, they have not been excelled. I make a small quotation from this article which I commend to those who preach against the compulsory study of our Vernaculars. "Of all the creations of a people their art, their science, their customs, their building, and the like, the highest and most spiritual is their language. In this is expressed the soul of nations. In it is left the impress of their love and hope, their ideals of achievement and their criticism of the world."

I have very reluctantly laid aside this book. As a people we have much to live down; I am willing to admit that we must give up a good many things which Sister Nivedita would like to see perpetuated, but let us not go about in ignorance. Let us try to know the reason of the rule before deciding upon changing it. Let us examine into the past with kind eyes and gentle love. Let us preserve those that have enabled us to live through all these ages. Let us be guided by the spirit which animated this good sister—reasonableness, sweetness and love. If our scrutiny shows that some early landmarks should disappear, we shall not allow them to hinder us in our progress.

Before concluding I wish to make a suggestion. I make it in all humility, but with the utmost seriousness. It is this. Europeans selected to come out to India whether as Civil Servants, as Educationists, as Police Officers or as Engineers should be required to read Sister Nivedita's 'Web of Indian Life,' 'Studies from an Eastern Home' and other books. I do not say that they should accept this gifted lady's conclusions, but a perusal of her books will enable those that govern India to understand the genius of her people, to appreciate their stand-point, and to judge of the motive-power which guides them in their lives.

MME DE GENLIS.

A REVIEW

BY MR. F. NOYCE, I.C.S.

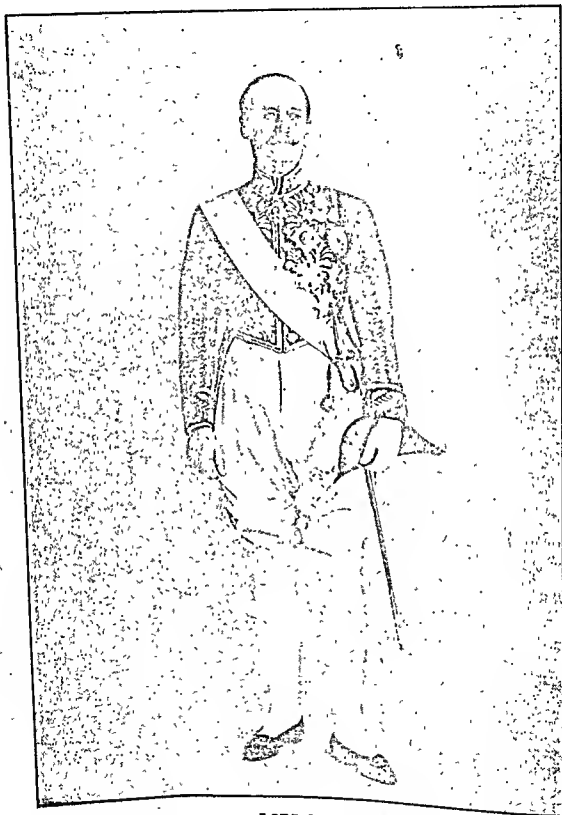
THE author of the book* before us is a Frenchman and it has a preface by another Frenchman, M. Emile Faguet, who if we mistake not, is a member of the French Academy. These are the only indications that it is a translation from the French, for the translator has done his work so well as to conceal all evidence of the fact. But be that as it may, there was room for an English life of an extraordinary woman whose works were very much better known to English readers a century ago than they are to-day. Born in 1746, of a noble family which had seen better days, Stephanie Felicite du Crest was married at the age of fifteen to Charles Brulart de Genlis, afterwards Marquis de Sillery, but her early marriage did not prevent her setting to work to make good the defects of an imperfect education. Her bent as an educationalist was gratified to some extent by her appointment as governess to the daughters of the Duke and Duchess of Chartres, but it was not until 1781, when the Duke of Chartres appointed her "Gouverneur" of his sons that she was enabled to put her educational theories into full practice. The appointment of a woman to a post of such importance gave rise to much adverse criticism, criticism which lost none of its pungency from the fact that Mme de Genlis' relations with the Duke of Chartres, who in 1787 became Duke of Orleans, were not above suspicion. The mystery surrounding the birth of Mme de Genlis' "adopted" daughter Pamela, who was afterwards married to

* *A Keeper of Royal Secrets*, being the Private and Political Life of Mme de Genlis, by Jean Harmand with a preface by Emile Faguet. London, G. Bell and Sons.

Lord Edward Fitzgerald, will probably never be satisfactorily solved, but the evidence M. Harmand adduces shows that there was certainly some foundation for the gibe that "Mme de Genlis taught virtue by precept and vice by example." But whatever the truth, there can be no doubt that Mme de Genlis did her duty worthily by her royal pupils. Here is M. Harmand's account of the regimen to which they were subjected. "The living languages came first, then history, literature and natural history, chemistry, botany and mineralogy, architecture and mechanics, Greek and Latin, and the study of the law; something of medicine, chemistry and anatomy, drawing and music, and finally a very strengthening system of physical development upon new and very complete lines, including gymnastics, fencing, swimming and riding." It is not surprising that after such a training, Louis Philippe, Mme de Genlis' favourite pupil, should have impressed Queen Victoria with his "vast knowledge upon all and every subject" and "his great activity of mind." And it is even less surprising that such a training, severely practical as it was and deficient in all appeal to the imagination, failed to eradicate the faults the Queen noticed, "the tricks and over-reaching" practised by him "who in great, as well as in small things, took a pleasure in being cleverer and more cunning than others, often when there was no advantage to be gained by it." It cannot be said that any "of Mme de Genlis' pupils was entirely a success. In her old age, when she had no royal pupils and no children of her own to educate, such was her enthusiasm to impart knowledge that she had to adopt other people's children for the purpose, and such her belief in the soundness of her own theories that nothing could persuade her that her geese were not swans. Mme de Genlis reached the height of her fame at the commencement of the French

Revolution. The earlier phases of the Revolution met with her approbation and it is possible that, had her influence over the Duke of Orleans not been waning, she might have inspired him with sufficient ambition to supplant Louis XVI as his son was to supplant Louis XVI's brother, nearly forty years later. After the fall of the Girondins, Mme de Genlis became a wanderer for many years, and though allowed to return to France in 1800 and given a pension by Napoleon, which was however subsequently withdrawn by Louis XVIII, for the rest of her long life she was constantly struggling against poverty. She lived to see Louis Philippe ascend the throne of France but she had entirely lost her influence over him and considered him unfitted to reign. The struggles of her latter years stimulated rather than decreased her intellectual activity. The portentous list of her published works which M. Harmand has compiled after much research bears witness to her amazing versatility. They include novels, dramas, histories, theological, moral and philosophical works, not to mention voluminous memoirs the accuracy of which M. Harmand shows there is grave reason to doubt. Mme de Genlis continued writing until the end of her long life and there could be no better testimony to her extraordinary vitality than her project, when she was well over eighty, of issuing an addition of the "Encyclopedie," purged of what she considered the religious errors of the "philosophes." Her knowledge was wide rather than deep and, for this reason, her books, which had no small measure of success when they were published, have long ceased to live. But her pioneer work in education, her literary activity and the political influence which she undoubtedly possessed for a time, deserve to be suitably recorded as they have now been by M. Harmand. In taking leave of a book of great interest, we would suggest that another edition should be supplied with an index and genealogical tables.

* Memorandum by Queen Victoria in letters of Queen Victoria 1837-1861, Vol. III, p. 121.



LORD HARDINGE.

H. E. the Viceroy on Current Affairs.

During his stay at Madras H. E. Lord Hardings was the recipient of several addresses from various representative bodies. The Mahomedins, the Chamber of Commerce, the Anglo-Indian Association, the Catholic-Indian Association, the Mahajana Sabha and the Provincial Congress Committee and a number of other representative bodies vied with one another in offering an enthusiastic welcome to the Viceroy. His Excellency in his combined and comprehensive reply touched on almost all topics of current interest such as the scope and work of the Finance Commission, the recent Bank failures, railways and irrigation, the Hindu Religious Endowments and notably on the South African question. The viceregal pronouncement on these subjects of absorbing interest are of such a weighty and sympathetic character that we have thought it desirable to reprint the speech in *extenso*. [Ed. I. R.]

Gentlemen,—Before I say anything in reply to your individual Addresses, I am sure you will accept me of my discourtesy if I thank you collectively for the very hearty chorus of welcome with which you have greeted me to your Presidency and your city. Madras is rather far from my headquarters in Northern India, and it is practically impossible for a Viceroy to visit you more than once in his term of office, but I have noticed that the experience of my predecessors has been like any that elsewhere in India can the King's representative count upon a more cordial and loyal reception than here in Madras—one of the earliest footholds of England's Indian Empire.

You have, with one voice of sympathy and concern, referred to the peril through which my wife and I passed last year, and I speak for Lady Hardings, no less than for myself, when I thank you from the bottom of my heart for your kind and friendly words. It is our earnest wish that our lives, which were spared through the mercy of Divine Providence, may prove of some use during the remainder of my sojourn in India to the millions entrusted to my care.

THE MAHOMEDAN ADDRESS.

To you, gentlemen, who represent the Mussulmans of Southern India, let me say first a word of thanks that, at this moment of welcoming me to Madras, you have given me a real welcome, and have excluded from your Address all but the barest reference to one or two of those controversial topics, which have troubled your

community during the past few years. I do not make the mistake of thinking that, because you do not press me for a pronouncement upon any of them, they are not present to your minds; on the contrary, I trace the self-restraint which you have exercised to a conviction that I have not been without deep sympathy with you alike in your aspirations after a fuller and higher part in the life and light and progress of your country and in the pain which you have felt at the difficulties with which Islam has been beset in various parts of the world. Indeed, the allusion you have made to recent unhappy incidents at Cawnpore shows that you fully appreciate the substantial testimony then given by my Government of their respect for the religious feelings of your community.

Of the Societies which you more particularly represent, all have to view the amelioration of your community and to devote special attention to education. I note with particular satisfaction the interest which you take in that subject, for education, wisely developed, admittedly lies at the root of all true progress. The Government of India and the Local Government are doing their best to help you. In improved education your salvation lies, and this you have realised. I believe that more special educational facilities are given to Mussulmans in Madras than in any other part of India, and there has been a very rapid extension in recent years, but I am told that it has been almost entirely confined to the lower stages of instruction, and I would draw your earnest attention to the necessity of giving the pick of your young men the highest possible education, if you wish to hold your own under modern conditions of life. We are doing our part and I doubt not that you will do yours.

THE CHAMBER OF COMMERCE.

Gentlemen of the Madras Chamber of Commerce and of the Indian Commercial Community, I much appreciate the grateful references that you have made to the sympathetic treatment accorded by Government to the various schemes put forward by the Trustees of your port. In addition to the grant of Rs. 20 lakhs and the loans by means of which the initial scheme was financed, a further loan of Rs. 50 lakhs was granted last March for the provision and equipment of quays. The improvements already effected, under the advice of Sir Francis Spring have been most successful, and the additional facilities now to be provided will materially advance the growing popularity of your port.

I must congratulate you upon the growth of the trade of the Presidency; five years ago your foreign and coasting trade combined amounted to less than Rs. 4½ crores, but last year the figure mounted up to over Rs. 64 crores to which the Madras port alone contributed over Rs. 21 crores.

With regard to the coast ports, I am sorry to learn of the abuses that you mention, and I can only say that no official representation has as yet reached my Government on the subject. *Prima facie*, the legislation you suggest strikes me as being of a somewhat drastic character, and I think we should be loth to agree to it until special Police measures of a less extraordinary character had been given the fullest possible trial, and I am informed that the patrol launch employed at Coenada had a marked effect in suppressing offences of the character you indicate. The launch, I understand, fell into disrepair, but I feel confident that your Government will take early steps, if you have not done so already, to get it

once more into working order. I know that they have been considering special Police measures at Cuddalore and Negapatam, and I am sure that they will be ready to investigate and remedy similar complaints from any other port, whose case may be specially brought to their notice.

The creation of a separate Department of Industries has recently been sanctioned for Madras, in the hope that it may further the industrial progress of the Presidency. Its work will be of a somewhat experimental nature, but it will start on its career with the best wishes of us all, and the results of its labours will be watched with the greatest interest in every part of India.

THE FINANCE COMMISSION.

I note with interest your reference to the Royal Commission on Indian Finance and Currency, and I share your satisfaction at this authoritative re-examination of our financial arrangements in India and elsewhere. We have moved a long way in these matters since their consideration by the Indian Currency Committee of 1898, and the conditions which present themselves to us to-day, after 14 years of effective prosecution of our gold standard policy, are in many ways very different from any which could be foreseen when the Report of the earlier Committee was framed. We shall await the recommendations of the Commission with the utmost interest, and without any such prepossessions or commitments as would preclude us from giving them that full and attentive consideration to which the views of such a body are clearly entitled.

As your Address points out, the question of the employment of surplus Government balances cannot be permanently settled until the recommendations of the Royal Commission are before us. You will, however, have already learnt from a communication recently made to the Press that we have considered the matter with reference to the present busy season and have obtained the Secretary of State's sanction to certain important proposals. We are now in a position, if need arises, to make loans through the Presidency Banks to a substantial extent, and on terms, as regards interest, which are no longer prohibitive; the old condition that such loans could only be granted at the prevailing Bank rate being now replaced by permission to lend at 1 per cent. below that rate. I need not detail the further conditions attaching to such loans, but content myself with a brief reference to the question, in order to remind you that it has received our full attention, and that we are in no way disposed to adopt an unduly rigid attitude. You must remember, too, that our surplus funds have also been very freely placed at the disposal of trade by the unusually heavy drawings of the Secretary of State and that there is no longer that large temporary accumulation of money in our balances which existed a little time ago, and perhaps inspired your present comments.

THE FINANCIAL CRISIS.

When we put forward the proposals to which I have referred, we anticipated an exceptionally busy and prosperous trade season: the monsoon promised to be wholly favourable; and the commercial sky was not at that time over-cast. We were thinking solely of finding some means to alleviate the special stringency to which the money market is naturally subject at such times. Since then, however, the conditions have undergone a most unfortunate change. I do not refer so much to the less

favourable agricultural position, though this is serious and regrettable. I am thinking more particularly of the severe banking and commercial crisis through which the country is now passing. The disturbance of credit which originated in the first banking failure in the Punjab has extended in some degree to Northern India generally; while in the storm centre at Bombay, the crisis has already produced calamitous results. I shall not attempt to indicate the causes to which these troubles may be attributed. But I wish to emphasise two points. In the first place, we have felt that, in these exceptional conditions, the Government of India ought not to take up an attitude of entire aloofness and detachment. We have closely followed the course of events, and where it has been possible and legitimate to do so, we have given timely assistance. I am glad to say there has been no undue disposition to look to Government for help. Such help as we can properly give is limited in extent, and necessarily subject to conditions and safeguards. But what we could do has been, and will continue to be, done.

Secondly, I wish to say a word about the future. These failures have inevitably aroused some distrust in Indian banking institutions, and the feeling of disquiet is not likely to be quickly removed. We must all deplore the setback which these events must be expected to give to the tendency which has been so pronounced in recent years for the savings of the people to be increasingly applied in investment and industrial enterprise. In spite of inexperience, or recklessness, the movement was sound in itself. Indeed, it is a necessary condition of India's development and prosperity; and I am convinced that it will be maintained, in spite of temporary checks. If the Indian investor is taught by these events to be more careful to distinguish between sound and unsound undertakings, or if they pave the way for some better system of regulation and protection, they will not have been unfruitful of beneficent result. Meanwhile, I earnestly hope that the legitimate caution which these misfortunes inspire will not degenerate into unreasonable dismay, the only outcome of which must be to confound the good with the bad, and bring heavy loss upon investors and depositors whose money is lodged with inherently sound institutions.

RAILWAYS.

I am fully in accord with your desire for the construction of new feeder lines of railways, to develop the different districts of your presidency, and I understand that, during the last few months the prospect has very largely improved. Your District Boards and land-owners have for many years shown the greatest enterprise in accumulating funds for the construction of local railways but there has been a difficulty in raising the balance of the capital required before many of these District Board Railways could be built. I am assured that this difficulty has now been overcome by the efforts of the Madras Government and that terms have been arranged under which the Bank of Madras is prepared to lend a considerable sum to District Boards on their railway debentures. Besides this, I understand that different firms have advanced or are putting forward proposals to construct feeders under branch line terms—proposals which, if supported by your Local Government, will receive every consideration at the hands of the Government of India. There seems, therefore, every likelihood of the early construction of several feeder lines in your

Presidency, the capital being found in India—a point on which I lay considerable importance.

THE LANDHOLDERS' ASSOCIATION.

Gentlemen of the Madras Landholders' Association, the names of your office-bearers are a sufficient evidence, if evidence were needed, that, the claim of loyalty and devotion to the Imperial Throne made in your Address is no empty phrase-making, and that your further claim to represent the landed aristocracy of the Province is well-founded. That aristocracy has an interesting history, and I hope a bright future. It provided the first Indian Member of the Governor's Executive Council, and it is believed that the passing of the Imparitable Estates Act of 1901 has materially improved the status, and so indirectly strengthened the position in the body politic of the thenceforth landholders. I have been told that your Association has throughout advocated its strongly held views on the subject of the relation between landlord and tenant in proprietary estates with great ability and moderation, and I can only assure you that any further suggestions for amending the present Law preferred in the same spirit are assured of sympathetic consideration from the Local and Supreme Governments.

THE MAHAJANA SABHA.

Gentlemen of the Mahajana Sabha and of the Madras Provincial Congress Committee, the Addresses you have done me the honour to present cover practically the same ground, and I trust, therefore, I may be excused if I answer you together. The separation of judicial from executive functions is a question that has been discussed for a number of years at great length and from many points of view, but I fear I am not in a position to make a proper statement on the subject. I will, however, say that the nomenclature of your views, which you have laid before me, is added to the somewhat portentous mass of literature on this topic that is now before the Government of India.

INDIANS IN SOUTH AFRICA.

The position of Indians in South Africa has for some years past received the most anxious consideration of the Government of India, and, as the Mahajana Sabha acknowledge, they are doing all that lies in their power to ensure fair treatment for Indians residing within the Union. The Act, of which you complain, has in practice the effect of putting a stop to Asiatic emigration to South Africa, though it does not discriminate in so many words against Asiatics. We have, however, succeeded in securing the privilege of entry for a limited number of educated Indians annually. We have also made special endeavours to secure as favourable terms as possible for Indians already resident in the Union, and our efforts have resulted in the inclusion of provisions for the right of appeal to the Courts on points of Law, and of a definition of domicile, in accordance with which the position of Indians, who entered the Union otherwise than under indenture, has been satisfactorily laid down. We are at the present moment on communication with the Secretary of State regarding other restrictions contained in the Act to which we take exception, and we trust that our representations may not be without result. You have urged in your Address the Government of India, measures should be taken by the Government of India, but you have not attempted to state the particular measures which, in your opinion, should be adopted. As

you are aware, we forbade indentured emigration to Natal in 1911, and the fact that the Natal planters sent a delegate over to India, to beg for a reconsideration of that measure, shows how hardly it hit them. But I am afraid it has had but little effect upon South Africa as a whole, and it is, unfortunately, not easy to find means by which India can make her indignation seriously felt by those who hold the reins of Government in that country. Recently your compatriots in South Africa have taken matters into their own hands, by organising what is called passive resistance to laws which they consider invidious and unjust, an opinion which we who watch their struggles from afar cannot but share. They have violated, as they intended to violate, those laws, with full knowledge of the penalties involved, and ready with all courage and patience to endure those penalties. In all this they have the sympathy of India—deep and burning—and not only of India, but of all those who, like myself, without being Indians themselves, have feelings of sympathy for the people of this country. But the most recent developments have taken a very serious turn, and we have seen the widest publicity given to allegations that this movement of passive resistance has been dealt with by measures which would not for a moment be tolerated in any country that claims to call itself civilised. These allegations have been met by a categorical denial from the responsible Government of South Africa, though even their denial contains admissions which do not seem to me to indicate that the Union Government have exercised a very wise discretion in some of the steps which they have adopted. That is the position at this moment, and I do feel that if the South African Government desire to justify themselves in the eyes of India and the world, only one course is open to them, and that is to appoint a strong and impartial Committee, upon which Indian interests shall be fully represented to conduct a thorough and searching enquiry into the truth of these allegations: and as the committee that has appeared in this morning's papers will show you, I have not hesitated to press that view upon the Secretary of State. Now that according to the telegraphic accounts received in this country from South Africa, such disorder as arose has completely ceased. I trust that the Government of the Union will fully realise the imperative necessity of treating a loyal section of their fellow-subjects in a spirit of equity and in accordance with their rights as free citizens of the British Empire. You may rest assured that the Government of India will not cease to urge these considerations upon His Majesty's Government.

RELIGIOUS ENDOWMENTS.

The amendment of the Religious Endowments Act of 1863 is a question about which much has been written and said over a series of years. The policy of Government as embodied in this Act, is one, broadly speaking, of non-intervention with the religious affairs of the people, and for this reason any interference by the officers of Government with the management of these religious trusts has been consistently discouraged, although the assistance of the Civil Courts in checking cases of abuse can be invoked by the institution of proceedings. The main principle underlying that policy is probably one which all commend itself to the majority of people in this country. But I am aware that, in Madras particularly, the view is held by many persons that the law, as

scholarship of £20 for girls is in itself a step of considerable magnitude, and I am afraid I cannot hold out any hope of a further advance in this question in the immediate future.

ANGLO-INDIANS AND THE ARMY.

Your Association appears to be under a misapprehension in regard to the non-eligibility of Anglo-Indians to enlist in the Imperial Army. The Indian Army Regulations admit of such enlistment, subject to the condition that the father and the maternal grandfather or mother and paternal grandfather of a candidate are of pure European origin, or that he is the child of a marriage between persons of this descent. The report of the Committee to which you refer is still under the consideration of my Government and I am unable to forecast the conclusion at which we may arrive; but if it is, as I understand it is, your desire that illegitimate children composed entirely of Anglo-Indians should be raised, I am afraid there must be misunderstanding as to the number of recruits that would be forthcoming, for I do not think I shall be committing an indiscretion if I tell you that the evidence recorded clearly indicated that a very small number indeed of suitable candidates would be willing to enlist in a separate unit.

THE LEGISLATIVE COUNCILS.

When the scheme for the constitution of the enlarged Councils was issued in 1909, it was decided to retain the nominations to a few seats, in order that representation might be accorded from time to time to the interests and classes which would not normally return many members, but whose advice ought to be advantageous, possibly with reference to any particular piece of legislation which might be before the Councils at the moment, or possibly from a more general standpoint. The seats thus reserved are few while the claims which are advanced to them from time to time are many and various. While, therefore, most anxious that the interests represented by the Anglo-Indian community should receive full and fair recognition in the distribution of nomination, I am unwilling to tie my own hands in the case of the Imperial Councils or those of heads of Provinces in respect of the Provincial Councils by introducing a definite rule in favour of the Anglo-Indian community, while the substitution of a system of election for that of nomination is complicated by the difficulty of substituting an electorate which would be altogether satisfactory.

STRIKES.

In your Address you bring to my notice the recent railway strike in Southern India, and urge that legislation should be passed to prevent strikes, and that effective laws be framed to control strikes and deal with them promptly at the outset, so that they may be prevented from spreading. This is a request which requires very great consideration, and I cannot commit myself to any definite expression of opinion as to whether too legislation you suggest is desirable, and if the laws you propose were enacted, whether they would be successful in securing your object. The Government of India have been closely watching the attempts made in other countries to control strikes by legislation, Conciliation Boards and other means; and if you will assume the condition of affairs at the present moment in those countries, it would not appear that the step so far taken have been crowned with any particular success. I feel

confident that none of the Railway Administrations of India are justified by a desire to deal harshly with their employees, and that they are, on the contrary, prepared to deal fairly with them. As an instance, I may remind you that, within the last two years, a scheme of retiring gratuities has been brought into operation on all the railways in India under which an employee, retiring after a period of continuous and faithful service, receives a very substantial sum. We all have grievances, some are reasonable and some quite unreasonable, and I venture to think that if employers and employees would cultivate a better understanding with each other, and endeavour to fully appreciate the grievances on one side, and the difficulty which sometimes exists in removing them on the other side, we should hear less of strikes with all the inconvenience they cause to the public, and all the misery to the families of those who throw up their appointments and lose their means of livelihood.

CO-OPERATORS OF MADRAS.

To you, Gentlemen, who represent the Co-operative Societies of Madras, I will only say that it has given me particular pleasure to receive your loyal address. The progress of co-operative organisation in the Madras Presidency has been most satisfactory, and the prospects of its further expansion are full of promise. The success of the movement in this Presidency is the more gratifying, since the chief pioneer of co-operation in India was Sir Frederick Niechole, a Madras officer. I am well aware of the importance of the movement and of its great present value, and still greater potential value, in advancing the interests of agriculture in India; and you, who have thrown yourselves into the work with so much public spirit, may rest assured that your efforts will never fail to receive the sympathy and support of Government.

CATHOLIC INDIAN ASSOCIATION.

Gentlemen of the Catholic Indian Association, you have refrained from placing before me any special requests, but I doubt not that in many matters your difficulties are analogous to those of the Indian Christian Association, and I trust, therefore, you will take to yourself such remarks as may be applicable in the observations I shall now make to that body, but first let me heartily congratulate you both upon the progress you have made and the position you hold to the matter of education.

INDIAN CHRISTIANS.

In the Address which you, gentlemen of the Indian Christian Association, have presented to me, perhaps the most important questions raised concern your matrimonial relations, and I must say at once that I am unable to deal with them at this time and place. All the points you mention have at one time or another been before my Government, who have found them to bristle with difficulties. I am willing to maintain an open mind about them and can promise you the most careful consideration of any representations you may make through your Local Government, but you must excuse me from making on this occasion any pronouncement upon so thorny a topic.

You will, doubtless, agree with me that your claims are stronger in representation on the Provincial than on the Imperial Council, since your weight and influence are proportionately greater in the Madras Presidency

than in India as a whole, and, as a matter of fact, I understand that an Indian Christian—sometimes a Roman Catholic and sometimes of some other denomination—has in practice usually found a place upon the Presidency Legislative Council, and I am quite sure that, in distributing his nominations, Lord Pentland is not likely to overlook your interests.

But there are claims from other quarters which have to be considered, and, with every desire to deal sympathetically with your request it seems to me essential that the discretion of your Governor must be left unfettered. Owing to the difficulty in constituting a suitable electorate which would represent all sections, the system of nomination seems calculated to give results which will probably be more satisfactory to the community as a whole, and there is no reason to apprehend that the system will not be worked with justice to all.

I am glad to learn that members of your community are included in the Indian Civil Service, but I believe they are of comparatively junior standing, and, as you know, promotion to the higher offices proceeds upon definite lines, which are independent of the interest of a particular community. As your representatives in the services prove their merit and establish their reputations, they will certainly in due course receive at the hands of the Local Government the recognition to which they are entitled, and meantime I take this opportunity of congratulating you upon having found amongst your number the first Indian who has attained the distinction of becoming a Bishop of the Anglican community.

CONCLUSION.

Gentlemen, I have now replied, though I am afraid some of you may think inadequately, to the various addresses which have been presented to me to-day. To those who are dissatisfied I will only urge two pleas in mitigation of my shortcomings. The first is that some of the topics to which you refer are matters within the competence of your Local Government, with which it would not be proper for me, as the head of the Government of India, to interfere, unless and until they come before my Government through those regular channels, which are known to all, and if my experience is to be trusted, do not present any peculiar difficulties of navigation. The other is that topics of more directly Imperial interest are so constantly ventilated and discussed in the Imperial Legislative Council that it is but seldom, under present conditions, that a Viceroy is in a position to make elsewhere, upon the burning questions of the day, any new pronouncement.

I will now conclude my remarks, and in doing so, let me thank you once more for the good will you have shown and the good wishes you have expressed. They will help me to shoulder my burden with good cheer and to speed me on my way with the happiest memories of your city, and you may rest assured that I shall not fail to convey to His Gracious Majesty, our King-Emperor, those messages of loyal devotion expressed in some and implied in all of the Addresses I have received to-day.

INDIANS IN THE F. M. S.

[We are obliged to the Editor of the *Grenier's Rubber News* for a marked copy of his Journal which contains a refutation of the article on the treatment of Indian Coolies in the F. M. S. published in the July number of the *Indian Review*. We reprint the criticism on the principle that both sides of the question should be threshed out for a right understanding of the subject.—*Ed. I.R.*]

THE TRUTH ABOUT THE INDIAN COOLY IN THE FEDERATED MALAY STATES.

We beg to acknowledge with thanks the receipt from one of our readers in Madras of the article on the treatment of Indian coolies in the F.M.S. published in the July number of the *Indian Review*.

We must confess we are at a loss how best to reply to the article, for so numerous are the deliberations—we regret our inability to find a choicer term—and so palpably false and absurd are they to anyone with even a transient experience of Malaya that any refutation for the benefit of our local readers would be a futile waste of time and space. On the other hand, thanks to the high repute of the Editor of the *Indian Review*, it is bound to attract considerable attention. In fact it has already done so in the Indian Press and in other quarters where one would least have expected it. It is to such a public that we have to address our reply and the initial difficulty we have is which of the two, to us, self-evident, falsehoods call for denial. It is impossible in the space of a short article to take up sentence by sentence, proving the falsehood in one, the *suppression veri* in another, or the *suggestio falsi* in a third, and we shall content ourselves with the main features and leave the reader to gauge thereby the merits of any other points which perhaps may strike him as requiring denial.

The introductory remarks by the editor give us the information that this particular contribution is not the first but one of the many letters the editor has received on the subject. It has prompted us to make some enquiries in likely quarters and we have grounds for believing that the reason we shall mention later is the *fact et origo* of the series of letters the Editor of the *Indian Review* has been flooded with.

The first part of the article deals with the treatment of the cooly from his village to his estate, and beyond the query why respectable wives separated from their husbands and rich miners care to come all this way for Rs. 25 per mensem we have no comments to make in that we cannot speak on this with authority as our knowledge is but hearsay. Where we can speak with assurance is in the treatment of the cooly once he has arrived on the estate. To embody the comments of several paragraphs in one reply we may state that complaints are made on the climate—a tropical one, in no

these there are the insistence of "quinn's drill" and the removal of serious cases to the Government Hospitals, while the Government have further arbitrary powers in cases where the health of an estate is unsatisfactory. In such a case, if arbitrary measures are of no avail, the estate is closed for Indian labourers and the coolies sent back to India at estate expense.

This is the so-called brutal treatment the coolies is subjected to here. We give a picture of Hospital Buildings on Tanjong Malin Rubber Co's property.

There is next the payment of wages. Here again the Labour Code has been brought into requisition and every possible breach of the law is made to appear as of actual occurrence. All that need be said in defence is that the law affecting the payment of coolies is drastic. The rates are fixed, the date of payment fixed, the wages must be paid in legal tender, and having those points expressly provided for in the Enactment no deduction can be made from the wages in respect of any fine, or of bad or negligent work, or of injury to the materials or other property of the employer.

It is the same with any ill-treatment or grievance which the cooly may have against his employer. Should there be such the Employer is compelled, at the coolies' asking, to send for the Controller within forty-eight hours. The refusal involves a fine not exceeding one hundred dollars, and twenty-five dollars for every day's delay in addition to the fine. The Controller can institute action against the employer on behalf of the cooly, and in case either a cooly, or the Controller on his behalf were to bring an action against an employer no court fees are charged, though should the employer be found guilty of the same, the general costs of the proceedings, *i.e.* battle to witnesses etc., have to be borne by him. On the other hand should an employer apprehend and bring a labourer to court and the Court is of opinion that there were not sufficient grounds to bring the coolie to court, the coolie is entitled to compensation not exceeding ten dollars.

We doubt if there exists the world over any such provisions to protect the labourers, and we personally consider that the Employer is treated far too drastically.

We next consider the question of immorality on estates. At best it is one of the most difficult charges to deny, for the simple reason, that while one can from a mental review of all the estates one has visited—and we doubt whether the majority of Visiting Agents have visited as many—affirm that as far as our knowledge goes we have seen nothing of what is hinted as in the article, yet the writer could retaliate by pointing out that these offences are not exposed to public view but are concealed. There is one means however of gauging the truth as to the existence of this gross immorality and that is the gossip and scandal one occasionally is compelled to hear about so-and-so, and yet in spite of the invariable exaggerations one hears in such gossip we cannot recall anything even closely approaching what is suggested.

Referring to the Labour Code in this connection we see that it is impossible for a cooly to be sent away from an estate and his wife retained. Should a cooly cease to be employed on an estate, *ipso facto* his wife, children and any other person dependent on him, cease to be labourers on the estate. Should he enter into a contract with any other estate, that contract is binding on his wife, family and dependants. Should an employer

attempt to refuse the others to accompany, the cooly he is liable for a fine of \$100, while should he "hinder or molest by word, gesture or act" he shall be liable to a fine of \$200, or six months, while should he seduce or attempt to seduce or retain a labourer he is liable to a fine of \$100, or three months' imprisonment or both, and for every subsequent offence under the same section of the enactment a fine of \$200, or six months' imprisonment, or both, while should he obstruct a labourer in any way in appearing before the Controller he is liable to a fine of \$100. Besides these offences under the Labour Code, the Planter is also liable under the Criminal Code for any criminal offence.

We have now to consider the motives which actuated the series of letters to the Editor of the "Indian Review." At first we must confess we are at a loss to understand why Malaya should, of all places, be subject to a special attack when the trend of opinion here is that the Government policy has resulted in the pampering of the cooly, and that coupled with the high rate of pay they receive have flooded the country with hordes, cinematograph shows, and the hiring of motor cars on their festival days, and produced an insolent, quarrelsome type of cooly the like of which we have not found elsewhere.

From enquiries we have made from likely sources, and we have no grounds for believing that the information supplied us is false, these letters have been inspired by a small coterie of Indian Tamils who have their own ambitious projects in view. It appears a few years back a question was raised in Parliament about the Indian Immigrant in the F. M. S., and in reply to a query whether there was no Indian representative in the Federal Council the reply of the then Secretary of State was that to the best of his knowledge the Indians in the F. M. S. were coolies. This offended the Indian Tamils of education and wealth to be found in the F. M. S., and there was a talk of holding a public meeting to protest against what they regarded as an uncalled for insult. At about the same time the Government refused to grant a general holiday on the Delhi Durbar day, and this being regarded as a snub, all the preparations for a procession, etc., were put a stop to.

It now appears that one or two ambitious men are trying to have a Tamil or Indian seat provided in the Federal Council. The question raised in the House of Commons has given them the tip, and the tactics now are to work on the feelings of the people in India in order that a general insistance be made to have a representative of the Indian Tamils in Council. The writing to the Indian Press about the so-called ill-treatment of the coolies is the first item on the programme. We understand that there are still more startling moves to be made in order to accomplish their desire. We are told that should a certain gentleman retire from Government service it is quite likely that he will be put forward as a fit and proper person to sit in Council.

How far all this is true we have no means of knowing and we give it for what it is worth. Personally we believe that this explanation is the correct one, and as it is more than possible that a legal action for damages is to be taken against the writer of the article, by one who has been libelled in particular, we shall await with interest future developments.



H. H. THE RAJA OF COCHIN.

H. H. THE RAJA OF COCHIN.

The intimation that His Highness the Raja of Cochin is about to abdicate his throne in favour of his cousin Ram Varmā, the Elayah Raja of Cochin will not come as a surprise to those who are acquainted with the private life and character of the Raja. The Shastipanthi ceremony was performed only in December last and was celebrated in his kingdom with befitting enthusiasm. His Highness is an accomplished Sanskrit scholar as well as a pious and orthodox Hindu and retires into private life in accordance with the Shastric injunctions. His Highness's rule in Cochin is a record of a singularly happy and prosperous one and prolific of great good to the well being of the State. Born on the 27th December 1852, he ascended the musnad on the 23rd October 1893 when H. E. Lord Wenlock was Governor of Madras.

In 1900 Lord Curzon visited the State and expressed his admiration for the statesmanship of the ruling prince. In 1902 His Highness made a pilgrimage to the various Hindu shrines and in the next year at the Delhi Durbar was the recipient of the insignia of the G. C. S. I. He maintained friendly relations with the neighbouring States and paid a visit to Travancore in 1904. He paid his respects to Their Royal Highnesses at the last Durbar and was made a G.C.I.E. In 1911 the salute of 17 guns was increased to 19. His Highness equally won the appreciation of his people. No wonder when we consider that 'the revenues of the State during His Highness' reign have increased from Rs. 19 lakhs in 1895 to 43 lakhs in 1912, with an increase of population during the same period from 7,00,000 to 9,00,000 in round numbers.' Though a pious Hindu His Highness' views are very cosmopolitan as may be observed from his selection of ministers. His Highness has in every way been the father of his people and it is hoped that the same policy of enlightened sympathy will be pursued by the new prince.

Current Events

BY RAJDUARI.

A SHRILL BALKAN CRY.

THOUGH affairs in the Balkans have resumed their normality we now and again hear a faint cry, a shrill echo which reminds us that something yet needs to be rectified or modified or ameliorated. The Aegean Islands are yet the subject of some highly animated controversy. Turkey has sent forth a distinct growl to the Great Powers. She has no patience with those who recommend Chios and Samos being made non-Turkish, whatever fate might be reserved for the other islands in the Grecian Archipelago. She has hardly looked with satisfaction at the annexation of Crete by Greece. On the top of it, to be deprived of the other two islands on the side of Asia is deemed monstrous. That is over much for her patience. She seems to have a decided grievance against the diplomacy of Sir Edward Grey which has all through been so icy and scarcely sympathetic. But in Balkan affairs Europe has given by far the greatest credit in diplomacy to that Minister. So it remains to be seen how Sir Edward receives this fresh snarl from the Turk. In our opinion he has been not fairly treated. In all probability Sir Edward takes the view that in the re-occupation of Adrianople, Turkey has obtained more than she ever hoped to, owing to the peculiar conditions which had to be witnessed in the Balkans immediately on the signing of the Treaty of London. Turkey need not therefore growl. But let us hope she will be made happy by the restoration of these two islands which she mostly values, and not unjustly. The other cry comes from southern Albania which is the bone of spoliation equally between Austria and Italy. Each wants a further reopening. Poor Serbia is about to be almost left

In the end. She is negligible and the new contestants have superseded her. So that in European arbitration might still over-ride Right. What may be the ultimate attitude of Bulgaria in reference to the annexation of Crete by Greece is a problem. But, of course, the new war, if there be a quarrel, will be purely diplomatic. Diplomacy will solve all these minor difficulties of the different minor principalities of the Near East. War is out of the question, at any rate, for another decade or two.

Meanwhile, it seems that Turkey is still no better off with her finances, albeit that she has already borrowed well nigh five millions sterling from France. France, however, is helpful, she being already a large creditor. What is wanted is a radical re-organisation of Turkish credit and Turkish finance. The Turk has recently impressed into her active service some foreign experts not only in finance, but in matters military and naval. She is employing them not merely as advisers but as Chiefs of great departments and in special commands. That being the case all hope yet of the regeneration of Turkey is not lost. Let us wait and see if Turkey will have a really fresh lease of life of great tenacity and high purpose.

AUSTRIA.

It is said in well-informed circles that the recent speech of the Austrian Emperor was a veiled innuendo against France who has altogether looked askance at the attempted fresh aggrandisement of the Hapsburgs in the direction of maritime Albania. Moreover, there is no confidence in the apology told by Mr. Beechold. Of course, the Triple Alliance is alive. There is no doubt about the fact, but whether it is also kicking is a question. Who shall be kicked out of the Alliance? There cannot be much love between the partners for each other. Can it be that Italy loves her hereditary foe and former oppressor? Can it be that the Hohenzollerns love the Hapsburgs or vice

versa, unless it be to overawe and blackmail the Northern Cossacks?

RUSSIA.

Russia at present is building up her strength every way. Like the wolf, she is proclaiming her innocence in the guise of a lamb. She has no inclination to bother in her neighbours' affairs. Her great desire is to develop as far as possible her vast resources and one of the crying economic wants of the day still in Russia is railways. Build more railways both for military and commercial purposes. Evidently in this respect she is taking a leaf out of the book of our Anglo-Indian Imperialists of the type of Dufferin and Curzon who both wanted railways of the character of the North Western. Use it against the Amir, when needed, for military purposes and otherwise, develop it as a peaceful concern to move the hind loaded gashanas of the Punjab to the mouth of the Indus! That is the fixed policy. So are the Russians now adopting a fixed policy

a vast network of military railways on every side, specially on the west and south-west, and a commercial group of lines to tap extensively the resources of Siberia and the Middle East. Thus is the Muscovite wolf stalking about as the innocent lamb till one day she once more tries conclusion with one or two of her westerly neighbours. Meanwhile in the European Press there is a hue and cry against the scandalous treatment by Russia of political prisoners. The international spirit is abroad and for the time Russia no doubt will make a pretence of relaxing her grip on these ill-fated victims of the tyrant and corrupt bureaucracy which is the curse of the people.

GERMANY AND FRANCE.

The Alsation quarrel is not over yet. It is now and again cropping up in the Reichstag and causing vexation. The gulf between France and Germany is widening, though for the moment there is on the surface an appearance of serenity. But it is a deception. Both are increasing their

land forces. Both budget for extravagant armaments. Millions of deficits are created which their respective Parliaments are asked to meet by loans or taxation or both. It is a heavy responsibility and one not easily solved by ordinary methods. A huge 52 million £ loan is to be issued at 3 per cent which is to be reduced by taxation annually at the rate of three millions! If such huge loans are to be floated in times of piping peace, what should they do when the fierce war cry is heard and the trumpets are blowing lustily? Again, on this very account the old ministry has had to resign. Its place has been taken with some difficulty by a new one led by Mon. Demourgue! Meanwhile His Majesty the King has exchanged congratulations with the President of the Republic on the extended *entente* of the two nations as recently evinced by the great naval demonstration at Toulon. Happy Republic! Happy England!

BRITISH POLITICS.

British politics have been warm, albeit that the Ulster campaign of King Carson and Law is showing unmistakable signs of steadily fizzling away. Their flags are not fluttering gaily at the topmast. The Prime Minister is as dogged as a typical John Bull can be. No surrender. No compromise. Home-Rule, the whole principle of Home Rule, and nothing but the principle. That is the lusty cry. Of course, if any friendly interchange of views is to take place, by all means arrange it. He has an open mind and he will be delighted to see any *rapprochement* which has in it the germ of peace and good-will, common sense and contentment. The King has had an interview with Mr. Asquith and Downing Street seems to have been more lively than usual since that event. The *gouverneurs* are at their usual problem of conjectures which, however, we may easily discount. As we write nothing definite is known except that some *pourparlers* have taken place between Lord Lansdowne and the Premier. The

former is in a sorry fix. He is the Leader of the Unionists in the House of Lords where the spirit of moderation which is specially his own is not much in evidence. His young lions and cubs are roaring and creating noise. Poor man! He is so gentle and he cannot control the cubs. Worse still is the team in the House of Commons. So Lord Lansdowne is hanging in mid air. Were his own inner mind to be analysed it might be seen that he is sick of it. Were it not for the fact that he cannot conveniently move one way or the other, he would soon wish to be out of it altogether with a parting curse—"a plague on you both." Mr. Bonar Law will talk loud; but will come down as a rocket. Sir Edward Carson is too much of a lawyer not to see the inherent weakness of the cause he has so hecoically (?) embraced. There is Mr. Smith, the young lion whom Mr. Asquith has taken in his confidence along with Lord Lansdowne. We must not forget Arthur Balfour, the erudite philosopher, the subtle dialectician and the astute oel of Unionist politics whom you may try to catch but who always adroitly slips away. He too hangs between.

But the Ulster campaign sank into insignificance before the fiercer but pacific campaign of the retrenching reformers against the too fast going Winstou Churchill. His programme of possible naval expenditure, his *great balloon de essai* on the subject, has vexed the soul of pure economists, specially of the valiant type of the Editor of the *Economist* and others. They are up in arms and assembled to enter their serious protest against the intolerable burden of naval expenditure. Mr. Hirst wants to have a resolution in the House for the abolition of the naval prize money which he considers to be the fountain source of evil. The world-wide mercantile navy of England is ubiquitous on the sea. Any day a war in international affairs must bring other warships in collision. To protect this extensive

The Golden Book of English Sonnets
*Selected by William Robertson, George G. Harrap
 and Company, London.*

The present volume supplies a much needed want as Sonnet books are at present very scarce and difficult to procure, those of Leigh Hunt, Dennis, Main, etc. being all out of print. Another important feature of it is that Mr. Robertson has given "a friendly preference to the work of recent and living authors." Watts-Dunton, Blunt, Payne, Waddington and Douglas are amply represented. At the same time we are glad to see many of our old friends in this volume. Some of the finest Sonnets of Shakespeare, Keats, Elizabeth Barrett Browning, and the Rossettis are included in it. Lovers of Shelley might perhaps be surprised to find only one of his Sonnets here. But they can comfort themselves with the idea, that we have here some of the rare old Sonnets that are not so easily accessible. It was certainly a happy thought to have Joshua Sylvester's "They say that shadows of deceased Ghosts" and Thomas Compton's "Thrice toss these smoken ashes in the air," included in this beautiful collection. The collection ends with Maurice Barry's beautiful Sonnet on "The Heart of the Lily." The book is splendidly got up and like the lily folds "stiff silver petals over secret gold."

The Way of Peace and Blessedness. *By
 Swami Paramananda, The Velanta Publishing
 House, New York.*

Swami Paramananda, known to the Madras public through his six years' residence at the Ramakrishna Math here, and also as the author of various works, including a recent scholarly translation of the Bhagavad Gita, has just published a new book, "The Way of Peace and Blessedness."

It has the same dynamic ring as his earlier work "The Path of Devotion," now in its third edition; and no one can read it without feeling a fresh stirring of courage and hope. What he says

of the "Service of the Ideal" has in it that note of heroic appeal that sounds through Swami Vivekananda's writings, and must prove as stimulating to those who have consecrated themselves to the political or social ideal as to those who are following the purely spiritual path. "Nothing gives greater satisfaction," he declares, "than to serve the Ideal with devotion, loyalty, and unflinching selflessness. . . . The great secret in serving a noble Ideal is to overcome all thoughts of credit and discredit; they are very very limiting. Also to rise above the thought of success and failure. . . . No one can serve the Ideal without loyalty, whole hearted Love and steadfast devotion. Praise, honor and too much of success make us vain and we forget our duty towards our Ideal." And again, "Keep your eyes ever fixed on the Ideal, then you will tread the path of life quite safely and happily. . . . Stand as a tower of strength. Death is not death when we can die serving our Ideal. Blessed are those who can sacrifice their lives for the sake of the Ideal."

The book is dedicated to the memory of the late Swami Ramakrishnananda, and there runs through it the deep religious feeling which that great Teacher infused into all his teachings. The English is remarkably clear, fluent and graceful. There are six chapters in all; "Worship of Truth," "The Path of the Spirit," "The Consecrated Life," "Trust in the Divine," "Service of the Ideal," "Purity of Heart"; and each one is full of strength and inspiration both for the outer and the inner life.

Sadhu Hymns. *By the Rev. Ahmad Shah,
 Hanirpur, Upper Provinces.*

The booklet before us is a collection of some of the most famous songs and hymns of the medieval saints. The publication is of some interest as it comes from the hand of a Christian author. The translation is done with great care; and in some places, it is really striking and vigorous. We wish the author success.

100 Years' Indian Calendar. *By Jagjivan Ganeshji Jethabhai, Limbdi, Kathiawar. Rs. 6. [G. A. Natesan & Co, Madras.]*

The present compilation is for 100 years from 1845 to 1944 A. D. and contains the eleven important eras prevalent in India. A table of the sixty year cycle current in the Tamil Country is also given with corresponding Saka years from 1729 to 1908. Such a Calendar must be an invaluable book of reference both in the Law Courts and in the Schools where dates of various eras have so often to be referred to the English Calendar. The compilation is quite a laborious process and it has been pronounced to be accurate. The volume is dedicated to the Hon. Mr Lalubhai Samaldas Mehta. We may say that the Calendar will be in large demand in Law Courts and Schools alike and as a book of general reference it will be highly appreciated.

Guardian Diary 1914, Messrs G. G. Loganadham Bros, Mount Road, Madras have as usual been the first in the field to come out with their tasteful Guardian Diary. This is the fourth issue and to meet the increasing demand, paper of finer quality has been used. It is unnecessary for us to state the valuable information the Diary contains as this is too well known. The decided improvement in the current year is the inclusion of Marathi and Guzerati Dates in the Diary proper. The Guardian Diary which contains authoritative Tamil and Telugu Panchangams and of about 150 pages of Local Directory and General information is neatly produced and well worth a place on one's desk.

Tennyson. *T. C. & E. C. Jack London.*

This book gives in detail the facts of the poet's life. But its chief feature is the importance attached to the environment that produced a great poet. Many opinions and criticisms by Tennyson's contemporaries are given, and Mr. Watson's own view is probably a great deal saner and truer than of the poet's other biographers.

Social Programmes in the West. *By Mr. C. R. Henderson, Macmillan and Co., London and Bombay.*

It is a collection of lectures delivered in India by the author on the foundation of the Barrows lectureship. The author has placed before the orient the manifold aspects of the civilization of the West. In all ages and in all times the problem of poverty has been the bugbear of economists, statesmen and financiers. The various methods that have been employed in the West to mitigate the hard lot of the toiling masses, to ameliorate the condition of the wage earner, and to enable the individual to attain to the full stature of his manhood, have been graphically portrayed by the author. India at present is passing through a crisis in her economic history. As a result of the collision of the civilizations of the East and the West, an industrial revolution is being brought about whose probable moral and social effects it is impossible to forecast. It is in the highest degree desirable that India should avoid the evils that have disfigured Western industrialism and that in adopting the more advanced industrial systems of the West, India should be warned against her losing the lofty idealism for which she has been nobly distinguished in the past. Hence we are thankful to Mr. Henderson for his invaluable lectures which disclose deep scholarship, wide outlook and above all a firm faith in India's destiny which are sure to prove a new golden bond between the East and the West. His lectures embrace a variety of topics which are of absorbing human interest such as education, morals, economic condition of wage earners, progress of nation and humanity. In every way, it is a book that deserves to be read, digested and mastered by all thoughtful Indians.

Diary of the Month, Nov.—Dec 1913

November 18. A Telegram from Durban to the British Indian Association, London implores for the active intervention of Imperial and Indian Governments in the South African Indian question.

November 19. It is officially stated by the Union Government to-day that the report that an Indian had been flogged to death is unfounded.

November 20. A Hindu priest is forcibly deported from British Columbia for having failed to fulfil some of the provisions of the Immigration Act. The Hindu was thrust on a steamer bound for Hongkong as the vessel was sailing.

November 21. The Colonial Office in London publishes two long telegrams from Lord Gladstone denying all charges and allegations of cruelty, shooting, flogging and coercing Indians to return to work.

November 22. A Press communique is published at Delhi to-day announcing the reconstitution and reorganisation of the Advisory Committee for the Indian students in England.

November 23. 35 of the 39 Hindus who were under orders for deportation in British Columbia are released to-day by order of the Chief Justice on the ground that the orders were *ultra vires*.

November 24. H. E. the Viceroy and Lady Hardinge arrived at Madras this morning amidst intense enthusiasm among the citizens and the Viceregal pronouncement on the South African question has evoked the profoundest gratitude.

November 25. A telegram from Durban says that Albert West, acting Editor of the Vernacular paper *Indian Opinion* has been arrested on a charge of harbouring indentured Indians at a farm owned by the paper.

November 26. Approached by the Indians of the United Kingdom with a view to send a deputation to the Colonial Secretary Mr. Harcourt denies the privilege but invites written statements on the South African question.

November 27. The Rev. C. F. Andrews left Delhi for South Africa to investigate the question and report on the actual situation.

November 28. This morning Mr. Surendra Nath Bannerjee received an explosive letter threatening to be bombed in case he continues to associate himself with the Government.

November 29. The Sind and Baluchistan Bank Ltd., and the Indian Specie Bank Ltd. Karachi both suspended payment to-day. The managing Director of the latter died suddenly this morning.

November 30. H. E. the Viceroy laid the Foundation stone of the Behar Legislative Council and the High Court at Bankipur.

December 1. Sir M. M. Bhowanagore to-day introduced a deputation of Indians to Lord Crew who spoke very sympathetically in reply.

December 2. A Blue Book in connection with Indians in South Africa dealing with events from July 3rd to November 24th has been issued to day in London.

December 3. The India Office announces that the London Advisory Committee for Indian students has appointed a Sub-Committee, consisting of Sir Muncherjee Bhowanagore, Mr. Mirza Ali Beg, Mr. Abdul Latif and Major Sinha to investigate the alleged grievances of Indian students in Great Britain, with a view to making representations to Lord Crew for such redress as may be practicable.

December 4. Fourteen Indians out of twenty who have just arrived at Victoria, British Columbia are being held for deportation.

December 5. Speaking at Haslingden to-night, Mr. Harcourt said that he would deliberately refrain from discussing the difficulties regarding Indians in South Africa, because he believed that speeches at Public Meetings were not so serviceable as a friendly private suggestion and consultation to obtain a settlement satisfactory to all.

December 6. The Secretary of State for India sanctions the appointment of G. H. Wood, C.I.E., as the first Political Secretary to the Government of India.

December 7. The fifth Punjab Hindu Conference opened, here at noon to-day, in a spacious and handsome pavilion, in the presence of over 1,500 visitors and delegates, representing all districts. Nearly 500 ladies attended.

December 8. The Dominion Government of Canada issue an ordinance to-day, prohibiting the entry of all artisans and labourers into British Columbia, including Indians, till the 31st March next owing to the congestion of the labour market.

December 9. A very useful permanent memorial of Raja Rammohan Ray in the shape of a public library and free reading hall was opened to-day in Calcutta by his Excellency the Governor of Bengal.

December 10. A large and enthusiastic Meeting was held at the Town Hall, Bombay regarding the South African question with H. H. the Aga Khan in the chair, Sir P. M. Mehta and Sir N. Chandavarkar taking a prominent part in the proceedings.

December 11. It is announced that a commission consisting of Sir William Solomon, Mr. Eschen K. C. and Colonel Wylie has been appointed to enquire into the Indian grievances.

December 12. The text of the Treaty between the British Government and the Mysore State was issued this morning.

December 13. The Royal Commission on the Public Services of India opened its Calcutta Session to-day in the Legislative Department with Lord Islington in the Chair.

December 14. The Second Annual General Meeting of the Hindu University Society and Meeting of the Committee of Management were held at Allahabad, the Maharaja of Dharbanga presiding.

December 15. Meetings of Indians protesting against the *personnel* of the Commission were held to-day at Cape Town, Johannesburg, Kimberly and Potchefstroom and a demand is made for the inclusion of Sir James Rose Innes and Mr. Schreiner.

December 16. To-day there was an interesting function at Calcutta when Sir Charles Bayley unveiled the Statue of Lord Clive and Lord Carmichael took part in the proceeding.

December 17. Mr. Gokhale in a press note contradicts Reuter's message and protests that he never cabled to Natal advising Indians to boycott the Commission.

December 18. The Enquiry Commission has opened its Sessions at Pretoria to-day. Judge Solomon has ordered the immediate release of Messrs. Gandhi, Polak and Kallenbach.

December 19. The fifth public demonstration in connection with the South African situation took place at Allahabad to-day under the Chairmanship of Nawab Abdul Majid, C.I.E.

December 20. *The Times* publishes the first of a series of articles on India from the pen of an "Expert" writer analyzing the situation in the country.

December 21. At a Meeting of 5,000 Indians held here yesterday addressed by Messrs. Gandhi, Polak and Kallenbach, a Resolution was passed against the Indians giving evidence before the Commission of Enquiry, as it did not include a representative of the Indians.

December 22. In reply to an Address from the Punjab Muslim League, Sir Michael O'Dwyer complimented the Punjab Mahomendans on their sturdy loyalty.

December 23. The annual Convocation of the Punjab University was held to-day at Lahore. His Honour the Lieutenant Governor, as Chancellor, presiding. An address was also delivered by Doctor Ewing.

TOPICS FROM PERIODICALS.

The Indian Civil Service.

The October number of the *Contemporary Review* contains an important article on the Indian Civil Service by Sir Henry Cotton which deserves to be closely studied by Indians and Englishmen alike. He emphasises the need for reconstruction and as the Royal Commission on the Public Services in India is already on the look out for the methods and means for working out a better and more efficient system it will perhaps be pertinent to say that it will amply repay perusal by the members of the present Commission. Of course we are all familiar with the opinions and views of Sir Henry on most of the important questions concerning the administration of India. His words have a tremendous weight coming as they do from one who has actually served in the field and risen to the highest post that the Service has offered.

He begins by noting the merits and the limitations of the service, the joys and the sorrows of the members while in India, their actual work and their prospects. He then discusses the changed conditions of the country and demands that the administrative machinery should be so altered as to suit the requirements of the modern condition.

Who is there who will be found to come forward and affirm that those conditions are still the same? Look at India as it was in the time of Tippee Sultan and at Cornwallis, when the service was organised, and look around now at the New India which we have ourselves created by the spread of Western education and ideas. And yet when all else is changing and has changed, the constitution of the Indian Civil Service remains unaltered, and the young civilian of the twentieth century is sent out to India to discharge precisely the same functions and to occupy the same offices as were filled by his predecessors more than a hundred years ago. If by his predecessors more than a hundred years ago we regard the position dispassionately, we cannot but see that the constitution of the Service is inherently unsuited to its present environment of popular representation and a growing sense of nationality, and that it is obviously inconsistent with any scheme for the realisation of self-government which the Government of

Lord Hardinge has lately declared to be "the only solution for satisfying the just demands of Indians for a larger share in the government of the country."

Sir Henry next discusses the question of the separation of the executive and the judicial functions and arrays arguments in favour of his proposals which have been endorsed by ever so many men both in India and England. It has been a standing grievance in India and people have protested against this anomaly a hundred times. After enlarging at some length on the various details of the difficulties arising out of the present system he gives a direct method which is quite a practical suggestion which can be applied with certain success. He says:—

But as there can be no independence on the part of the judicial service so long as magistrates and judges are dependent for promotion and transfer on the will of the executive government, so it is another essential feature of the scheme that subordinate judicial officers of whatever grade should be placed under the control and orders of the High Court. The judicial administration of a district should be under the district and sessions judge, subject only to the authority of the High Court. To preside over the local courts there would be, as now, the Judge, Subordinate Judges, magistrates and munsiffs, as they are called, for the disposal of civil cases. But appointments to all these offices would be made by the High Court, and the selection would be made from among advocates and pleaders, and other members of the legal profession. It is needless to add that very highly qualified material is available for the purpose. There are many experienced lawyers in India who would discharge the duties both of magistrate and judge far better than a civilian. And incidentally, of course, the number of Indian judicial officers would increase—a result which should be welcome in the interests of economy as well as efficiency."

In conclusion Sir Henry gives a personal reminiscence which is delightful reading.

"It is nearly thirty years since I first ventured to say that 'the Indian Civil Service as at present constituted is doomed.' But threatened institutions (like the House of Lords) live long, and my words were lightly regarded. A few years later I was, I think, the only witness before the Indian Public Service Commission of 1888 who dared to formulate a scheme of reconstructive policy, and I was then brushed aside as a visionary. But much has happened since those days, and, if I was solitary and premature in my views then, I am now the mouthpiece of an agitation which daily swells in force and expression. Whatever the Royal Commission may do and whatever a Civilian Government may say, sooner or later my words will be fulfilled. The Indian Civil Service is moribund and must pass away after a prolonged period of magnificent work, to be replaced by a more popular system which will perpetuate its efficiency while avoiding its defects."

Indian Progress and Taxation.

Lord Cromer contributes to the *Quarterly Review* an article on "Indian Progress and Taxation." As Sir Evelyn Baring, he was the Finance Minister of Lord Mayo, and he is an authority on the financial condition of India. Read what he has to say about the poverty of the masses:—

"The danger of generalising about things Indian has been already indicated. But there are some exceptions to the rule. One generalisation which can safely be made is that the population generally is extremely poor. The other is that, both on political and economic grounds, taxation must be light. Some years ago, Sir David Barbour, after a very careful examination of this question came to the conclusion that the average annual income per head of population in India was Rs. 27. Mr. Ramsay MacDonald gives it as £2. Which ever figure is taken as correct, the fact is very striking; for Mr. Ramsay MacDonald is evidently justified in saying that if £2 be the average there must be considerable sections of the community whose income fall below that figure. The incidence of taxation per head of population, exclusive of the land-revenue, has varied during the last decade from £0.1-10½d in 1903-04 to £0.2-1d. in 1912-13. Two shillings a year does not appear to us to be a very heavy tax; but consider what it means to a man who has only £2 or perhaps less, on which to live for 12 months. It is the equivalent, and even in reality much more than the equivalent, of a tax of £5 levied on an Englishman with an income of £100 a-year. If this consideration stood alone, it would be sufficient to justify the assertion that the fiscal system of India must of necessity be based not only on light, but on very light taxation. But it does not stand alone. Political considerations point to a precisely similar conclusion. The wise words of Lord Lawrence, hold as good to-day as they did half a century ago. 'Light taxation,' he said, 'is the panacea for foreign rule in India.'

Lord Cromer with his newly acquired jingo Imperialistic ideas in Egypt cannot lose an opportunity to sneer at the educated classes—even when they raise their voice in the Councils for increased grants to education and sanitation. It is somewhat re-assuring to us to read his opinion on the Home Charges. Here is what he says:—

"There is, indeed, an alternative to increasing taxation, if more money is absolutely required. Any economies, provided that they do not impair the military strength of the country or seriously cripple the efficiency of the civil administration, are of course to be welcomed. It is impossible to discuss this matter at any length on the present occasion. Brief allusion may, however, be made to one point as to which Indian opinion is very sensitive, viz., what are known as the Home Charges."

There can be no doubt that, in the distribution of liabilities between the British and Indian treasuries, India has a right not merely to just but to generous treatment. The claim to be treated with generosity has

recently been much strengthened owing to the fact that in order to salve the consciences of the British public, India has been forced to abandon the very large revenue which up to the present time has been derived from the export of opium to China. Still less can there be any doubt of the existence of a very prevalent opinion that in these matters India has not been treated either with generosity or over with justice. Sir Valentine Chirol says:—"The Indian Nationalist Press has not been alone in describing the recent imposition on the Indian taxpayer of a capitation allowance amounting to £300,000 a-year to meet the increased cost of the British soldier as 'an renewed attempt of a rapacious War Office to raid the helpless Indian treasury.' Moreover small economies have at times been made at the expense of India, which have caused an amount of friction and ill-feeling altogether out of proportion to the amount of money saved to the British taxpayer. Some years ago, the cost of a ball given to the Sultan of Turkey in London was most unwisely charged to the Indian treasury, so incident which afforded for a long period a fertile text for the sarcasms and vituperation of Indian Anglo-phobes. If what Mr. Ramsay MacDonald says is correct, it would appear that more recently an attempt which fortunately proved unsuccessful, was made to saddle India with a charge of £7,000 for entertaining the representative and guests from India who took part in the Coronation ceremonies of the late king. Claims on India of this description are absolutely indefensible. . . ."

The Education of Indian Women.

In the *Female Education* of Madras the Hon. T. V. Seshagiri Iyer puts in a vigorous plea for the education of Indian women. To them should be opened equally with their male counterparts all the avenues of knowledge and employment. But in either case their share will have to be limited. With regard to their professions, they should go in for Education, the Postal Service and Medicine and with a Ladies' College attached to the University they will fare well in due time.

But the question of general education is of equal importance. It must essentially be religious. Hygiene, Painting, Needle-work and music should form part of the curriculum of studies. Some knowledge of Sanskrit and English as well should be important; but they must be well grounded in the Vernaculars.

The writer concludes:—

The ideal aimed at should be to enable our ladies to understand all that is best in our religion, to bring home to them lessons connected with the management of the house and the care of the children, and to make of them pleasant companions to their husbands, capable of understanding and appreciating their work.

Englishmen in India

"An old Pensioner" writing under the above heading to *The Asiatic Quarterly Review* touches upon the complaint of arrogance that is made against the members of the ruling race in their relations to Indians. The writer quotes a letter from a young Civilian who complains of the ignorance of vernaculars among the Europeans and tells what this results in. Here is what he says:—

The vernacular is greatly neglected by Europeans here. Government pays little attention to the matter, and seems to care nothing whether its officers know the local language or not. It was generally stated before the Public Service Commission that knowledge of the languages is decaying, and I am afraid that there is a great deal of truth in the criticism.

Readers of the "*Asiatic Quarterly Review*," will not need to be told that ignorance of the vernacular is a fatal bar to real knowledge of the bulk of the Indian people and without knowledge how shall we expect active and intelligent sympathy?

Another quotation from a letter of an Indian official is laid under contribution. This gentleman writes:—

The educated Indian is growing more bitter in proportion as the European in India grows more arrogant. I think you have lost touch with the India of to-day too completely to understand our feelings in this matter.

We know how patient this class of Indian officials are. And when one of them writes so bitterly, things are really serious, and need urgent remedies. But it is somewhat amusing to be told that, among other reasons,

It is possible that political crimes compel Europeans in India to take justifiable precautions, and that these may have led to greater isolation than was formerly practised. After all, *militant tactics in England have in some degree affected the attitude of the sexes to one another in public life, and something of the same kind may have acted as bar to social amenities in India.*

The presumption that there were any social amenities between Englishmen and Indians before the present Indian unrest and its manifestations, both healthy and otherwise, is altogether untenable. The fact is Englishmen and Indians have never so far, speaking generally, met on equal terms. As Mr. Gokhale said at the Universal Races Congress, "The soul of social friendship

is mutual appreciation and respect, which ordinarily is not found to co-exist with a consciousness of inequality." And any attempt—however laudable in itself—to bring together the Indians and the Englishmen in India is bound to be more or less a failure "as long as the consciousness of inequality continues to be behind such intercourse."

The Portuguese History in Bengal.

Our school histories do not contain much reference to the Portuguese occupation of Bengal. Mr. Narendranath Maitra's article in the current number of the *Hindustan Review* gives a vivid account of the atrocities under the Portuguese occupation of Bengal. The Portuguese were in the service of the King of Arakan, Shripur and other provinces in the fifteenth and sixteenth centuries and the atrocious piracies of the Portuguese adventurers and marauders has long been an unknown history. The writer of the article quotes the following passage from Bernier, perhaps the greatest authority on the subject. The description elucidates some of the horrid features of the then civilization or morals of the Portuguese.

"As they were unawed and unrestrained by the Government, it was not surprising that these renegades pursued no other trade than that of rapine and piracy. They scoured the neighbouring seas in light galleys, called galleasses, entered the numerous arms and branches of the Ganges, ravaged the islands of the Lower Bengal, and, often penetrating forty or fifty leagues up the country, surprised and carried away the entire population of villages on market days, and at times when the inhabitants were assembled for the celebration of a marriage, or some other festival, the marauders made slaves of their unhappy captives, and burnt whatever could not be removed.

Mr. Maitra quotes some other passages of equal vividness and gloom, and concludes that "a class of historians, specially English, make much of the marauding nature of the life and character of some Indian individuals (like Shiwaji) while they silently pass over the heart-rending cruelties committed by these infidel Europeans, without any censure or condemnation."

Caste and the Christian Church in India.

In the October issue of the *Last and the West* Rev. Tronel Lenwood discusses the interesting question of how caste—which broods so heavily over the atmosphere of India—has its revenges on the Indian Christian Church. The learned missionary aids the understanding of this great institution of caste by an analogy:—

Imagine a system of guilds as enthusiastic and as powerful as any system of trade unions, yet touching the wife and every member of the family as well as the man himself. Give to this trade unionism the terrible weapons afforded by the control of every marriage and the power to excommunicate from intercourse in eating and drinking; allow the union to exercise these weapons by a vote of the majority at the first attempt of any member of the clan to break away from the established routine, and you will have some idea of what caste means in India.

There are certain obvious influences of caste upon the Church. The would-be follower of Christ who refuses to be bound by the narrow restrictions of his caste is thrown out of his caste and hindered in the pursuit of his lawful trade. This naturally throws him on the protection of the European missionary.

The same principle will explain a great deal of the deplorable Anglicising of the Christian community. An experience which makes a thoughtful missionary sadder is to hear an Indian Christian say to him when he attempts to speak along the line of Indian patriotism, "Oh, but we do not belong to India, we belong to you." Fatal as is such a temper, it is surely nothing more than a crude indictment of the conduct of India to the unhappy Christian.

It is curious that even inside the Church the feeling of social differences should be so marked. The Doves, the professional scavengers of Benares have been civilised and christianised by the Wesleyan Mission. A wonderful reformation has been wrought in them and yet they are oppressed by a sense of caste and social inferiority and refuse to be drawn into close touch with those outside their recognised pale. This difficulty confronts Mission workers wherever they have to do with more than one rank in the hierarchy of caste:—

To the Christian, the caste-feeling is a great barrier to evangelisation. Of the many causes that

retard the spread of the Gospel, these may be mentioned:—

The Indian theory of teaching as a rule prefers the idea of a semi-conscious infection to that of definite propaganda. The *Guru* sits in his monastery, and all who desire to be taught come to him; speaking broadly, he does not go out to preach. Then again the ideas of salvation taught by Hinduism or Buddhism is almost entirely individualistic in theory. Further, to ordinary Indian thinking it is a sin for a man to leave his father's religion and therefore illegitimate to persuade him to do so.

A fact of great importance that tends to retain and perpetuate castes even within the Church is that:—

In India religion has, as a rule, nothing to do with conviction, but is simply a matter of caste rule. The Hindu may believe what he likes as long as he does not violate the rules of caste in any public fashion, and conversely his only idea of what constitutes the acceptance of religion is bounded by the following of external rules.

Caste has had such far-reaching influence on Christian work that workers have to re-construct many of their ideas as to the method of spreading the Gospel.

There are two lessons that are outstanding and should be insisted on above all:—

If it be true that we are responsible for all the descendants of Christians, work among children and young people, though always important, becomes in India ten times more so. When a Christian community has been baptised, numerous enough to be more or less self-dependent on the purely economic side, it will often be the wisest course to suspend the work of foreign evangelism. For some time yet there will be a need for that kind of evangelising in which the foreigner can best attract the attention of men of education and good caste, but the care of the Christian community, in order that it may evangelise, and even that it may commend the Gospel by its conduct, is immensely more important than further evangelisation by the foreign missionary.

Again the Indian is not prepared for a morality dependent simply upon his own isolated self-regulation. Of course in this he does not stand alone. No people is prepared for isolated self-regulation, and the community certainly influences the British individual to a high degree.

The question naturally arises how the Church should utilise this sense of discipline, this dependence on clan morality and regard for caste traditions which is so inherent in the Indian nature. The Church should seek to replace the old caste rules by framing rules of discipline even inside the Church:—

(a) Suspensions from church privileges, i.e. from the special privileges attaching to the membership of the Church, as distinct from connection with the Christian community. One form of punishment, for instance, would be exclusion from Communion.

(b) Ex-communication from the Christian community. This would be the last stage in any immoral proceeding. The whole emphasis, however, should be laid on the breach of custom.

The practical and learned worker on behalf of the Church offers the following weighty explanation for the course he recommends:—

“It is a return to the Old Testament, but we have to ask ourselves how far we are able to introduce the full glory of the Gospel until the lessons of the Law and the Prophets have been learnt in some degree.

The problems I have raised are problems about which the Indian community is itself greatly puzzled. They illustrate the way in which social and religious influences are interwoven, and they open a field of investigation, suggestion, and initiation to the ablest of missionaries and the wisest of Indian leaders. Here are problems which will tax the Christian administrator to the full. To a very considerable extent the future of the Christian Church must depend upon their solution.

Dangers in India.

There is in the current number of the *Nineteenth Century* and *After* a striking article on this subject. The writer begins by remarking that there is no common ground on which the Hindu, the Christian and the Mahomedan can meet. He recognises but one common ground—that of humanity and the fundamental truths of life. Creeds, says he, but sever mankind. But leaving aside these generalizations, we come to the direct concerns of India:—

When I hear this talk about the defect of India being want of religion and the cure being more of it, I am reminded of an old print, famous in its time but forgotten now, no doubt. A man is shown sitting at a table, his head between his hands, his face swollen and flushed, his eyes bloodshot. All about him are bottles empty and full, and out of his mouth come the following words: ‘My head gets worse and worse. I feel giddy and faint, and I can hardly move. I have tried brandy for it, and gin, and whisky and rum, and it is no better. What am I to do now? I know. I will mix them all together and take a bucketful. That cannot fail.’

And so it is with India. She is drunk with spirituous drinks. Her head is muddled and her limbs are feeble. The cure is not more drinks nor yet mixed drinks, but the pure, cold water of common sense. It may not intoxicate but it gives health. And health is what India wants.

How has the normal health of India been disturbed during the last few decades? The writer

advances arguments to show that the Courts of Civil and Criminal Justice have been a failure as they have petrified all custom into cast-iron precedent. The education that has been imparted is a failure again, because its ideals are wrong. Indeed the writer is vehement in his denunciation of all the branches of British administration and no aspect of British rule is exempt from his censure.

Whereas the village used to be a self-governing unit, with a council of elders and a headman as mayor, we have turned the headman into an official of Government and the council has disappeared. Consequently the village as an organism is dead, local self-government has been killed. The one organism in India that had life and the possibilities of growth we have destroyed, and with it social life and evolution. Each villager is in every act under the eye of a Government official responsible to the District Magistrate, a headman appointed, directed, punished and dismissed by him. Naturally good men will not do such work. Such are a few facts out of very many.

Now how did this arise? And having begun why was it not seen and stopped? For one cause only. The Government is out of touch with life and facts. For fifty years it has been growing farther and farther away from the people and from facts. It used to be an attorney of men who were in touch with life, men who knew how to rule because they knew what humanity was, men who had open eyes, who tried to see and do what was right and just and not simply what was legal. They softened and humanised the laws, they were respected, honoured, known as men, and not machines to grind out judgments. They were not bound by precedent but by a sense of right. But for some time now it has been a pedagogy, living in abstract thought, self-righteous, deaf and blind, a throng of formulae and precedents and law, whose only desire is uniformity, and which cannot think outside its narrow channels. It blames the people, not itself, for all the trouble. The Civil Service of India has become, as Eversley said it would, a commission of school-masters, and his farther prophecy of the inevitable end is not a far-off fulfilment.

Now this failure of the Civil Service has for long been growing increasingly evident. It has been evident not only to Indians and to non-official Englishmen, but to the Government itself. It has been full of complaints. India is being lost to us, and the Civil Service is losing it. Now why is this? A more serious question could not be conceived than this, for on its rectification depends not only the fate of India but of England also.

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The Problem of Indian Workmen.

In the current issue of *Burns Magazine* there is an article of some interest to Indian readers. It is evidently for the edification of an assistant arriving fresh from Home and commencing his duties in a large Indian establishment. The remarks on the Indian workmen show real insight and sympathy.

In an incredibly short time he finds that the average Indian workman does not possess the faculty of continuous industry, and soon slackens in his task unless he is constantly watched and urged forward. Our friend will no doubt dub the whole of his workmen a lazy lot of inefficient, and will try to force them on with an outburst of the expressive language of a British workshop. He will be wrong, of course, and will be hopelessly unsuccessful in the result. The Indian workman, to begin with, is not lazy. Further, he is a peculiarly sensitive being, and the language which would barely impress the feelings of his European prototype will scar into his very flesh and leave him a hopeless mass of jangled nerves.

It is often stated that India is in the throes of a great industrial transition. It is true indeed. For ages Agriculture has been the main occupation of the people, and the basis of the life of the country has been the village and even to day the village life in India is just what it was five hundred years ago. Hence,

Accustomed for generations to work in their own houses or shops, or on their own plot of ground, the mill or factory is to them a place of banishment. Stories of wealth to be earned may attract them thereto, but they remain birds of passage, bent on saving sufficient money to return as early as possible to the village again to mingle with their own people. So strong are his longings in this direction that the Indian workman will live in the city, under conditions of unutterable squalor. Little attempt has been made to provide good dwellings for the artisans working in the mills and factories, it is doubtful if they would appreciate such attempts if they were made, because they have always before them the day of migration. Again, they have up against them the great trammel of caste. It is difficult to strictly conform to the rules of caste in a factory. The bonds of caste may be loosening, but they are still strong. They still constitute the most complete boycott in the world, if a man should be even unwittingly untrue to it, he loses friends, family—all that is dear to him.

This being the case there is no wonder that that they are indifferent to the work of the factory. In their own villages they really work contentedly for long hours and for meagre remuneration.

In fact they are noted for their patient, steady industry. But in the factory everything is foreign to their inherited ideas and traditions.

They are not inefficient from lack of capacity or laziness, but because the work of the factory holds no real or permanent interest for them. There is no joy in labour for which they have had no suitable training or intelligent education.

This old order is but slowly changing and "every industrial concern in the country is a monument to competent and sympathetic European overseers, who have hased the organisation of their establishments on an intelligent understanding and, we venture to add, admiration for the character and skill of the Indian workman."

The Poetry of Childhood.

The October number of the *Modern World* contains an article by Mr. P. Seshadri, M. A. on the Poetry of Childhood. Poets have always been keen observers of children and the beauty of childhood is a constant theme with them. He says:—

Even a cursory examination of the world's poetry is enough to convince one of the attention childhood has often received at the hands of poets. The theme is as old as Homer, who has pictures of children building castles in sand on the sea-shore, dreaming of adventure and martial glory, whose Achilles as a child climbs on the knees of his father's guest and overturns the goblet of wine in his attempt to drink from it; and whose Ulysses as a boy walks with his father in the garden, learning the names of trees and flowers, and surveying with pride the plot of ground that has been assigned all to himself the subject. Nor was the subject forgotten in the latter periods of history.

In the province of English poetry, with which we are specially concerned here, attention has not been less marked. Besides a very large number of scattered references found generally in English poetry from Chaucer to our own day it is possible to name some special poets who will be recognised at once as having delineated the beauty of childhood with remarkable insight and power. Blake has often been able to divest himself of his mysticism, and claim kinship with the joys and sorrows of humanity by his exquisite pictures of child-life. Some of the best work of Wordsworth relates to the same theme. Storer has made an admirable study of childhood from the subjective standpoint and his *Child's Garden of Verses*, gives an exposition of child-psychology, more vivid and hence more valuable than that presented in the best manual on the subject. The magnificent harmonies of Swinburne have often played around the same creation of God, and the poet has to his credit some of the finest efforts in the line. In Longfellow again, there has been a poet of great sympathy and width of feeling, who has displayed similar enthusiasm in this work.

The Armenians in India.

The recent number of the *Calcutta Review* contains an article of historical interest from the pen of Dr. A. W. B. Moreno. In tracing the antiquity of the Armenians in India he says:—

They "formed a settlement at Sutanuti (the site of modern Calcutta) at least 60 years before the foundation of Calcutta by Job Charnock. Mr. Mesrobian J. Seth in his "History of the Armenians in India" mentions that he discovered a tombstone in the Armenian Churchyard of Calcutta with an inscription in the Armenian language, bearing the date of 11th of July 1630 A. D. of which the following is a verbatim translation: "This is the tomb of Rezasabab, wife of the late charitable Sookasa, who departed from this world to life eternal on the 21st day of Nakha (11th of July) in the year 15 (new era of Jalsa-1630 A. D.)."

Tombstones in the old town of Behar point to their having settled there in the first half of the 17th century, and from 1645 onwards there was an Armenian community at Chinsurah, at the head of which was the wealthy family of merchants known as the Margars.

In 1665 the Armenians obtained a firman from Aurangzeb giving them permission to settle in Saiyadabad, the commercial suburb of Murshidabad. In 1688 they received a charter from the Honourable East India Company granting them free trade in the Company's territory with full liberty in the exercise of their religion. One of the clauses of this charter was

That they should have liberty to live in cities, garisons, or towns in India, and to buy, sell and to purchase land and houses, and be capable of all civil offices and preferments in the same manner as if they were Englishmen born and shall always have the free and undisturbed liberty of the exercise of their own religion. And we hereby declare that we will not continue any governor in our service that shall in any kind disturb or discountenance them in the full enjoyment of all the privileges hereby granted to them, neither shall they pay any other or greater duty in India than the Company's factors, or any other Englishman born do, or ought to do.

There are in Calcutta 850 Armenians. Of these 318 only speak Armenian habitually, whereas no fewer than 532 speak English habitually. Of the 1,063 Armenians in Bengal 133 are boys under 15 years, 496 are men over 15 years and 314 are women over 15 years.

The Trend towards a human Religion.

Mr. S. H. Swinny in the *Positivist Review* for November surveys the Religious world and indicates the increasing dominance of human considerations. The revealed will of the Deity no longer shapes and guides the life of Man but God himself is being re-formed and re-interpreted in accordance with the canons of human morality.

"The Churches tend more and more to justify their existence not as instruments for the salvation of souls, but as agencies of human usefulness."

The triumph of the human element and the dwindling importance of theism are eloquently set forth:—

"If God and his Angels are becoming recognised as but the imaginations of the childhood of Humanity, of Christ and his Mother and the great company of the Saints are humbly taking their places among the still larger host of the benefactors of Man, the mothers that have cherished our infancy, the teachers that have illumined our path, the heroes and martyrs of old through whom we have come into our heritage, what hope is there for cold abstractions and distant Unknowns? Theism must fade before Humanity; and from Humanity the Ethical ideal, if it is to be more than an empty phrase, must derive its meaning and its inspiration."

Mr. Philip Thomas, the great ethicist who is an interpreter of the thoughts and feelings of the Positivists, sets forth the true relations of master and disciple in the following words:—

"The best disciples is the one most filled with the spirit of his master; so possessed and inspired by it, he has inmost belief, that he shows it forth, not by feeble imitation, but by the fullest exertion of all his faculties—by what we call, in short, his life."

Here is the eloquent refutation of the ungenerous fear of a great personality:—

"This jealousy of the great man is as unworthy as it is futile; and it may as well be said at once that no number of second-rate minds can by 'co-operative thinking' produce the work of single thinker of the highest class, such as Auguste Comte, any more than a dozen inferior dramatists can, by collaboration, compose a play equal to 'Hamlet.' At the same time, no man is less of a poet because Shakespeare is so transcendently great; similarly, no man need be less of a thinker or philosopher because Comte was great. Each one of us can think his own thought and be true to himself, while holding Comte in deepest reverence and valuing at the very highest his contribution to the human store."

Women and Public Spirit.

In an extremely interesting and inspiring article in the November issue of the *Theosophist*, Mr. N. F. Stuart has combated with decided ability the popular heresy that the daughters of Eve are the mothers of mischief. It is true that by virtue of the vague and elusive quality of suggestion, woman is a potential Lady Macbeth but not infrequently is she the inspirer of valour and virtue. Contemplating the mournful glory of the Taj Mahal, that noble monument to art and culture, one cannot but be struck with the great gifts of knowledge and healing with which God has endowed woman.

We shall see how a certain dynamic force of hers is put up in a frail body. Often it is handicapped by poverty and social obscurity or by conventional restrictions, yet this spiritual force will shake off every fetter to give so mighty an impetus to the moral evolution of the world that the impulse lasts even for centuries.

In this world of Maya, Sita is a Supremo reality, an eternal verity. For the ideal of renunciation the Hindu woman is indebted to Sita, the flower of Indian womanhood.

The adoring wife is of the East but the flower of humanity—the maidenhood belongs to the West.

If courage be the crown of maidenhood, we should turn to France or Spain, where eager and pious bands of pilgrims pay devout homage to womanhood. Is woman not a living factor in the lives of thousands? Has Bernadette not outbraved the ridicule of the most agnostic nation in the most materialistic age:—

To her, as to many women, death is only the beginning of their life-work. You may burn a maiden or you may bury her but you cannot bury a movement, and as to the maiden—she will rise again. But ah! how black to Heaven is man's ingratitude! He abandons Sita to years of lonely exile, Hepatia he tears in pieces, with devouring flame and suffocating smoke, he silences Joan of Arc, and with a sword he even pierces the soul of the Blessed Virgin.

Should you seek the woman in Spain? We have the statues and portraits of Isabella the

Catholic, to whom the forlorn adventurer Columbus came in the dark hour of despair. If Columbus is the national hero of Spain, Teresa is the national saint. In Italy we meet that helpful saint, Catherine of Siena who with her followers forms the connecting link between St. Francis and Savonarola. We might also linger over Elizabeth of Hungary whose apron full of rose-leaves has inspired the artist as Beatrice has inspired the poet to dwell on the little Wilhelmina to whom Carlyle makes graceful acknowledgments in his 'Chronicle the Great.' "The names of Elizabeth Fry and Florence Nightingale are household words wherever English is a mother-tongue."

In America we have Helen Keller, blind, dumb and deaf and yet a Scholar—a marvel of patience and perseverance. Another Trans-Atlantic marvel of a woman is the authoress of 'Uncle Tom's Cabin'—and was this not a factor in the abolition of slavery?

The writer pays a glowing tribute to the influence of women. Of good women and kind women there is no lack in this world. But of great women?

Why is a great woman so much rarer a phenomenon of nature than a great man? You ask what constitutes a great woman? What has Sita in common with Victoria; Helena Blavatsky with Harriet Beecher; how, Bernadette with Santa Filomena, Isabella with Annie Besant? Only their womanhood and their public spirit.

Both in the pulpit and on the socialistic platform, we are familiar with the doctrine of universal Brotherhood. But the counterpart of the universal brother, the universal sister, where is she?

And even as the poet, one day we shall wake up and find her, the universal sister—a woman with a planetary colour and caste, seem childlikeness and war a squabble in the nursery; a woman whose ears are opened alike to the howl of the animal, the sighing of the prisoner, the calling of the sick and the crying of the child; a woman who bears on her brow an invisible name that nobody sees and that every one knows, the name of Help. Hearts.

the law. No sensible person would ever say a word to encourage law-breaking without a deep sense of responsibility. It is a platitude to say that society is built upon respect for law and order. But there is such a thing as tyranny masquerading under the forms of law; and when that is unhappily the case, resistance to law becomes not a crime, but a virtue. (Applause.) I shrink from saying anything that may even seem to encourage lawlessness; but I think that it is necessary to say quite plainly and openly that the Indians in South Africa are now resisting not law but tyranny. (Applause.) They have been very patient. For twenty years or more they have pleaded for justice, and it is only after exhausting every other possible means of securing redress for their cruel wrongs, that they have at last taken the step of passive resistance to unjust laws. For the South African Government, therefore, to appeal to the duty of obedience to the law seems to me to ignore the obvious fact that the just complaint of the Indians for the last twenty years has been that the law has been made an engine of tyranny and injustice. It is all very well for the South African Government to say:—We cannot consider your grievances till you cease your resistance to the law." The Indians can say with far more reason — "We will cease our resistance to your laws when you cease to make them instruments of oppression." (Hear, hear.) In saying this I do not for a moment condone any acts of unprovoked violence that may have occurred on the part of the Indians, but I must repeat with regard to these outbreaks what I have already said elsewhere, that the responsibility for them must rest mainly upon those who have provoked the conflict by injustice and cruelty.

I have spoken so far as an Englishman, taught from my childhood to hate tyranny and to regard it as a sacred duty to stand up for the oppressed and persecuted, to whatever race or country they belong. May I say just a very few words as a Christian? I feel all the more indignant at the cruel injustice inflicted on the Indians in South Africa just because it is justified by men who profess to be disciples and followers of Jesus Christ. Tyranny is hateful in any case. It is doubly hateful when exercised by Christians in direct defiance of their creed and in flagrant opposition to the whole teaching and example of Him whose they acknowledge as their Lord and their God. I frankly confess, though it deeply grieves me to say it, that I see in Mr. Gandhi, the patient sufferer for the cause of righteousness and mercy, a truer representative of the Crucified Saviour, than the men who have thrown him into prison and yet call themselves by the name of Christ. (Loud applause.)

THE INDIANS OF SOUTH AFRICA.—By H. S. L. Polak. Price Re. 1. To Subscribers of the "Indian Review," As. 12.

M. K. GANDHI and the South African Indian Problem by Dr. P. J. Mehta, Bar-at-Law. Price As. 4.

G. A. Natesan & Co. Sunkaruma Chetty Street, Madras.

IV. SIR P. M. MEHTA.

The following is the full text of Sir P. M. Mehta's great speech at the Bombay Town Hall on December 10:—

I am entrusted with the task of moving the first resolution before this meeting. Let me assure you, ladies and gentlemen, that in proceeding to move that resolution I do not propose to make a long speech, for in the longest speech which I might make, what could I tell you but the three-fold tale of woe and suffering, of patience and reagnation and above all—that blessed word—moderation (cheers), of our countrymen and women in South Africa, which has stirred the heart of this country to its very depths? (Hear, hear). In this state of things I was surprised, and I may be allowed to add, I was grievously disappointed in reading in one of the papers, when after referring to the project of a public meeting, the writer goes on to say, "this agitation has done one thing and that is to show that there are political agitators who, whilst being far removed from the Extremists, are perfectly prepared to use all the means in their power to embarrass the Government."

I ask could there be a more unjustifiable aspersion on those who are toiling to keep this agitation within limits and moderate limits in this country? Does the writer refer to my friend the hon. Mr. Gokhale (cheers), who has devoted his whole heart and soul to this question? (cheers) or to a mild Parsi like me (Loud laughter and cheers), who, if anything, has been reproached with not being violent on occasions which would have justified wild language? But gentlemen, the complaint which I make on that observation is that the writer has utterly and entirely failed to realise the depth and intensity of the feeling which on this occasion pervades everybody in this country, high and low, rich and poor, young and old, however divided from each other by caste or creed, race or religion. His has utterly failed to measure the extent of the emotion which is agitating the whole country in consequence of the sufferings of our countrymen and above all by our country women in South Africa ("Hear, hear").

Ladies and gentlemen, what is it in the first place the Indians in South Africa have been fighting for, pleading for, praying for, with all the persuasions of their command? His Highness the Aga Khan has told you that there were some restrictions placed upon the Indians in South Africa during the Boer regime, but even the Boers by no means rigorously enforced the legal restrictions that were on the Statute book ("Hear, hear"). But when they treated the Indians in this mild manner, what did one of England's great statesmen say on that occasion? Lord Lansdowne, then a responsible Minister of the Crown, and in the House of Lords in grave manner and emphatic terms that even that mild could not be endured and that such treatment was an adequate cause belli against the Boers. Now the with what result? Have those restrictions been abandoned or repealed? Alas! for the loyal subjects of the British Crown, it is depressing, grievously depressing more rigorously enforced than before! (Shame.) The argument has been brought forward that the mighty

British nation which could make *casus belli* of that treatment against the Boers, then a foreign state, could not interfere to prevent worse treatment in the dominions over which the King-Emperor presides? What a deplorable admission to state that the British Government cannot repress the sort of treatment in their own dominions which they did not tolerate in a foreign state! I deplore such a statement, such an argument for this reason—for the reason of the effect which it would produce on the minds of the loyal people of India—an effect which we can scarcely contemplate with equanimity in our full sense of the full sense, I will not say loyal, of the benefits of English rule. (Hear, hear.)

RIGHTS OF BRITISH CITIZENSHIP.

These former repressive measures were undertaken in the time of the British occupation of that province. And what did Mr. Gandhi (cheers) and his associates do under these circumstances? They argued, they reasoned, they implored; they said 'Do whatever you will even to your might but do not deny to those already settled in the country the simplest and the barest rights of ordinary citizenship of the Empire—the bare dignity of humanity. They begged and they prayed for this. The poor Indian had never commenced by taking up a defiant and aggressive attitude. He pointed out that he and his fellow-countrymen had been ready to help the British during the Boer war and begged and prayed for nothing more than that those already settled there should be allowed the simplest rights of citizenship. No ear was given to what I urged until utterly baffled he resorted to one of the only remedies that remains open to a loyal subject of the Crown. For four years did that Passive Resistance last, from 1906 to 1910, and then people began to realise that the cause for which such sufferings could be endured by men like these must be just and righteous.

This was acknowledged and a promise given that the simplest rights demanded would be incorporated in the next legislative enactment. What were these claims? I ask you to remember this. I have all along held that a subject of the British Crown has a right of free entry and access to every part of the Empire. (Loud cheers.) I have always disagreed with some of my friends and have always said and maintained that Indians can never give up this great and vital principle of Imperial citizenship (Loud and continued cheers). What did Mr. Gandhi do? Did he ask for that? Never. He bowed to fate and said, 'Very well, let immigration go. I only ask for a recognition of the legal rights of those settled there, of their social customs and domestic economy.' All these were promised him but when the legislation came, what was the result? It was an absolute negation of those promises. And still we are told that it is the Indians who should practice moderation and that the Boers should be satisfied that the demands are of a moderate character. Finding that Mr. Gandhi was again at his old game of impractical and reason and arguments, I call this impractical, and I disagree with this saintly character only here. I say it was a mistake that they asked for too little, and they failed because they did so. If he had asked for more, and if he had stuck out for that full demand, he would have got something. He would not have been told that because he had asked for so little, therefore he would get still less. That I think, according to my poor judgment, was a great blunder, but it illustrates the reasonable and moderate character of the

campaign carried on by Mr. Gandhi. Surely, the South Africans ought to have recognised the extreme docility and moderation of these demands torn down to the lowest depths. I ask your attention to this because it is the Indians who have been charged with not exercising patience and moderation and Mr. Gandhi was stiff at his old game of reasoning and persuading, with what result? Nobody listened, and up to the present nothing has been done and still we are asked, and the Indians in South Africa are asked, to practice moderation. (Laughter.) Now the situation has developed in a way which has caused intense pain and agony to people in this country. Look at the way in which this aggressive Union Government of South Africa treats the Marriage Laws of the Indians settled there to their high superiority.

A MOST TOUCHING EPISODE.

I tell you what I feel sincerely that there has been no more touching episode in the whole history of the campaign than the conversation which Mrs. Gandhi had with her husband before she cast in her lot with him in the Passive Resistance Movement. After the decision of the Supreme Court there denying the legitimacy of Hindu and Mahomedan marriages, she asked him "Am I your wife or not? I am not your wife if this decision stands, and if I am not your wife, I am not a woman of any true womanhood in the estimation of my own sex, and my children are illegitimate." Mr. Gandhi must have known what it was to expose tender women to the hardships of the campaign, but in spite of his pleading, that brave lady decided to cast in her lot with those men who were fighting for the cause. History records the deeds of many heroines and I feel that Mrs. Gandhi will stand as one of the foremost heroines in the whole of the world.

But we are told, what can His Majesty's Ministers do in a matter of this character which concerns the internal economy and discipline of a self-governing colony? I entirely and absolutely agreed with his Highness the Aga Khan that we are bound to speak with due respect for the Ministers of the Crown. But with all that it is impossible not to tell them that the people of this country cannot but consider that they have not extended that protection to the Indian subjects of His Majesty the King-Emperor which as Ministers of the Crown they were bound to accord to millions of his subjects in the Colony.

A GREAT AND NOBLE VICEROY.

It is a piece of singularly good fortune that we have at the head of the Indian administration a man who has proved himself one of the greatest and noblest of Viceroy (cheers); a man cast in a large mould in every way—a high-moulded, high-souled, and high-hearted statesman who fully realises that our statesmanship can be high which is not based on justice, righteousness and sympathy. (Cheers.) His Excellency the Viceroy has won the hearts of the people of this country, and done a great service to the Empire by his great speech at Madras. People in England do not realise the great service he has rendered by his words. While we feel dissatisfied with the way in which great Ministers of the Empire have treated this subject, we are consoled with the thought that the Viceroy of this country, His Majesty's representative, is suffering in sufferings and pained by the pains borne by our countrymen in South Africa.

same night. I met the column on the road near Teakworth Halt, and walked in Mr. Gandhi's company, discussing a number of matters with him, for about half an hour, when we were met by two policemen, accompanied by Mr. M. Chamney, the Chief Immigration Officer, and Sub-Inspector Fall, who arrested Mr. Gandhi and removed him at once by cart to Greylingstad Station, and thence, via Balfour, to Heidelberg.

The police did not in any way arrest, control, or assume responsibility for the maintenance and welfare of the column of nearly two thousand Indians, whom I admit I knew to be prohibited immigrants to the Transvaal Province. I think it was Sub-Inspector Fall who asked me what I proposed to do. I replied that I understood that it had been Mr. Gandhi's intention to lead the men to Greylingstad to camp there for the night, as it was the only convenient place to obtain a good water-supply for so many people, and to take them the next morning to Balfour, where a food-depot had been established. As the men were free to roam about the country, I determined with a view to prevent this to become responsible for the discipline of the column, and, as a humane measure, to take them to the places where they would obtain water and food. I accordingly informed Sub-Inspector Fall that it was my intention to take the men as far as Balfour, and I explained my reasons. He replied advising me not to tell them further than that place. I told him that I could give him no assurance to that effect, as their further movements would depend upon circumstances, but that I was entirely at his disposal, and would be glad to discuss matters at Balfour with him and Mr. Chamney.

Next day, Monday, at Balfour, both of these gentlemen invited me to a consultation, and informed me that they had received instructions to examine the men as to their qualifications to enter the Transvaal, and, if found to be without these, to deport them by train at once to Charlestown. They asked for my co-operation to entrain the people peacefully and so avoid the intervention of the police force that had arrived from Heidelberg. I asked what would happen at Charlestown to the people. Mr. Chamney replied that he understood that the Natal authorities would there arrest them and assume charge of them. I then said that, in that event, my responsibility towards the men ceased, otherwise I should have felt it my duty to continue the march with them towards Lawley, until either I was arrested or they were. In the circumstances, I said that I would cordially co-operate with Messrs. Chamney and Fall to secure the peaceful entraining of the men, and that I would use my best efforts to that end, at the same time placing myself at the Government's disposal, if it were their desire that I should be arrested. Both gentlemen assured me that my arrest was not desired. I then said that, though it was quite likely that the people would want to receive the instruction to embark from Mr. Gandhi personally, I would endeavour to make them realise what was their duty in the matter.

After rationals had been distributed, at Mr. Chamney's request I called the people together in groups and he then investigated their claims, declared them to be prohibited immigrants in the Transvaal and ordered them to be arrested and entrained for Natal. As they were not quite clear as to the situation, at Mr. Chamney's further request I explained the matter to the people, and urged them, as passive resisters, to co-operate with me in entraining, reminding them that the Government had now done what all along the Indians had asked

them to do, namely, arrested and assumed responsibility for the column. Several of the more ardent spirits amongst the men commenced to resume the march towards Lawley, and seeing that the others were likely in the excitement of the moment, to follow their example, I ran at once to the head of the column and urged the men not to do this, but to accept my advice. A few moments of confusion followed, and at length, Sub-Inspector Fall advised me to walk through the middle of the crowd towards the station. This I did, calling upon those who knew me to follow me. The move was successful, and gradually the remainder changed their minds and proceeded to the station. In order to avoid delay, I went back repeatedly and brought batch after batch to the station till all were entrained. It had been my intention to proceed from Balfour to Durban by the night corridor train in order to catch my steamer on the 13th, but, not knowing exactly what might happen at Charlestown, I decided to accompany the first of the three trains as far as there, so as, if necessary, to co-operate there with the authorities. Before I left, Sub-Inspector Fall thanked me for my co-operation in securing the entraining of the 2,000 Indians almost without police intervention. Whilst waiting at Charlestown station for the other two trains, I was arrested on the present charge and removed to Volksrust. On Tuesday I telegraphed to the Minister of the Interior, stating the above facts and those of my intended visit to India, informing him that, if it were the intention of the Government to proceed with the case, I would gladly stand my trial and take the consequences, in which event I should have to inform Mr. Gokhale of my change of plans. The Minister's reply was that, in his opinion, the case should proceed.

These are, so far as my recollection carries, all the facts relating to my association with the Indian marchers. If, upon them, the court is satisfied that I have committed the offence with which I am charged to-day, I am fully prepared to submit myself to whatever penalty the court may impose. I plead nothing in mitigation or extenuation of what I have done. I feel that I have performed a humane duty that I was compelled to perform. I do not regret one single thing that I have done in connection with this movement. I am absolutely unrepentant. Did the circumstances arise again, I would repeat my actions. If I am now convicted as one who has counselled and advised to passive resistance, it is but just that I should receive as severe a penalty as any person who has been sentenced as the result of this movement, which I feel I may be able to serve even better in goal than by going to India. I shall, as soon as my period of imprisonment, if any, expires, proceed exactly as I have done in the past. If I am to-day released, my conduct will not alter one iota from what it was prior to my arrest. So long as I am in the country, and, in my humble opinion, the necessity exists for passive resistance against intolerable laws against my Indian fellow-subjects, with whom it is my greatest privilege to serve and upon occasion to suffer, I shall be a passive resister. I shall advise passive resistance, and I shall be prepared, by way of protest against laws that injure me as they injure them, to accept all the consequences of breach of those laws.

II. MR. KALLENBACH.

Mr. Kallenbach was charged under section 20 of Act 22 of the Immigration Restriction Law and made the following statement before the Court on the 15th of November. He conducted his own defence and, while asking the Court to impose the highest penalty, spoke as follows.—

I am, and have been, an intimate friend of Mr. Gandhi for many years, and so have had the opportunity of studying the Indian question in all its aspects. I conscientiously believe that the South African Indians are suffering under a number of real grievances which the Government have not remedied. Twice the Government have given pledges to do so. I know all the circumstances which surrounded these promises at the time of their happening, and believe that serious breaches of faith have occurred on the part of the authorities which must harm any Government, and lower the prestige of the white race in a country of such a mixed population as that of South Africa. The Indian community, being voiceless and voteless, has tried by numerous deputations, petitions, and other representations, to obtain redress of its grievances. Mr. Gandhi, their leader, after exhausting all other means, then introduced what I consider the only effective means of securing redress, viz., passive resistance, a means in which I, for many years a disciple of Tolstoy, thoroughly believe. Passive resistance, in my opinion, is a weapon which can never be adopted successfully by a party that is in the wrong. It is a weapon which means self-suffering, which does not inflict suffering upon others—a weapon which does not imply the use of physical force against anything or anybody. I wholeheartedly agree with this mode of moral fighting, and at this, the third stage of the movement, after having assisted to a lesser degree in the first two struggles, I decided to throw myself heart and soul into this third passive resistance campaign.

"Notwithstanding any judgment against me, I wish to declare—and I ask your Worship not to take this as a discourtesy to the Court—that I shall continue to employ the means of passive resistance against the Government, and I conscientiously believe that not only am I not opposing the Government by assisting any person or party to enter into this moral and ethical warfare, but that in so doing I am aiding the Government and my fellow-colonists in the solution of a most difficult problem."

"As a European I consider it a privilege to have been associated with this movement, and thus to have been able in a tangible manner to share to a certain degree the sufferings of the Indian passive resisters, and I have no hesitation in inviting my fellow-Europeans to study the question, when I have no doubt that they will feel as I do, and assist the Indian inhabitants of South Africa in their righteous struggle for liberty and self-respect."

"Even at this eleventh hour the Government will be putting themselves and my fellow-colonists in South Africa in the right by making a statement to repeal the Ed. 12, which alone has caused these helpless men and women to abandon their all and suffer to the uttermost."

III. THE LORD BISHOP OF MADRAS.

At a meeting of the citizens of Madras at the Y. M. C. A. Auditorium, to express their heartfelt thanks to H. E. the Viceroy for his frank and statesmanlike pronouncement on the South African Indian question, the Lord Bishop of Madras, having been formally proposed to the Chair, spoke as follows:—

GENTLEMEN.—The object of this Meeting is to convey most respectfully our thanks to H. E. the Viceroy for his remarks on the South African question during his recent visit to Madras, and our hearty appreciation of the deep sympathy which he has shown with the wrongs and sufferings of the Indians in South Africa and the wise and statesmanlike spirit in which he has dealt with this most painful and difficult question. I will leave the three speakers, who will respectively, move, second and support the Resolution that will be submitted to this Meeting to express your views on this subject, and also the gratitude which all classes of Indians in Madras feel towards His Excellency for his courageous and timely utterances. (Applause.) But before calling upon them to speak, I should like to say a few words as an Englishman and a Christian. I do not purpose to argue all over again the Indian question in South Africa, except to emphasise once more the fact that Indians are not now claiming the free right of entry for the people of India to South Africa, or any other part of the British Empire. What they do claim is that the Indians who have been allowed to settle in South Africa and make South Africa their home, the men and women by whose labour and toil Natal has been saved from ruin and made a prosperous Colony, should be treated with common justice and humanity. If you have not done so already, I should advise you to procure and read carefully a copy of Mr. Gokhale's speech at Bombay, on the 21st October last. It gives the clearest and fullest statement of the history of this struggle and of the Indian demands that I have read anywhere. I have nothing to add to what Mr. Gokhale has already said so eloquently and so feelingly, and yet with such admirable self-restraint. But I will say just a few words on some of the criticisms which have been levelled against H. E. the Viceroy in England and in South Africa.

In the first place, his speech has been condemned as un diplomatic. Possibly it was un diplomatic. But there is a time for all things. For many years the Government of India have tried patiently to secure justice for the Indians in South Africa by diplomatic methods, and they have failed. And now that matters have been brought to a dangerous crisis and all India is a blaze with a fiery indignation, the time has come to put aside the soft phrases of diplomacy, to call a spade a spade and to tell the politicians of South Africa plainly how their action in this matter is regarded in India. We are deeply grateful to His Excellency that he has done this, and has come forward at a critical time as the spokesman and representative of the Indian people. (Applause.)

Then, in the second place, His Excellency has been criticised for having encouraged men who are breaking

QUESTIONS OF IMPORTANCE.

Dr. Miller on Education in India.

The Rev. Dr. Miller, C. I. E., from his retirement in Scotland, has addressed a letter to the Missionary Council on Aided Education through its Secretary, in the course of which he writes as follows regarding the Resolution of the Government of India on Education, dated 21st February, 1913:—

The Resolution is indeed very much better than there was at one time too much reason to expect. We ought all to be thankful that the pretexts against the hoc of action it was originally proposed to follow have been to a very great extent effectual. On the whole, I am disposed to think with you that it is wise in a tactical point of view to insist no longer upon any further explicit declaration of policy. There is enough in the Resolution in the way of favouring the Grant-in-Aid system to warrant us so assuming that the policy of 1864 and 1861 has not been reversed. At the same time, it is clear enough that a distinct tendency towards the reversal of that policy still exists.

MAIN POINTS OF DANGER.

The main points of danger which the Resolution even as it still stands discloses seem to me to be the following:—

Even as regards secondary schools the Resolution declares that private management is not in itself preferable in any way whatever to direct management by departmental officials. This is opposed to the basis of the hitherto accepted policy. It ignores the well-established fact that while private management may be made as efficient as official management it is far less costly to public funds, and accordingly that if "the improvement and extension of institutions under private management be the principal care of the Department education may be extended more rapidly and widely by this than by other means. What is still more important, this statement in the resolution takes no account of the equally certain fact that the favouring of Private Effort affords the only reasonably hopeful way of bringing much moral or any religious influence to bear upon education generally.

PRIMARY EDUCATION.

After referring to the absence from the resolution of any reference to aided colleges, and of any expression of readiness on the part of Government to withdraw its institutions whenever aided institutions are stable enough to take their place, Dr. Miller goes on to deal with the portion of the resolution dealing with primary education:—

The resolution plainly states that in this field "expansion should be secured by means of board schools except where this is financially impossible, when aided schools under recognised management should be encouraged." This is directly opposed to the policy of 1864 and 1861. According to that policy private effort was to be preferred at all stages, though it was felt that in the elementary stage it could not be expected to do nearly all that was

required and that direct official agency would therefore be needed to supplement it. In this respect the newly-announced policy is a reversal of the old. You refer yourself in your letter to the way in which the change is likely to be worked out. You tell me that board schools, charging small or even nominal fees, are already being opened to close proximity to aided ones. There is danger that a process of this kind may become practically universal with the result of making all elementary instruction official and purely secular.

The disfavour which is to be shewn to Private Effort at the elementary stage will tell with peculiar weight against all female education. No doubt the few existing advanced schools for girls may be protected by the favour and the liberal aid which it is proposed to extend to public secondary schools under private management. The whole question, however, of the instruction of women is to an overwhelming extent concerned with the primary stage. This will continue to be the case for a very long time to come. The consequence of the extrusion of Private Effort from taking any appreciable share in female education will be peculiarly disastrous. The Education Commission points out in its Report how much better fitted are private than official agencies for grappling with the special difficulties that arise in connection with female education. It therefore falls upon the State to extend the most marked encouragement to Private Effort in this particular field.

A MISCHIEVOUS MISAPPREHENSION.

In a supplementary letter to the Secretary of the Council, Dr. Miller says:—

The most mischievous misapprehension of the whole question everywhere in India except in Madras and the Central Provinces, and too largely even in them is the notion that the whole system of grant-in-aid was meant to be only a kind of supplement to an all-prevalent governmental system. Not all missionaries, and few members of the general public, have ever fully recognized that Private Effort, liberally aided and intelligently and sympathetically controlled by the State, was intended wholly to take the place of direct departmental effort in secondary and college general education. The intention was that educational officials should be active promoters of Private Effort and set themselves everywhere to do all they could towards providing for all general though not technical or professional educational wants by means of schools and colleges in the hands of private managers. I understand that in the Central Provinces officials actually exerted themselves for a time in this direction, but that was the only part of India in which officials made any appreciable attempt of the kind. In Madras, officials, to some small extent, acted on their instructions after 1861 (i.e. 10 years after these instructions were issued) on the whole subject being pressed on the attention of Government from without.

Then again we all know how the opponents of Private Effort are fond of saying that it has been proved to be a failure. For instance, it was said in a debate in the Viceroy's Council some two years ago by the highest educational authority that by 1860 (or 1861 or 1862) the policy of 1861 was found to have failed. The important truth is that because those entrusted with the enforcement of the policy did nothing in its favour it had not at that date been so much as tried anywhere except in the notoriously most backward part of the whole country.

INDIANS OUTSIDE INDIA.

THE INDIANS OF SOUTH AFRICA.

Lord Ampthill's Views

Lord Ampthill, in an interview with a press representative on the 21st of November said:—

That good would come out of evil in Natal, and that a permanent settlement would be at length effected, in a matter which was a disgrace to British statesmanship. The responsibility for the present trouble rested with the Imperial Government. The Indian question ought to have been settled immediately after the War. The extreme moderation of the demands of the Indians astonished people in England. It now rested with public opinion at home and throughout the Empire to make its influence felt in Downing Street and at Pretoria.

Mr. Merriman on the Indian Question.

Mr. J. N. Merriman, speaking on the 13th November at the Colston banquet, held under the auspices of the Society of Old Bristolians, in Capetown, referred to the Indian question.

He said we ought to take into most serious consideration the question of our relations to British Indians in this country. He viewed with horror the fact that he saw the stormy petrel that took such a large part in the disturbances of last July in Johannesburg, coming forward as the patron of British Indians. These unfortunate people were deluged, it was pitiful to see the things that were going on, and to read of the miserable attempts at processions and strikes, because they could lead to no good, but evil for those concerned and to us in our nothing but the dominant race. It was very pitiful position as the dominant race. It was very pitiful that we could not settle a question that was not only an unfortunate thing for South Africa and a stumbling block in the way of the Union, but it was far more than that. What we did to the Indians in this country had an echo elsewhere. It would be used in India by agitators there who were hostile to the British rule as an argument and weapon against the Empire. No greater blow could be inflicted on the Empire than the encouragement of any of the things that sort. We were very fond of talking of that sort. We were very fond of talking of about loyalty, but loyalty was not one-sided, and if we were really loyal we must be prepared to make some sacrifices for our loyalty. The King had given certain assurances to the people of India, and if we solemn assurances to the people of India, and if we were by our actions to lend colour to the idea that the hands of the agitators in India, who were hostile to British rule, one of the deadliest weapons they could have. We were all anxious to support the Navy, and there was a strong pretence in favour of giving a larger contribution. But there was no contribution to the Navy which could possibly wipe out the evil that could be done by placing in the hands of agitators in India a weapon of the sort he had mentioned.

Appeal to Anglo-Indians.

Mr. G. A. Natesan addressed through the columns of the *Madras Mail* an appeal to the Anglo-Indian community to contribute to the fund for the relief of the South African Indians. He says:—

While I recognise that the bulk of the Anglo-Indian press has been in our favour and also that some Europeans in this country have helped this cause, still I must confess that Indians would be pleased if this sympathy of the European community in this country were translated into action. Amidst the gloom and gloom it does cheer up one's heart to hear that a Christian missionary at Lahore has given £300, his life's savings, as an offering to this sacred cause. The magnificent donation of Rs. 1,000, given by Rev. C. P. Andrews, is one more proof, if proof was wanted in this case, of the spirit of Christian charity with which he has been working in this country.

Mr. Natesan concludes his stirring letter as follows:—

I cannot conceive of a cause more great, more noble, more sacred and more hallowed by such soul-stirring incidents of heroism and bravery.

From what I know of English literature and of English character these qualities must appeal to the broad-minded men in that community. It will be a great and good thing if in this heroic and gigantic struggle, which a handful of Indians are carrying on against tremendous odds, thousands of miles away from us the European community of India with one voice join the Indians and contribute also their mite to the fund started for affording relief to the families of the strugglers now left destitute.

Let not Englishmen forget that in fighting for the honour of their Motherland, their Indian fellow subjects are also fighting for the fair name and prestige of the British Empire.

Appeal by the Bishop of Madras.

The Lord Bishop of Madras has strongly backed Mr. Natesan's appeal to the Anglo-Indian community to help the South African Indian cause.

The Bishop concludes as follows:—

I earnestly hope my countrymen in India will not be misled in this matter by legal sophistries. The Indians in South Africa are fighting a hard battle against overwhelming odds on behalf of freedom and justice. It is possible that they have made mistakes. It is only too probable that during the course of this battle they may be going into acts of illegality which we cannot approve, but responsibility for this must rest mainly upon those who have provoked the conflict by injustice and cruelty. Looking at the broad issues involved Indians in Natal deserve the whole-hearted sympathy of every man and woman in India who loves justice and fairplay. I earnestly hope that the sympathy, which I feel sure that the large majority of Europeans and Anglo-Indians in this country feel for them in their present sufferings, will add financial aid in their time of need.

Hon Gokhale and the S A Question

The Hon Mr Gokhale has been rendering meritorious service both to the Indian people and to the Imperial Government by his unflinching toil for the cause of the South African Indians. With his intimate knowledge of the question and with the highest confidence which he enjoys with the people he has been doing great good by issuing from time to time messages on the situation perplexed by the conflicting versions of the South African incidents the people are eager to learn the truth of things and Mr Gokhale has spared no pains to collect the most accurate and reliable information on the situation and to disseminate the same for the benefit of the public. Moreover his suggestions and his action in this critical moment are invaluable.

Rev C F Andrews on the Struggle

Among the many European sympathisers of the Indian people in South Africa the Rev C F Andrews occupies a prominent place. Besides doing a munificent donation of Rs 1000 towards the fund the reverend gentleman has now proceeded to South Africa to investigate into the question personally and to report on the situation. He started from Delhi on the 27th of November accompanied by the Rev W M Pearson. His communication to the *Statesman* on the subject of the struggle will, we trust, be read with interest.

The present struggle in South Africa is not now primarily an economic one, as it has been in the past. Immigration of cheap Indian labour has now ceased, and even new industrial labour is prohibited after the expiry of the present time licences. The real issue is whether the naturalized Indians already settled in South Africa, who have shown such remarkable industrial and rural qualities, are to be regarded as a civilized or as an uncivilized community, and behind this issue lies the larger issue still of the status of India herself. Is she to-day with her own great past traditions and her more recent modern progress to rank among the civilized people of the world? Or is she to be an outcast and a pariah among the nations?

Such a vital issue will not be settled by a mere repatriation of the South African Indians. On the contrary this will have the appearance of a surrender of the main position. Canada may next claim for the repatriation of the flourishing Sikh community in

Vancouver, Australia may close entirely her already half shut doors. British East Africa and the West Indian Colonial group may pass outrageous penal laws. Even the United States may not prove strong enough to stem the forces of race prejudice on her western borders. The India whose very progress seems more and more to depend on having outlets for her new activities, may become sealed up and shut within her own borders.

The struggle therefore—as it appears to me—must be fought out to the bitter end. For everyone of us in this country it is necessary to recognise the fact that the honour of India is involved in the struggle. If she loses she sinks to the level of the backward nations. Our duty is to see that she does not lose but win.

M de P Webb and the Situation

Mr M de P Webb in a letter to the Press, makes a long and sympathetic review of the grievance of the Indians in South Africa. He says that unless we are careful we shall find rising in India a volcano of irritation, unrest and hostility that will efface the effects of half a century of good government. It is imperative that Indians should understand that not only the Indian and Home Governments and the India Office are all in accord on the urgency of finding a solution satisfactory alike to Indians and South Africans but also that Anglo-Indians generally who know and appreciate the Indians good qualities are bettering themselves and using the influence to get an end to a state of things which a broader outlook and wider statesmanship in South Africa would never have allowed to come to the present pass.

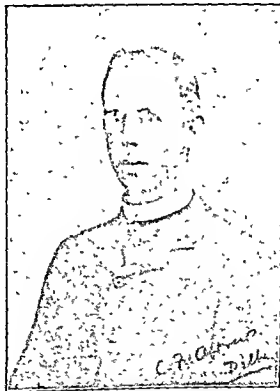
Indians in Canada

At a mass meeting of the Hindustanee Hall on the 19th October in Dominion Hall, Vancouver, B C Canada, under the joint auspices of Khalsa Dwan Society and United India League, the following resolution proposed by Mr P Singh and seconded by Mr H Singh, President, Sikh Temple was unanimously adopted, about eight hundred members being present—

That Secretaries of Khalsa Dwan Society and United India League be instructed to write to Hon Sir Pheroz Shah Mehta, (Chairman of Dominion Presidency Association), Mr Phul Singh, (Chairman, Punjab China Immigrant Association), and Hon Mr Samrahs Nath Banerjee, Member Imperial Legislative Council, to the following effect—

1. That their kind efforts toward redress of our grievances (which are, in short, that the wives and children of the domestic Hindustanee are cut off from them, and that a hundred signs of total exclusion from Canada are placed on the whole Hindustanee Nation,) are heartily appreciated.

2. That they are respectfully urged to continue their efforts then in the machinery of Indian government and the Canadian and sort as great as these of exalted conditions and to present as great as these of exalted of Canada and India are placed on a harmonious basis essential to Imperial solidarity.



REV. C. F. ANDREWS.